

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الثاني و السبعون

### Volume 72

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>---asws</sup>**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad  
Baqir Al Majlisi**

## Table of Contents

<b>CHAPTER 31 – THE LIVING WITH THE ORPHANDS, AND EATING THEIR WEALTH, AND REWARD OF SHELTERING THEM, AND BEING MERCIFUL UPON THEM, AND PUNISHMENT OF HURTING THEM .....</b>	<b>7</b>
The Verses .....	7
<b>CHAPTER 32 – ETIQUETTES OF LIVING WITH THE BLIND, AND THE CHRONICALLY ILL, AND PEOPLE WITH THE VISUAL IMPAIRMENTS.....</b>	<b>28</b>
The Verses .....	28
<b>CHAPTER 33 – HELPING THE WEAK, AND THE OPPRESSED, AND RESCUING THEM, AND RELIEVING DISTRESS OF THE MOMINEEN, AND REPELLING THE ADVERSITIES FROM THEM, AND CONCEALING THEIR FAULTS.....</b>	<b>33</b>
<b>CHAPTER 34 – ONE WHO BENEFITS THE PEOPLE, AND MERIT OF RECONCILING BETWEEN THEM.....</b>	<b>43</b>
The Verses .....	43
<b>CHAPTER 35 – THE FAIRNESS AND THE JUSTICE .....</b>	<b>44</b>
The Verses .....	44
<b>CHAPTER 36 – THE RECIPROCATING UPON THE GOOD DEALING, AND CONDEMNATION OF THE RECIPROCATING THE GOOD DEED WITH THE EVIL, AND THE MOMIN IS UNAPPRECIATED .....</b>	<b>59</b>
The Verses .....	59
<b>CHAPTER 37 – REGARDING THAT THE MOMIN IS UNAPPRECIATED, HIS ACT OF KINDNESS IS NOT THANKED FOR.....</b>	<b>64</b>
<b>CHAPTER 38 – THE GIFT .....</b>	<b>65</b>
The Verses .....	65
<b>CHAPTER 39 – THE NECESSARIES OF LIFE .....</b>	<b>67</b>
The Verses –.....	67
<b>CHAPTER 40 – SHUTTING THE EYES FROM FAULTS OF THE PEOPLE, AND REWARD OF THE ONE WHO HATES HIMSELF RATHER THAN THE PEOPLE .....</b>	<b>68</b>
<b>CHAPTER 41 – REWARD OF REMOVING THE HARMFUL (THINGS) FROM THE ROAD, AND REPAIRING IT, AND THE GUIDING UPON THE ROAD .....</b>	<b>72</b>
<b>CHAPTER 42 – THE KINDNESS, AND THE GENTLENESS, AND RESTRAINING THE HARM, AND THE ASSISTING UPON THE RIGHTEOUS ACTS, AND THE PIETY .....</b>	<b>74</b>
The Verses .....	74
<b>CHAPTER 43 – THE ADVISING TO THE MUSLIMS, AND LIBERALITY OF THE ADVISING TO THEM, AND ACCEPTING THE ADVICE FROM THE ONE WHO ADVISES.....</b>	<b>86</b>

<b>CHAPTER 44 – THE ETIQUETTE AND THE ONE WHO RECOGNISES HIS WORTH AND DOES NOT EXCEED ITS EDGE .....</b>	<b>89</b>
<b>CHAPTER 45 – MERIT OF CONCEALING THE SECRET AND CONDEMNATION OF THE PUBLICISING .....</b>	<b>92</b>
<b>CHAPTER 46 – PRECAUTION FROM PLACES OF ACCUSATION AND SITTING WITH ITS PEOPLE .....</b>	<b>109</b>
<b>CHAPTER 47 – STICKING TO THE LOYALTY WITH THE PROMISE, AND THE PACT, AND CONDEMNATION OF BREAKING IT.....</b>	<b>111</b>
The Verses .....	111
<b>CHAPTER 48 – THE CONSULTING AND ACCEPTING IT, AND ONE IT IS BEFITTING TO CONSULT, AND ADVISING THE CONSULTANT, AND PROHIBITION FROM HIGH HANDEDNESS WITH THE OPINION.....</b>	<b>121</b>
The Verses .....	121
<b>CHAPTER 49 – THE NEEDLESS SOUL (PERSON), AND THE NEEDLESNESS FROM THE PEOPLE AND THE DESPAIRING FROM THEM .....</b>	<b>135</b>
<b>CHAPTER 50 – FULFILLING THE ENTRUSTMENT .....</b>	<b>144</b>
The Verses .....	144
<b>CHAPTER 51 – THE HUMBLENESS.....</b>	<b>151</b>
The Verses .....	151
<b>CHAPTER 52 – MERCYING THE YOUNG, AND DIGNIFYING THE ELDER, AND REVERING THE GREY-HAIRED MUSLIM.....</b>	<b>170</b>
<b>CHAPTER 53 – THE PROHIBITION OF HASTENING THE MAN DURING HIS MEAL OR HIS NEED (TOILET).....</b>	<b>174</b>
<b>CHAPTER 54 – REWARD OF REMOVING THE SPECK FROM THE FACE OF A MOMIN, AND THE SMILING IN HIS FACE, AND WHAT SHOULD THE MAN BE SAYINIG AT THE REMOVAL OF THE SPECK, AND MEANING OF THE WORDS OF THE MAN TO HIS BROTHER, ‘MAY ALLAH<sup>-azwj</sup> REWARD YOU GOODLY’, AND THE PROHIBITION FROM WORDS OF THE MAN TO HIS COMPANION, ‘NO, BY MY LIFE!’, AND ‘LIFE OF SO AND SO!’ .....</b>	<b>175</b>
<b>CHAPTER 55 – THE LIMIT OF BENEVOLENCE, AND THE PROHIBITION FROM REJECTING THE PRESTIGE AND ITS MEANING .....</b>	<b>177</b>
<b>CHAPTER 56 – ONE WHO HUMILIATES A MOMIN, OR WEAKENS HIM, OR BELITTLES HIM, OR MOCKS HIM, OR TAUNTS UPON HIM, OR REJECTS HIS WORD, AND THE PROHIBITION FROM NAME-CALLING (FALSE TITLES).....</b>	<b>180</b>
The Verses – .....	180
<b>CHAPTER 57 – ONE WHO FRIGHTENS A MOMIN, FROM BEATS HIM, OR HURTS HIM, OR SLAPS HIM, OR ASSISTS AGAINST HIM, OR REVILES HIM, AND CONDEMNATION OF THE REPORTING AGAINST THE MOMIN .....</b>	<b>188</b>

<b>CHAPTER 58 – THE BETRAYAL AND PUNISHMENT OF EATING THE PROHIBITED .....</b>	<b>203</b>
The Verses .....	203
<b>CHAPTER 59 – ONE WHO PREVENTS A MOMIN OF SOMETHING FROM HIS POSSESSIONS, OR FROM (SOMETHING) WITH OTHERS, OR HIS BROTHER SEEKS ASSISTANCE WITH HIM BUT HE DOES NOT ASSIST HIM, OR DOES NOT ADVISE HIM IN FULFILLING IT .....</b>	<b>208</b>
<b>CHAPTER 60 – THE DESERTION (CESSATION OF RELATIONSHIP) .....</b>	<b>221</b>
<b>CHAPTER 61 – ONE BARRING A MOMIN .....</b>	<b>226</b>
<b>CHAPTER 62 – THE ACCUSATION, AND THE SLANDER, AND THE EVIL THOUGHTS WITH THE BRETHREN, AND CONDEMNATION OF THE RELIANCE UPON WHAT IS HEARD FROM THE MOUTHS OF MEN.....</b>	<b>229</b>
The Verses .....	229
<b>CHAPTER 63 – ONE WITH TWO TONGUES AND WITH TWO FACES .....</b>	<b>238</b>
<b>CHAPTER 64 – THE GRUDGE, AND THE HATRED, AND THE RESENTMENT, AND THE QUARREL, AND THE ENMITY OF THE MEN .....</b>	<b>242</b>
The Verses .....	242
<b>CHAPTER 65 – PURSUING FAULTS OF THE PEOPLE, AND EXPOSING THEM, AND SEEKING STUMBLES OF THE MOMINEEN, AND THE GLOATING.....</b>	<b>247</b>
The Verses .....	247
<b>CHAPTER 66 – THE BACKBITING.....</b>	<b>255</b>
The Verses .....	255
<b>CHAPTER 67 – THE GOSSIP AND THE SLANDER.....</b>	<b>292</b>
The Verses .....	292
<b>CHAPTER 68 – THE RECIPROICATION UPON THE EVIL AND WHAT IS RELATED WITH THAT .....</b>	<b>300</b>
The Verses .....	300
<b>CHAPTER 69 – PUNISHMENT UPON THE SIN AND DETAILED RECKONING OF THE MOMIN .....</b>	<b>302</b>
<b>CHAPTER 70 – THE REBELLING AND THE TYRANNY.....</b>	<b>303</b>
The Verses .....	303
<b>CHAPTER 71 – THE EVIL ATTENDANCE, AND THE ONE WHOM THE PEOPLE HONOUR TO BE SAVED FROM HIS EVIL, AND THE ONE THERE IS NEITHER SAFETY FROM HIS EVIL NOR IS HIS GOOD HOPED FOR.....</b>	<b>311</b>
<b>CHAPTER 72 – THE PLOTTING, AND THE DECEIVING, AND THE CHEATING, AND THE STRIVING IN REGARDING THE FITNA.....</b>	<b>317</b>
The Verses .....	317

<b>CHAPTER 73 – THE WINKING, AND THE SLANDERING, AND THE DEFAMING, AND THE SARCASM, AND THE MOCKERY.....</b>	<b>324</b>
The Verses .....	324
<b>CHAPTER 74 – THE FOOLISH AND THE LOWLY .....</b>	<b>327</b>
The Verses .....	327
<b>CHAPTER 75 – THE COWARDICE .....</b>	<b>332</b>
<b>CHAPTER 76 – ONE SELLING HIS RELIGION FOR THE WORLD (WORLDLY GAINS) OF OTHERS.....</b>	<b>333</b>
<b>CHAPTER 77 – THE EXTRAVAGANCE AND THE WASTAGE AND THEIR LIMITS .....</b>	<b>334</b>
The Verses .....	334
<b>CHAPTER 78 – IN CONDEMNATION OF THE EXTRAVAGANCE, AND THE WASTAGE, ADDITIONAL TO WHAT HAS PRECEDED IN THE PREVIOUS CHAPTER.....</b>	<b>339</b>
<b>CHAPTER 79 – THE INJUSTICE AND ITS TYPES, AND GRIEVANCES OF THE SERVANTS, AND ONE WHO TAKE THE WEALTH FROM OTHER THAN ITS PERMISSIBLE MEANS SO HE MAKES IT TO BE IN OTHER THAN ITS RIGHT, AND THE CORRUPTION IN THE EARTH....</b>	<b>342</b>
<b>CHAPTER 80 – ETIQUETTES OF ENTERING TO SEE THE RULERS AND THE COMMANDERS .....</b>	<b>372</b>
<b>CHAPTER 81 – SITUATIONS OF THE KINGS, AND THE COMMANDERS, AND THE FORTUNE TELLERS, AND THE CAPTAINS, AND THE CHIEFS, AND THEIR JUSTICE AND THEIR TYRANNY .....</b>	<b>373</b>
<b>CHAPTER 82 – THE INCLINING TO THE OPPRESSORS, AND LOVING THEM, AND OBEYING THEM.....</b>	<b>427</b>
<b>CHAPTER 83 – EATING WEALTH OF THE OPPRESSORS AND ACCEPTING THEIR REWARDS .....</b>	<b>453</b>
<b>CHAPTER 84 – REPELLING THE OPPRESSOR FROM THE OPPRESSED, AND RAISING THE NEEDS OF MOMINEEN TO THE RULERS .....</b>	<b>456</b>
<b>CHAPTER 85 – THE PROHIBITION FROM CORDIALITY OF THE KAFIRS, AND CO-HABITING WITH THEM, AND OBEYING THEM, AND SUPPLICATING FOR THEM .....</b>	<b>458</b>
<b>CHAPTER 86 – THE ENTERING INTO A CITY OF THE ADVERSARIES AND THE KAFIRS, AND BEING WITH THEM.....</b>	<b>466</b>
<b>CHAPTER 87 – THE TAQIYYAH (DISSIMULATION) AND THE POLITENESS.....</b>	<b>468</b>
The Verses .....	468
<b>CHAPTER 88 – ONE WHO WALKS TO A MEAL HE HAS NOT BEEN INVITED TO, AND THE ONE IT IS ALLOWED TO EAT FROM HIS HOUSE WITHOUT HIS PERMISSION .....</b>	<b>537</b>
The Verses .....	537
<b>CHAPTER 89 – THE URGING UPON ANSWERING AN INVITATION OF THE MOMIN, AND THE URGING UPON THE EATING FROM THE FOOD OF HIS BROTHER .....</b>	<b>542</b>

<b>CHAPTER 90 – QUALITY OF THE FOOD IN THE HOUSE OF THE MOMIN BROTHER .....</b>	<b>545</b>
<b>CHAPTER 91 – ETIQUETTES OF THE GUEST AND OWNER OF THE HOUSE (HOST), AND ONE IT IS BEFITTING TO HOST.....</b>	<b>549</b>
The Verses .....	549
<b>CHAPTER 92 – THE PRESENTING TO YOUR BROTHER.....</b>	<b>560</b>
<b>CHAPTER 93 – MERIT OF ENTERTAINING THE GUEST AND HONOURING HIM .....</b>	<b>562</b>
The Verses .....	562
<b>CHAPTER 94 – THE MAN, WHEN HE ENTERS A CITY, SO HE IS A GUEST UPON HIS BRETHREN, AND LIMIT OF THE HOSTING .....</b>	<b>570</b>
<b>CHAPTER 95 – ETIQUETTES OF THE GATHERINGS, AND THE PLACES IN WHICH THE GATHERINGS ARE APPROPRIATE, OR NOT APPROPRIATE, AND A LIMIT OF REVERENCE TO THE ONE ENTERING IT .....</b>	<b>573</b>
The Verses .....	573
<b>CHAPTER 96 – THE SUNNAH REGARDING THE SITTING AND ITS TYPES .....</b>	<b>582</b>

باب 31 العشرة مع اليتامى و أكل أموالهم و ثواب إيوائهم و الرحم عليهم و عقاب إيذائهم

## CHAPTER 31 – THE LIVING WITH THE ORPHANDS, AND EATING THEIR WEALTH, AND REWARD OF SHELTERING THEM, AND BEING MERCIFUL UPON THEM, AND PUNISHMENT OF HURTING THEM

الآيات

### The Verses

البقرة وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسْكِينِ

(Surah) Al Baqarah: **And when We Took a Covenant with the Children of Israel: “You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, [2:83]**

و قال تعالى وَ آتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَ الْيَتَامَىٰ

And the Exalted Said: **and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, [2:177]**

و قال تعالى وَ يَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَ إِن تَخَالَطَوْهُمْ فَإِحْوَائُهُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَ لَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمُ إِنَّا اللَّهُ عَزِيزٌ حَكِيمٌ

And the Exalted Said: **In the world and the Hereafter. And they are asking you about the orphans. Say: ‘Correcting for them is good, and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector; and had He so Desired, Allah could have overburdened you; Allah is Mighty, Wise [2:220]**

النساء وَ آتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَ لَا تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَ لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا-

(Surah) Al Nisaa: **And give the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their wealth (as an addition) to your own property; this is surely a great sin [4:2]**

وَ إِن خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ الْآيَة.

**And if you fear that you cannot act equitably regarding the orphans, then marry such women as seem good to you, [4:3]**

و قال تعالى وَ ابْتُلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَ لَا تَأْكُلُوهَا إِسْرَافًا وَ بِدَارًا أَنْ يَكْبَرُوا وَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَ كَفَىٰ بِاللَّهِ حَسِيبًا

And the Exalted Said: ***And test the orphans until they reach the marriageable age; then if you sense maturity from them, then hand over their wealth to them, and do not devour it extravagantly and hastily lest they grow older; and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness. So when you hand over their wealth to them, then keep witnesses upon them, and suffice with Allah as a Reckoner [4:6]***

و قال تعالى وَ لِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ يُقُولُوا قَوْلًا سَدِيداً-

***And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]***

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا

***(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]***

الأنعام وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ

(Surah) 'Al Anaam' - ***And do not approach the wealth of the orphan except by that which is best until he reaches his maturity, [6:152]***

الإسراء مثله.

In Surah Al Israa – similar to it (17:34)

الفجر كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ- وَ لَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ

(Surah) Al Fajr - ***Never! But you are not honouring the orphan [89:17] And you are not urging upon feeding the poor [89:18]***

الماعون فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ

(Surah) Al Maoun: ***So that is the one who forsakes the orphan [107:2]***

1- لي، الأمايلي للصدوق العطار عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمُجْتَابِ عَنْ ابْنِ الْبُطَائِنِيِّ عَنْ عَلِيِّ بْنِ مَيْمُونٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَرَادَ أَنْ يَدْخُلَهُ اللَّهُ عَزَّ وَ جَلَّ فِي رَحْمَتِهِ وَ يُسْكِنَهُ جَنَّتَهُ فَلْيُحْسِنْ خُلُقَهُ وَ لْيُعْطِ النَّصْفَةَ مِنْ نَفْسِهِ وَ لْيَرْحَمْ الْيَتِيمَ وَ لْيَعْنِ الضَّعِيفَ وَ لْيَتَوَاضَعَ لِلَّهِ الَّذِي خَلَقَهُ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ali Bin Maymoun who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'One who wants Allah<sup>-azwj</sup> Mighty and Majestic to Enter him into His<sup>-azwj</sup> Mercy and Settle him into the Paradise, let him improve his manners, and let him



give the fairness from himself, and let him mercy the orphan, and let him assist the weak, and let him humble to Allah<sup>-azwj</sup> Who Created him”.<sup>1</sup>

2- لي، الأماالي للصدوق العطار عن أبيه عن البرقي عن محمد بن علي الكوفي عن التقيسي عن إبراهيم بن محمد عن الصادق عن آبائه ع قال قال رسول الله ص مر عيسى ابن مريم بقبر يُعَذَّبُ صاحبه ثم مر به من قابل فإذا هو ليس يُعَذَّبُ

(The book) ‘Al-Amaali’ of Al-Sadouq – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Al Tafleesi, from Ibrahim Bin Muhammad,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> passed by a grave whose occupant was being Punished. Then, a year later he<sup>-as</sup> passed by it and he wasn’t being Punished.

فَقَالَ يَا رَبِّ مَرَرْتُ بِهَذَا الْقَبْرِ عَامَ أَوَّلِ فَكَانَ صَاحِبُهُ يُعَذَّبُ ثُمَّ مَرَرْتُ بِهِ الْعَامَ فَإِذَا هُوَ لَيْسَ يُعَذَّبُ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-as</sup> had passed by this grave last year and it’s occupant was being Punished, then I<sup>-as</sup> passed by it this year and he isn’t being Punished!’

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا رُوحَ اللَّهِ إِنَّهُ أَذْرَكَ لَهُ وَلَدٌ صَالِحٌ فَأَصْلَحَ طَرِيقاً وَ آوَى يَتِيماً فَغَفَرْتُ لَهُ بِمَا عَمِلَ ابْنُهُ.

Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him: ‘O Spirit of Allah<sup>-azwj</sup>! A righteous son of his has matured. He repaired a path and sheltered an orphan, so I<sup>-azwj</sup> Forgave for him due to what his son had done”.<sup>2</sup>

3- فس، تفسير القمي أبي عن صفوان عن ابن مسكان عن أبي عبد الله ع قال: لَمَّا نَزَلَ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعيراً أَخْرَجَ كُلُّ مَنْ كَانَ عِنْدَهُ يَتِيمٌ وَ سَأَلُوا رَسُولَ اللَّهِ ص فِي إِخْرَاجِهِمْ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَ إِنَّ تَخْلِطُوهُمْ فَاِخْوَانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Tafseer Al Qummi – My father, from Safwan, from Ibn Muskan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When it was Revealed: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**, everyone who had an orphan with him came out, and they asked Rasool-Allah<sup>-saww</sup> regarding their extractions (from wealth of the orphans), so Allah<sup>-azwj</sup> Blessed and Exalted Revealed: **And they are asking you about the orphans. Say: ‘Correcting for them is good, and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector [2:220]**’.

وَ قَالَ الصَّادِقُ ع لَا بَأْسَ أَنْ تَخْلُطَ طَعَامَكَ بِطَعَامِ الْيَتِيمِ فَإِنَّ الصَّغِيرَ يُوشِكُ أَنْ يَأْكُلَ كَمَا يَأْكُلُ الْكَبِيرُ وَ أَمَّا الْكِسْفَةُ وَ غَيْرُهَا فَيَحْسَبُ عَلَى كُلِّ رَأْسٍ صَغِيرٍ وَ كَبِيرٍ كَمَ يَخْتَانِجُ إِلَيْهِ.

And Al-Sadiq<sup>-asws</sup> said: ‘There is no problem if you were to mingle your food with food of the orphan, for the young one almost eats just as the older one eats; and as for the clothing and

<sup>1</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 1

<sup>2</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 2

other such, it should be calculated upon every head, young and old, how much he is needy to".<sup>3</sup>

4- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ غُلَوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ النَّبِيُّ ص مَنْ كَفَلَ يَتِيمًا وَ كَفَلَ نَفَقَتَهُ كُنْتُ أَنَا وَ هُوَ فِي الْجَنَّةِ كَهَاتَيْنِ وَ قَرَنَ بَيْنَ إصْبَعَيْهِ الْمُسَبِّحَةِ وَ الْوُسْطَى.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'One taking responsibility of an orphan and responsibility of his expenditure, I<sup>-asws</sup> and him would be in the Paradise like these two' – and he<sup>-asws</sup> paired between his<sup>-asws</sup> fingers, the index, and the middle".<sup>4</sup>

5- ب، قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَأَلَنِي عِيسَى بْنُ مُوسَى عَنِ الْغَنَمِ لِلْأَيْتَامِ وَ عَنِ الْإِبِلِ الْمُؤْتَلَةِ مَا يَحِلُّ مِنْهُنَّ

(The book) 'Qurb Al-Asnaad' – From them both (Muhammad Bin Abdul Hameed and Abdul Samad Bin Muhammad), from Hanan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Isa Bin Musa had asked me<sup>-asws</sup> about the sheep of the orphans (taken for reproduction), and about the camels (taken for the fattening and the milking), what is Permissible from these?'

فَقُلْتُ لَهُ إِنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ إِذَا لَاطَ بِحَوْضِهَا وَ طَلَبَ ضَالَّتَهَا وَ دَهَنَ جَرَبَهَا فَلَهُ أَنْ يُصِيبَ مِنْ لَبَنِهَا فِي غَيْرِ تَهْكٍ لَصْرَعٍ وَ لَا فَسَادٍ لِنَسْلٍ.

I<sup>-asws</sup> said to him: 'Ibn Abbas had said, 'If he were to manage their watering, and make good their lost ones, and oils their udders, for him is to attain from their milk without exhausting the udders nor spoil the offspring".<sup>5</sup> (Very strange account - Imam<sup>-asws</sup> is reporting from Ibn Abbas who was a munafiq, it could be a fabrication from Abbasids)

6- ل، الخصال مَا جَلَوْنِي عَنْ عَمِّي عَنِ الرَّحْمَنِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ أَوَى الْيَتِيمَ وَ رَحِمَ الضَّعِيفَ وَ أَشْفَقَ عَلَى الْوَالِدِيَّةِ وَ رَفَقَ بِمَمْلُوكِهِ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from Abdullah Bin Sinan, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Four (traits), one who has these in him, Allah<sup>-azwj</sup> will Build a house for him in the Paradise – one who shelters the orphan, and mercies the weak, and is compassionate upon his parents, and is kind with his slaves".<sup>6</sup>

<sup>3</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 3

<sup>4</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 4

<sup>5</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 5

<sup>6</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 6

7- ما، الأماالي للشيخ الطوسي ابنُ مَخْلَدٍ عَنْ أَبِي عَمْرٍو عَنْ بِشْرِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُقْرِئِ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْقُرَشِيِّ عَنْ سَالِمِ الْجَيْشَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى قَالَ: يَا بَا ذَرٍّ إِنِّي أَحْبَبْتُ لَكَ مَا أَحْبَبْتُ لِنَفْسِي إِنِّي أَرَاكَ ضَعِيفًا فَلَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Abu Amro, from Bishr Bin Musa, from Abu Abdul Rahman Al Muqri, from Saeed Bin Abu Ayoub, from Ubeydullah Bin Abu Ja'far Al Qureysi, from Salim Al Jayshani, from his father,

'From Abu Zarr<sup>-ra</sup>: 'The Prophet<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! I<sup>-saww</sup> love for you<sup>-ra</sup> what I<sup>-saww</sup> love for myself<sup>-saww</sup>. I<sup>-saww</sup> view you as weak, so neither govern upon two nor be in charge of wealth of an orphan''.<sup>7</sup>

8- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى مِنْ غَالٍ يَتِيمًا حَتَّى يَسْتَعْفِي عَنْهُ أَوْجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ الْجَنَّةَ كَمَا أَوْجِبَ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chains of Al Majashie,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who shelters an orphan until he is needless of him, Allah<sup>-azwj</sup> Mighty and Majestic will Obligate the Paradise for him due to that just as He<sup>-azwj</sup> Obligated the Fire for the devourer of the wealth of an orphan''.<sup>8</sup>

ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِسْمَاعِيلَ بْنِ إِسْحَاقَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا مِنْ مُؤْمِنٍ وَلَا مُؤْمِنَةٍ يَضَعُ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرْحُمًا لَهُ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ يَدُهُ عَلَيْهَا حَسَنَةً.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Salama Bin Al Khattab, from Ismail Bin Is'haq, from Ismail Bin Aban, from Giyas Bin Ibrahim,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'There is neither a Momin nor a Momina (female believer) placing his hand upon the head of an orphan as a mercy to him, except Allah<sup>-azwj</sup> will Write a good deed for him, with every hair his hand passes over it''.<sup>9</sup>

10- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ عَبْدٍ يَمْسُحُ يَدَهُ عَلَى رَأْسِ يَتِيمٍ رَحْمَةً لَهُ إِلَّا أَعْطَاهُ اللَّهُ بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Salama Bin Al Khattab, from Ali Bin Al-Hassan, from Muhassin Bin Ahmad, from Aban Bin Usman, from Al-Hassan Bin Al Sary,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no servant who passes his hand upon the head of an orphan in mercy to him, except Allah<sup>-azwj</sup> will Give him, for every hair (his hand passes over it), a Noor (light) on the Day of Qiyamah''.<sup>10</sup>

<sup>7</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 7

<sup>8</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 8

<sup>9</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 9

<sup>10</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 10

11- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَنْكَرَ مِنْكُمْ مَسَاوَةً فَلَيْدُنْ يَتِيمًا فَيَلَاطِفُهُ وَ يَمْسَحُ رَأْسَهُ يَلِينُ قَلْبُهُ بِإِذْنِ اللَّهِ إِنَّ لِلْيَتِيمِ حَقًّا.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutwakkil, from Al Asadabady, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One from you who wants to do away with the hardness of his heart, let him approach an orphan, and let him be kind to him, and let him wipe his head, it will soften his heart by the Permission of Allah<sup>-azwj</sup>. It is a right of the orphan".<sup>11</sup>

وَقَالَ فِي حَدِيثٍ آخَرَ يُفَعِّدُهُ عَلَى خَوَانِهِ وَ يَمْسَحُ رَأْسَهُ يَلِينُ قَلْبُهُ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ لَانَ قَلْبُهُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

And he<sup>-saww</sup> said in another Hadeeth: 'Have him (orphan) seated upon his meal, and wipe upon his<sup>-asws</sup> head, it will soften his heart. When he does that, his heart will soften by the Permission of Allah<sup>-azwj</sup> Mighty and Majestic".<sup>12</sup>

12- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ سِنَانٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الصَّحَّاحِ عَنْ أَبِي خَالِدٍ الْأَحْمَرِ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْيَتِيمَ إِذَا بَكَى اهْتَزَّ لَهُ الْعَرْشُ فَيَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى مَنْ هَذَا الَّذِي أَبْكَى عَبْدِي الَّذِي سَلَبْتُهُ أَبَوَيْهِ فِي صِعْرِهِ فَوَّ عَزَّتِي وَ جَلَالِي لَا يُسْكِنُهُ أَحَدٌ إِلَّا أَوْجَبْتُ لَهُ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Ibn Sinan, from Ubeydullah Bin Al Zahhak, from Abu Khalid Al Ahmar, from Abu Maryam Al Ansary who said,

'When the orphan cries, the Throne shakes for him, so the Lord<sup>-azwj</sup>, Blessed and Exalted Says: "Who is the one who cause My<sup>-azwj</sup> servant to cry whose father has been taken away during his young age? By My<sup>-azwj</sup> Mighty and My<sup>-azwj</sup> Majesty! No one will calm him down except I<sup>-azwj</sup> shall Obligate the Paradise for him!"<sup>13</sup>

13- ضَا، فَقَه الرضا عليه السلام أَرْوَى عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: مَنْ أَكَلَ مِنْ مَالِ الْيَتِيمِ دِرْهَمًا وَاحِدًا ظَلَمًا مِنْ غَيْرِ حَقٍّ يُحِلُّهُ اللَّهُ فِي النَّارِ.

(The book) 'Fiq Al-Reza<sup>-asws</sup>' – It is reported from the Scholar (Imam<sup>-asws</sup>) having said: 'One who eats (even) one Dirham from the wealth of an orphan unjustly, from without right, Allah<sup>-azwj</sup> will Make his eternity to be in the Fire".<sup>14</sup>

وَرُوي أَنَّ أَكْلَ مَالِ الْيَتِيمِ مِنَ الْكَبَائِرِ الَّتِي وَعَدَ اللَّهُ عَلَيْهَا النَّارَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ مِنْ قَائِلٍ يَقُولُ- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا.

It is reported: 'Devouring the wealth of an orphan is from the major sins which Allah<sup>-azwj</sup> has Promised the Fire upon it. Allah<sup>-azwj</sup> Mighty and Majestic is Saying of a speaker: **(As for) those**

<sup>11</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 11 a

<sup>12</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 11 b

<sup>13</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 12

<sup>14</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 a

**who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]”<sup>15</sup>**

وَرُويَ مِنْ أَجَرِ مَالِ الْيَتِيمِ فَرِيحَ كَانَ لِلْيَتِيمِ وَالْحُسْرَانِ عَلَى التَّاجِرِ وَ مَنْ حَوَّلَ مَالَ الْيَتِيمِ أَوْ أَقْرَضَ شَيْئاً مِنْهُ كَانَ ضَامِناً بِجَمِيعِهِ وَ كَانَ عَلَيْهِ زَكَاةُ ذُو الْيَتِيمِ.

And it is reported: ‘One who trades with the wealth of an orphan, so he makes a profit, it would be for the orphan and the losses would be upon the trader; and the one who transfers the wealth of an orphan or lends something from it, he would be responsible for entirety of it, and upon him would be its Zakat, besides (not upon) the orphan’<sup>16</sup>

وَرُويَ إِذَا كُنْتُمْ وَأَمْوَالُ الْيَتَامَى - لَا تَعْرِضُوا لَهَا وَ لَا تَلْبَسُوا بِهَا فَمَنْ تَعَرَّضَ لِمَالِ الْيَتِيمِ فَأَكَلَ مِنْهُ شَيْئاً كَأَنَّمَا أَكَلَ جَذْوَةً مِنَ النَّارِ.

And it is reported: ‘Beware of the wealth of an orphan! Neither be exposed to it nor wear with it. The one who exposes to the wealth of an orphan, so he eats something from it, so rather he has eaten an ember from the fire’<sup>17</sup>

وَرُويَ اتَّقُوا اللَّهَ وَ لَا يَعْزِضْ أَحَدُكُمْ لِمَالِ الْيَتِيمِ فَإِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَلِي حِسَابَهُ بِنَفْسِهِ مَعْفُوراً لَهُ أَوْ مُعَذِّباً وَ آخِرُ حُدُودِ الْيَتِيمِ الْإِخْتِلَامُ.

And it is reported: ‘Fear Allah<sup>-azwj</sup>, and not one of you should be exposed to the wealth of an orphan, for Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, would be in Charge of his Reckoning Himself<sup>-azwj</sup>, whether he is Forgiven for or Punished, and the end of the limit of the orphan (orphanhood) is the puberty’<sup>18</sup>

وَأُروِيَ عَنِ الْعَالِمِ ع لَا يَتِمُّ بَعْدَ إِخْلَامٍ إِذَا اخْتَلَمَ امْتُحِنَ فِي أَمْرِ الصَّغِيرِ وَ الْوَسْطِ وَ الْكَبِيرِ فَإِنْ أُوسِنَ مِنْهُ رُشْدٌ دَفِعَ إِلَيْهِ مَالُهُ وَ إِلَّا كَانَ عَلَى حَالَتِهِ إِلَى أَنْ يُؤَسِّنَ مِنْهُ الرُّشْدُ.

And it is reported from the Scholar<sup>-asws</sup>: ‘There is no orphan-hood after the puberty. When he attains puberty, he should be tested regarding the affairs during the young age, and the middle age, and the old age. If rightful guidance is sensed from him, his wealth should be handed to him, or else he should be (left upon his state until the rightful guidance is sensed from him’<sup>19</sup>

وَرُويَ أَنَّ لِأَيَّسِرِ الْقَبِيلَةِ وَ هُوَ فَقِيهٌهَا وَ عَالِمٌهَا أَنْ يَتَصَرَّفَ لِلْيَتِيمِ فِي مَالِهِ فِيمَا يَرَاهُ خَطَأً وَ صِلَاحاً وَ لَيْسَ عَلَيْهِ حُسْرَانٌ وَ لَا لَهُ رِنَحٌ وَ الرِّيحُ وَ الْحُسْرَانُ لِلْيَتِيمِ وَ عَلَيْهِ وَ بِاللَّهِ التَّوْفِيقُ.

And it is reported: ‘The least of the tribe, and it is their jurists and their scholars, is that he should dispose (utilise) regarding his wealth in what he sees an error or correction, and

<sup>15</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 b

<sup>16</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 c

<sup>17</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 d

<sup>18</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 e

<sup>19</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 f

neither would there be any loss upon him nor any profit for him, and the profit and the loss would be for the orphan and against him, and with Allah<sup>-azwj</sup> is the inclination”.<sup>20</sup>

14- شي، تفسير العياشي عن علي بن أبي حمزة عن أبي عبد الله ع قال: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ لَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ قَالَ هُمْ الْيَتَامَى - لَا تُعْطَوْهُمْ أَمْوَالَهُمْ حَتَّى تَعْرِفُوا مِنْهُمْ الرُّشْدَ

Tafseer Al Ayyashi – from Ali Bin Abu Hamza,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **And do not give your wealth to the foolish [4:5]**. He<sup>-asws</sup> said: ‘They are the orphans. Do not give them their wealth until you recognise the rightful guidance from them’.

قُلْتُ فَكَيْفَ يَكُونُ أَمْوَالُهُمْ أَمْوَالَنَا

I said, ‘How can their wealth be our wealth?’

فَقَالَ إِذَا كُنْتَ أَنْتَ الْوَارِثَ لَهُمْ.

He<sup>-asws</sup> said: ‘When you were to be the inheritor for them’”.<sup>21</sup>

وَ فِي رَوَايَةِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْهُ ع قَالَ: لَا تُؤْتُوا شُرَابَ الْخَمْرِ وَ النِّسَاءَ.

And in a report by Abdullah Bin Sinan,

‘From him<sup>-asws</sup> having said: ‘Do not give to a wine drinker and the women’”.<sup>22</sup>

15- شي، تفسير العياشي عن عبد الله بن أسباط عن أبي عبد الله ع قال سَمِعْتُهُ يَقُولُ إِنَّ نَجْدَةَ اسْمُ الْحُرُورِيِّ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ الْيَتِيمِ مَتَى يَنْقَضِي يَتِيمُهُ فَكَتَبَ إِلَيْهِ أَمَّا الْيَتِيمُ فَأَنْقِطَاعُ يَتِيمِهِ أَشَدُّهُ وَ هُوَ الْإِحْتِلَامُ إِلَّا أَنْ لَا يُؤْنَسَ مِنْهُ رُشْدٌ بَعْدَ ذَلِكَ فَيَكُونُ سَفِيهًا أَوْ ضَعِيفًا فَلْيُسْنَدْ عَلَيْهِ.

Tafseer Al Ayyashi – from Abdullah Bin Asbaat,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Najdah, a helper of the Hurwari wrote to Ibn Abbas asking him about the orphan, when does his orphan-hood expire?’ He wrote to him, ‘As for the orphan, the termination of his orphan-hood is his strength, and it is the puberty, except if rightful guidance is not sensed from him after that, so he would be either foolish or weak, so let him be supportive to him’”.<sup>23</sup> (Strange account, as Ibn Abbas was a hypocrite – p.s. Letter 41 Nahj Al Balagah)

16- شي، تفسير العياشي عن يونس بن يعقوب قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ فَإِنْ آتَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ أَيُّ شَيْءٍ الرُّشْدُ الَّذِي يُؤْنَسُ مِنْهُمْ

<sup>20</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 13 g

<sup>21</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 14 a

<sup>22</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 14 b

<sup>23</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 15

Tafseer Al Ayyashi – From Yunus Bin Yaquob who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Words of Allah<sup>-azwj</sup>: **then if you sense maturity from them, then hand over their wealth to them, [4:6]** – i.e., something of the rightful guidance sensed from them’.

قَالَ جَفُظَ مَالِهِ.

He<sup>-asws</sup> said: ‘Protective of his wealth’<sup>24</sup>.

17- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ الْمَعْبُودِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ - فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ قَالَ فَقَالَ إِذَا رَأَيْتُمُوهُمْ يُجِبُونَ آلَ مُحَمَّدٍ فَارْفَعُوهُمْ دَرَجَةً.

Tafseer Al Ayyashi – From Abdullah Bin Al Maeed,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **then if you sense maturity from them, then hand over their wealth to them, [4:6]**. He (the narrator) said, ‘He<sup>-asws</sup> said: ‘When you see them (orphans) loving Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, so raise them a rank’<sup>25</sup>.

18- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَدِيرُ مَائِيَّةً لِأَخٍ يَتِيمٍ فِي حَجَرِهِ مَا يَخْلُطُ أَمْرَهَا بِأَمْرِ مَائِيَّةٍ - فَقَالَ إِنْ كَانَ يَلِيطُ حَيَاضَهَا وَ يَقُومُ عَلَى هَنَائِهَا وَ يَرُدُّ نَادَتَهَا فَلْيَشْرَبْ مِنْ أَلْبَانِهَا غَيْرَ مُجْهِدٍ لِلْجَلَابِ وَ لَا مُضِرٍّ بِالْوَلَدِ

Tafseer Al Ayyashi – from Muhammad Bin Muslim who said,

‘I asked him<sup>-asws</sup> about a man having in his hand livestock of an orphaned son of a brother in his lap. He does not mingle their matter with the matter of his own livestock. He<sup>-asws</sup> said: ‘If he were to manage their watering, and stands upon their feed, and repels their harm, then let him drink their milk without exhausting the milking nor harming the young ones (of the sheep etc. by over-milking’.

ثُمَّ قَالَ وَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَ مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ.

Then he<sup>-asws</sup> said: ‘**and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness [4:6]**’<sup>26</sup>.

19- شي، تفسير العياشي أَبُو أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَلْيَأْكُلْ بِالْمَعْرُوفِ فَقَالَ ذَاكَ رَجُلٌ يَحْبِسُ نَفْسَهُ عَلَى أَمْوَالِ الْيَتَامَى فَيَقُومُ لَهَا فِيهَا وَ يَقُومُ لَهَا فَقَدْ شَعَلَ نَفْسُهُ عَنْ طَلَبِ الْمَعِيشَةِ فَلَا بَأْسَ أَنْ يَأْكُلَ بِالْمَعْرُوفِ إِذَا كَانَ يُصْلِحُ أَمْوَالَهُمْ وَ إِنْ كَانَ الْمَالُ قَلِيلًا فَلَا يَأْكُلُ مِنْهُ شَيْئًا.

Tafseer Al Ayyashi – Abu Usama,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **so let him consume with the reasonableness [4:6]**. He<sup>-asws</sup> said: ‘That is a man withholding himself upon the wealth of an

<sup>24</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 16

<sup>25</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 17

<sup>26</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 18



orphan, so he stands for them regarding it and stand for them upon it, so he (ends up) pre-occupying himself from seeking his own livelihood. There is no problem if he were to consume with reasonableness when he were to correct their wealth, and if his wealth happens to be little, he should not anything from it”.<sup>27</sup>

20- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

Tafseer Al Ayyashi, from Sama'at,

‘From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about His<sup>-azwj</sup> Words: **and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness [4:6].**

قَالَ بَلَى مَنْ كَانَ يَلِي شَيْئًا لِلْيَتَامَى وَهُوَ مُحْتَاجٌ وَ لَيْسَ لَهُ شَيْءٌ وَهُوَ يَتَقَاضَى أَمْوَالُهُمْ وَ يَقُومُ فِي ضِعَّتِهِمْ فَلْيَأْكُلْ بِقَدَرٍ وَ لَا يُسْرِفْ وَ إِنْ كَانَ ضِعَّتُهُمْ لَا يَشْغَلُهُ بِمَا يُعَالِجُ لِنَفْسِهِ فَلَا يَزِرَ أَنْ مِنْ أَمْوَالِهِمْ شَيْئًا.

He<sup>-asws</sup> said: ‘Yes. One who was in charge of anything for the orphans, and he is needy, and there isn’t anything for him, and he requires their wealth, and he is standing regarding their estates, then let him consume by a measurement and not be extravagant, and if their estates do not pre-occupy him from what he can’t treat (earn) for himself, so he should not damage (take) anything from their wealth”.<sup>28</sup>

21- شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَقَالَ هَذَا رَجُلٌ يَحْبِسُ نَفْسَهُ لِلتَّيَمِّ عَلَى حَرْثٍ أَوْ مَاشِيَةٍ وَ يَشْغَلُ فِيهَا نَفْسَهُ فَلْيَأْكُلْ مِنْهُ بِالْمَعْرُوفِ وَ لَيْسَ ذَلِكَ لَهُ فِي الدَّنَانِيرِ وَ الدَّرَاهِمِ الَّتِي عِنْدَهُ مَوْضُوعَةٌ.

Tafseer Al Ayyashi – from Is’haq Bin Ammar, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness [4:6].** He<sup>-asws</sup> said: ‘This is a man who withholds himself for the orphan upon a farm or livestock, and he occupies himself regarding it, so let him consume from it with the reasonableness, and that (permission) isn’t for him regarding the Dinars and the Dirhams which are placed in his possession”.<sup>29</sup>

22- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ قَالَ ذَلِكَ إِذَا حَبَسَ نَفْسَهُ فِي أَمْوَالِهِمْ فَلَا يَخْتَرِثُ لِنَفْسِهِ فَلْيَأْكُلْ بِالْمَعْرُوفِ مِنْ مَالِهِمْ.

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **‘and the one who was poor, so let him consume with the reasonableness [4:6].** He<sup>-asws</sup> said: ‘That

<sup>27</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 19

<sup>28</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 20

<sup>29</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 21



is when he withholds himself regarding their wealth, so he does not cultivate for himself. Let him consumes with the reasonableness, from their wealth”.<sup>30</sup>

23- شي، تفسير العياشي عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَلْيَأْكُلْ بِالْمَعْرُوفِ قَالَ كَانَ أَبِي يَقُولُ إِنَّهَا مَنْشُوخَةٌ.

Tafseer Al Ayyashi – from Rifa’at,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **so let him consume with the reasonableness [4:6]**. He<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> had said: ‘But rather it (the Verse) is Abrogated’.<sup>31</sup>

24- شي، تفسير العياشي عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع إِنَّ اللَّهَ أَوْعَدَ فِي مَالِ الْيَتِيمِ عُقُوبَتَيْنِ أَمَّا أَحَدُهَا فَعُقُوبَةُ الْآخِرَةِ النَّارُ وَ أَمَّا الْآخَرَى فَعُقُوبَةُ الدُّنْيَا

Tafseer Al Ayyashi – From Sama’at,

‘From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup>: ‘Allah<sup>-azwj</sup> has Threatened of two consequential Punishments regarding the wealth of an orphan. As for one of these, it is consequential Punishment of the Hereafter, and as for the other, it is consequential Punishment of the world’.

قَوْلُهُ- وَ لِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لْيَقُولُوا قَوْلًا سَدِيداً قَالَ يَغْنِي بِذَلِكَ لِيَخْشَ أَنْ أَخْلُقَهُ فِي ذُرِّيَّتِهِ كَمَا صَنَعَ هُوَ بِهَؤُلَاءِ الْيَتَامَى.

His<sup>-azwj</sup> Words: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]**. He<sup>-asws</sup> said: ‘Meaning of that is, let him fear his replacement in his offspring like what is done with these orphans’.<sup>32</sup>

25- شي، تفسير العياشي عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ فِي كِتَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ أَكَلَ مَالِ الْيَتِيمِ ظُلْماً سَيُذَرُّهُ وَبَالَ ذَلِكَ فِي عَقِبِهِ مِنْ بَعْدِهِ وَ يَلْحَقُهُ

Tafseer Al Ayyashi – From Al Halby,

‘From Abu Abdullah<sup>-asws</sup>: ‘In the book of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>: ‘A consumer of the wealth of an orphan unjustly, the scourge of that will come across him in his offspring from after him and will catch up with him (as well)’.

فَقَالَ ذَلِكَ إِمَّا فِي الدُّنْيَا فَإِنَّ اللَّهَ قَالَ- وَ لِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ وَ إِمَّا فِي الْآخِرَةِ فَإِنَّ اللَّهَ يَقُولُ- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْماً إِمَّا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا.

He<sup>-asws</sup> said: ‘Either that would be in the world, for Allah<sup>-azwj</sup> Said: ‘**And let those fear who, should they leave behind them weakly offspring, would fear upon them, [4:9]**, or in the

<sup>30</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 22

<sup>31</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 23

<sup>32</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 24

Hereafter, for Allah<sup>-azwj</sup> Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**.<sup>33</sup>

26- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَخِيهِمَا قَالَ: قُلْتُ فِي كَمْ يَجِبُ لِأَكْلِ مَالِ الْيَتِيمِ النَّارُ

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘Regarding how much of the wealth of an orphan does it obligate the Fire?’

قَالَ فِي دِرْهَمَيْنِ.

He<sup>-asws</sup> said: ‘Regarding two Dirhams’.<sup>34</sup>

27- شي، تفسير العياشي عن سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَكَلَ مَالَ الْيَتِيمِ هَلْ لَهُ تَوْبَةٌ

Tafseer Al Ayyashi – from Sama’at,

‘From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about a man consuming the wealth of an orphan, ‘Is there any repentance for him?’

قَالَ يَرْدُهُ بِهِ إِلَى أَهْلِهِ

He<sup>-asws</sup> said: ‘He should refer it to his family’.

قَالَ ذَلِكَ بِأَنَّ اللَّهَ يَقُولُ- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا.

He<sup>-asws</sup> said: ‘That is because Allah<sup>-azwj</sup> Says: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]**’.<sup>35</sup>

28- شي، تفسير العياشي عن أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ الرَّجُلِ يَكُونُ فِي يَدِهِ مَالٌ لِإِيتَامٍ فَيَحْتَاجُ فَيَمْدُ يَدَهُ فَيُنْفِقُ مِنْهُ عَلَيْهِ وَ عَلَى عِيَالِهِ وَ هُوَ يَنْوِي أَنْ يَرْدَهُ إِلَيْهِمْ أ هُوَ مِمَّنْ قَالَ اللَّهُ- إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا الْآيَةَ

Tafseer Al Ayyashi – from Ahmad Bin Muhammad who said,

‘I asked Abu Al-Hassan<sup>-asws</sup> about the man who happens to have the wealth of orphans in his hands. He becomes needy, he extends his hand and spends from it upon him and upon his dependants, and he intends to return it to them. Is he from the ones Allah<sup>-azwj</sup> Says: **(As for) those who are devouring the wealth of the orphans unjustly, [4:10]** – the Verse?’

<sup>33</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 25

<sup>34</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 26

<sup>35</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 27

قَالَ لَا وَ لَكِنْ يَنْبَغِي لَهُ أَنْ لَا يَأْكُلَ إِلَّا بِقَصْدٍ وَ لَا يُسْرِفَ

He said, 'No, but it is befitting for him if he does not consume except with moderation and not be extravagant'.

قُلْتُ لَهُ كَمْ أَذْنَى مَا يَكُونُ مِنْ مَالِ الْيَتِيمِ إِذَا هُوَ أَكَلَهُ وَ هُوَ لَا يَنْوِي رَدَّهُ حَتَّى يَكُونَ يَأْكُلُ فِي بَطْنِهِ نَاراً

I said to him<sup>-asws</sup>, 'How much is the least of what happens to be from the wealth of orphans, if he were to consume it while he is intending to return it, until he happens to be consuming fire in his belly?'

قَالَ قَلِيلُهُ وَ كَثِيرُهُ وَاحِدٌ إِذَا كَانَ مِنْ نَفْسِهِ يَنْتُهُ أَلَا يَرُدُّهُ إِلَيْهِمْ.

He<sup>-asws</sup> said: 'Little of it and more of it is the same when it were to be from his intention that he will not return it to them'.<sup>36</sup>

29- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَالُ الْيَتِيمِ إِنْ عَمِلَ بِهِ مِنْ وَضِعَ عَلَى يَدَيْهِ ضَمِنَهُ وَ لِلْيَتِيمِ رِجْلُهُ

Tafseer Al Ayyashi – from Zurara and Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'The wealth of an orphan if worked with by the one who places his hand in it, would be his responsibility and for the orphan would be its profit'.

قَالَ قُلْنَا لَهُ قَوْلُهُ وَ مَنْ كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ

He (the narrator) said, 'We said to him<sup>-asws</sup>, 'His<sup>-azwj</sup> words: **and the one who was poor, so let him consume with the reasonableness [4:6]**'.

قَالَ إِنَّمَا ذَلِكَ إِذَا حَبَسَ نَفْسَهُ عَلَيْهِمْ فِي أَمْوَالِهِمْ فَلَمْ يَتَّخِذْ لِنَفْسِهِ فَلْيَأْكُلْ بِالْمَعْرُوفِ مِنْ مَالِهِمْ.

He<sup>-asws</sup> said: 'But rather, that is when he withholds himself upon them regarding their wealth, so he does not take (earnings) for himself. Then let him consume with the reasonableness, from their wealth'.<sup>37</sup>

30- شي، تفسير العياشي عَنْ عَجَلَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ أَكَلَ مَالَ الْيَتِيمِ

Tafseer Al Ayyashi – from Ijlan who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'One who consume the wealth of an orphan'.

فَقَالَ هُوَ كَمَا قَالَ اللَّهُ إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلَوْنَ سَعِيرًا

<sup>36</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 28

<sup>37</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 29

He<sup>-asws</sup> said: 'He is like what Allah<sup>-azwj</sup> Said: ***'but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]'***.

قَالَ هُوَ مِنْ غَيْرِ أَنْ أَسْأَلَهُ مَنْ عَالَ يَتِيماً حَتَّى يَنْقُضِي يَتْمَهُ أَوْ يَسْتَعْنِي بِنَفْسِهِ أَوْجِبَ اللَّهُ لَهُ الْجَنَّةَ كَمَا أَوْجِبَ لِأَكْلِ مَالِ الْيَتِيمِ النَّارَ.

He<sup>-asws</sup> said from without my having asked him<sup>-asws</sup>: 'One who shelters an orphan until his orphan-hood expires (at puberty), or he becomes needless by himself, Allah<sup>-azwj</sup> will Obligated the Paradise for him just as He<sup>-azwj</sup> has Obligated the Fire for the consumer of the wealth of an orphan'.<sup>38</sup>

31- شي، تفسير العياشي عَنْ أَبِي إِبْرَاهِيمَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لِلرَّجُلِ عِنْدَهُ الْمَالُ إِمَّا يَبِيعُ أَوْ يُقْرِضُ فَيَمُوتُ وَ لَمْ يَقْضِ إِثَاءَهُ فَيَتْرُكْ أَيْتَاماً صِغَاراً فَيَبْقَى لَهُمْ عَلَيْهِ فَلَا يَقْضِيهِمْ أَمْ يَكُونُ مِمَّنْ يَأْكُلُ مَالَ الْيَتِيمِ ظُلْماً

Tafseer Al Ayyashi –

'From Abu Ibrahim<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, 'I asked him<sup>-asws</sup> about the man happening to have in his possession the wealth for (another) man. He either sells or lends. Then he dies and he had not paid it back to him. He leaves behind young orphans, so it remains for them upon, but he does not pay it to them. Would he be from the ones consuming the wealth of orphans unjustly?'

قَالَ إِذَا كَانَ يَبْنِي أَنْ يُؤَدِّيَ إِلَيْهِمْ فَلَا

He<sup>-asws</sup> said: 'If he had intended to pay it to them, so no'.

قَالَ الْأَخْوَلُ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى عَ إِمَّا هُوَ الَّذِي يَأْكُلُهُ وَ لَا يُرِيدُ أَدَاءَهُ مِنَ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى قَالَ نَعَمْ.

Al-Ahowl (narrator) said, 'I asked Abu Al-Hassan Musa<sup>-asws</sup>, 'But rather he is the one who had consumed it and did not intend to pay it back, (would he be) from the ones consuming the wealth of an orphan?' He<sup>-asws</sup> said: 'Yes'.<sup>39</sup>

32- شي، تفسير العياشي عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سَأَلْتُهُ عَنِ الْكَبَائِرِ فَقَالَ مِنْهَا أَكْلُ مَالِ الْيَتِيمِ ظُلْماً وَ لَيْسَ فِي هَذَا بَيْنَ أَصْحَابِنَا اخْتِلَافٌ وَ الْحَمْدُ لِلَّهِ.

Tafseer Al Ayyashi – from Ubeyd Bin Zurara,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the major sins. He<sup>-asws</sup> said: 'From these is consuming the wealth of an orphan unjustly', and there is no differing between our companions regarding this, and the Praise is for Allah<sup>-azwj</sup>'.<sup>40</sup>

33- شي، تفسير العياشي عَنْ أَبِي الْجَاوُودِ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يُبْعَثُ نَاسٌ عَنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ تَأْجَحُ أَفْوَاهُهُمْ نَاراً

<sup>38</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 30

<sup>39</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 31

<sup>40</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 32

Tafseer Al Ayyashi – from Abu Al Jaroud,

‘Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Some people will be Resurrected from their graves on the Day of Qiyamah, their mouths will be inflamed with fire!’

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ

It was said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! Who are they?’

قَالَ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا.

He<sup>-saww</sup> said: ***‘(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10]’.***<sup>41</sup>

34- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأبي جَعْفَرٍ ع أَصْلَحَكَ اللَّهُ مَا أَيْسَرُ مَا يَدْخُلُ بِهِ الْعَبْدُ النَّارَ

Tafseer Al-Ayyashi – from Abu Baseer who said,

‘I said to Abu Ja’far<sup>-asws</sup>, ‘May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! What is the least due to what the servant will be entering the Fire?’

قَالَ مَنْ أَكَلَ مِنْ مَالِ الْيَتِيمِ دِرْهَمًا وَ خَشِنَ الْيَتِيمَ.

He<sup>-asws</sup> said: ‘One who consumes a Dirham from the wealth of an orphan; and we<sup>-asws</sup> are the orphans’.<sup>42</sup>

35- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ إِن تَخَالِطُوهُمْ فَإِخْوَانُكُمْ قَالَ أَنْ تُخْرِجَ مِنْ أَمْوَالِهِمْ قَدْرَ مَا يَكْفِيهِمْ وَ تُخْرِجَ مِنْ مَالِكَ قَدْرَ مَا يَكْفِيكَ

Tafseer Al Ayyashi – from Zurara,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Blessed and Exalted: ***and if you mingle them, so they are your brethren; [2:220]***. He<sup>-asws</sup> said: ‘You extract from their wealth in accordance with what suffices them, and you extract from your wealth in accordance with what suffices you’.

قَالَ قُلْتُ أَرَأَيْتَ أَتَيَاتُمْ صَغَارًا وَ كِبَارًا وَ بَعْضُهُمْ أَعْلَى فِي الْكِسْفَةِ مِنْ بَعْضٍ

He (the narrator) said, ‘I said, ‘What is your<sup>-asws</sup> view of orphans, young and old, and some of them are higher regarding the clothing than others?’

قَالَ أَمَّا الْكِسْفَةُ فَعَلَى كُلِّ إِنْسَانٍ مِنْ كِسْفَتِهِ وَ أَمَّا الطَّعَامُ فَاجْعَلْهُ جَمِيعًا فَأَمَّا الصَّغِيرُ فَإِنَّهُ أَوْشَكَ أَنْ يَأْكُلَ كَمَا يَأْكُلُ الْكَبِيرُ.

<sup>41</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 33

<sup>42</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 34

He<sup>-asws</sup> said: 'As for the clothing, so upon every person is from his clothing, and as for the food, make it all together. As for the young, he almost eats just as what the older ones eats'.<sup>43</sup>

36- شي، تفسير العياشي عن سماعة عن أبي عبد الله أو أبي الحسن ع قال: سألته عن قول الله و إِنَّ تُخَالِطُوهُمْ قَالَ يَغِيي الْيَتَامَى يَقُولُ إِذَا كَانَ الرَّجُلُ يَلِي يَتَامَى وَ هُوَ فِي حَجَرِهِ فَلْيُخْرِجْ مِنْ مَالِهِ عَلَى قَدَرِ مَا يُخْرِجُ لِكُلِّ إِنْسَانٍ مِنْهُمْ فَيُخَالِطُوهُمْ فَيَأْكُلُونَ جَمِيعاً وَ لَا يَزْرَأُ مِنْ أَمْوَالِهِمْ شَيْئاً فَإِنَّمَا هُوَ نَارٌ.

Tafseer Al Ayyashi – from Sama'at,

'From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **and if you mingle them, so they are your brethren; [2:220]**. He said: 'It means the orphans. He<sup>-azwj</sup> is Saying, when the man was in charge of orphans and he is in his lap, then let him extract from his wealth in accordance with what he extracts from every person from them. He mingles them, so they all eat together, and he should not damage anything from their wealth, for rather, it is fire'.<sup>44</sup>

37- شي، تفسير العياشي عن الكاهلي قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ رَجُلٌ ضَرِيرُ الْبَصَرِ فَقَالَ إِنَّا نَدْخُلُ عَلَى أَخٍ لَنَا فِي بَيْتِ أَيْتَامٍ مَعَهُمْ خَادِمٌ لَهُمْ فَتَقْعُدُ عَلَى بَسَاطِهِمْ وَ نَشْرَبُ مِنْ مَائِهِمْ وَ يَخْدُمُنَا خَادِمُهُمْ وَ رَبَّمَا أُطْعِمُنَا فِيهِ طَعَامَ [الطَّعَامِ] مِنْ عِنْدِ صَاحِبِنَا وَ فِيهِ مِنْ طَعَامِهِمْ فَمَا تَرَى أَصْلَحَكَ اللَّهُ

Tafseer Al Ayyashi – from Al Kahily who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. A man of weak eyesight asked him<sup>-asws</sup>. He said, 'We tend to enter to see a brother of ours in a house of orphans. With them is a servant of their. We sit on their carpets, and we drink from their water, and their servants serve us, and sometimes we are fed in it the food from our companions, and in it from their food. So what is your<sup>-asws</sup> view? May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well!'

فَقَالَ قَدْ قَالَ اللَّهُ- بَلَى الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ فَاَنْتُمْ لَا يَخْفَى عَلَيْكُمْ وَ قَدْ قَالَ اللَّهُ وَ إِنَّ تُخَالِطُوهُمْ فَاِخْوَانُكُمْ إِلَى لَأَعْنَتَكُمْ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Said: **But! The human being is insightful upon himself [75:14]**. So you all are not hidden unto your own selves, and Allah<sup>-azwj</sup> has Said: **and if you mingle them, so they are your brethren; - up to - could have overburdened you; [2:220]** .

ثُمَّ قَالَ وَ إِنَّ كَانَ دُخُولُكُمْ عَلَيْهِمْ فِيهِ مَنَفَعَةٌ لَهُمْ فَلَا بَأْسَ وَ إِذَا كَانَ فِيهِ ضَرَرٌ فَلَا.

Then he<sup>-asws</sup> said: 'And if your entered to see them, there were to be a benefit for them in it, then there is no problem, and if there were to be harm in it, then no'.<sup>45</sup>

38- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَخِي هَلَكَ وَ تَرَكَ أَيْتَاماً وَ لَهُمْ مَاشِيَةٌ فَمَا يَجِلُّ لِي مِنْهَا

Tafseer Al Ayyashi – From Abu Hamza,

<sup>43</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 35

<sup>44</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 36

<sup>45</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 37

'From Abu Ja'far<sup>-asws</sup> having said: 'A man came to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! A brother of mine has died and left orphans behind, and there is livestock for them. So what is Permissible for me from these?'

فَقَالَ رَسُولُ اللَّهِ إِنَّ كُنْتَ تَلِيْطُ حَوْضَهَا وَ تَرُدُّ نَادَتَهَا وَ تَقُوْمُ عَلَى رَعِيَّتِهَا فَاشْرَبْ مِنْ أَلْبَانِهَا غَيْرَ مُجْتَهِدٍ وَ لَا ضَارٍّ بِالْوَلَدِ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ.

Rasool-Allah<sup>-saww</sup> said: 'If you were to manage their watering, and you repel their harm, and stand upon their pasturing, then drink from their milk without exhausting (depleting the milk) nor harming the children (young ones), **and Allah Knows the spoiler from the corrector [2:220]**'.<sup>46</sup>

39- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَدِيهِ الْمَاشِيَةُ لِابْنِ أَخٍ لَهُ يَتِيْمٌ فِي حَجَرِهِ أَمْخِلُطُ أَمْرَهَا بِأَمْرِ مَاشِيَتِهِ

Tafseer Al Ayyashi – from Muhammad Bin Muslim who said,

'I asked him<sup>-asws</sup> about the man having in his hand the livestock of a son of a brother of his in his lap (orphan under care). Can he mingle their matter with the matter of his own livestock?'

قَالَ فَإِنْ كَانَ يَلِيْطُ حَوْضَهَا وَ يَقُوْمُ عَلَى هِنَائِهَا وَ يَرُدُّ نَادَتَهَا فَيَشْرَبُ مِنْ أَلْبَانِهَا غَيْرَ مُجْتَهِدٍ لِلْجَلَابِ وَ لَا مُضِرٍّ بِالْوَلَدِ

He<sup>-asws</sup> said: 'If he were to manage their watering, and stands upon their feed, and repels their harm, he can drink from their milk without exhausting (depleting) for the milking nor harming with the children (young ones)'.  
 ثُمَّ قَالَ مَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَ مَنْ كَانَ فَقِيْرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ - وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ.

Then he<sup>-asws</sup> said: '**and the one who was rich so let him abstain (completely), and the one who was poor, so let him consume with the reasonableness [4:6] and Allah Knows the spoiler from the corrector [2:220]**'.<sup>47</sup>

40- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْحَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ وَ إِنَّ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَ اللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

Tafseer Al Ayyashi – From Muhammad Al Halaby who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>: '**and if you mingle them, so they are your brethren; and Allah Knows the spoiler from the corrector [2:220]**'.

قَالَ تُخْرِجُ مِنْ أَمْوَالِهِمْ قَدْرًا مَا يَكْفِيهِمْ وَ تُخْرِجُ مِنْ مَالِكَ قَدْرًا مَا يَكْفِيكَ ثُمَّ تُنْفِقُهُ.

He<sup>-asws</sup> said: 'You can extract wealth a measurement of what would suffice them, and you should extract from your wealth a measurement of what would suffice you, then you can spend it'.<sup>48</sup>

<sup>46</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 38

<sup>47</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 39

<sup>48</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 40

41- شي، تفسير العياشي عَنْ عَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ فِي الْيَتَامَى وَ إِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

Tafseer Al Ayyashi – from Ali,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> regarding the orphans, **‘and if you mingle them, so they are your brethren; [2:220]’**.

قَالَ يَكُونُ لَهُمُ التَّمَرُ وَاللَّبَنُ وَ يَكُونُ لَكَ مِثْلُهُ عَلَى قَدَرٍ مَا يَكْفِيكَ وَ يَكْفِيهِمْ وَ لَا يَخْفَى عَلَى اللَّهِ الْمُفْسِدُ مِنَ الْمُصْلِحِ.

He<sup>-asws</sup> said: ‘There happens to be the dates and the milk for them, and there happens to be similar to it for you upon a measurement of what would suffice you and suffice them, and it is not hidden unto Allah<sup>-azwj</sup>, the spoiler from the corrector’.<sup>49</sup>

42- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قُلْتُ لَهُ يَكُونُ لِلْيَتِيمِ عِنْدِي الشَّيْءُ وَ هُوَ فِي حَجْرِي أَنْفَقَ عَلَيْهِ مِنْهُ وَ رَبَّمَا أَصَبْتُ بِمَا يَكُونُ لَهُ مِنَ الطَّعَامِ وَ مَا يَكُونُ مِنِّي إِلَيْهِ أَكْثَرَ

Tafseer Al Ayyashi – from Abdul Rahman Bin Al Hajjaj,

‘From Abu Al-Hassan Musa<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘There happens to be something in my possession for the orphan and he is in my lap. Can I spend from it upon him? And sometimes I attain from what happens to be the food for him and happens from me to him is more’.

فَقَالَ لَا بَأْسَ بِذَلِكَ إِنَّ اللَّهَ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ.

He<sup>-asws</sup> said: ‘There is no problem with that. Surely **Allah Knows the spoiler from the corrector [2:220]**’.<sup>50</sup>

43- شي، تفسير العياشي عَنْ بَعْضِ بَنِي عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي مَالِ الْيَتِيمِ يَعْمَلُ بِهِ الرَّجُلُ قَالَ يُبْلِغُهُ مِنَ الرِّيحِ شَيْئاً إِنَّ اللَّهَ يَقُولُ وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ.

Tafseer Al Ayyashi – from one of the clan of Atiyya,

‘From Abu Abdullah<sup>-asws</sup> regarding the wealth of an orphan the man works with it. He<sup>-asws</sup> said: ‘He should give him something from the profit. Allah<sup>-azwj</sup> Says: **and do not forget the favours between you; [2:237]**’.<sup>51</sup>

44- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص حَتَّى اللَّهُ عَزَّ وَ جَلَّ عَلَى بَرِّ الْيَتَامَى لَا تَقْطَعِيهِمْ عَنْ آبَائِهِمْ

Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup>) – ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Urged upon righteousness with the orphans due to their having been cut off from their fathers.

<sup>49</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 41

<sup>50</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 42

<sup>51</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 43



فَمَنْ صَانَهُمُ صَانَهُ اللَّهُ وَ مَنْ أَكْرَمَهُمُ أَكْرَمَهُ اللَّهُ وَ مَنْ مَسَحَ يَدَهُ بِرَأْسِ يَتِيمٍ رَفَعْنَا بِهِ جَعَلَ اللَّهُ لَهُ فِي الْجَنَّةِ بِكُلِّ شَعْرَةٍ مَرَّتْ تَحْتَ يَدِهِ قَصْرًا أَوْسَعَ مِنَ الدُّنْيَا بِمَا فِيهَا وَ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلَذُّ الْأَعْيُنُ وَ هُمْ فِيهَا خَالِدُونَ.

So the one who protects them, Allah<sup>-azwj</sup> will Protect him, and one who honours them, Allah<sup>-azwj</sup> will Honour him, and one who caresses his hand upon the head of an orphan in kindness to him, Allah<sup>-azwj</sup> will Make a castle to be for him in the Paradise for every hair under his hand, vaster than the world with whatever is in it, and in it would be whatever the soul would desire, and pleasures of the eyes, and they would be living in it eternally".<sup>52</sup>

45- غو، غوالي اللثافي رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ بِيَدِهِ مَاشِيَةٌ لِابْنِ أَخٍ لَهُ يَتِيمٍ فِي حَجَرِهِ أَمْزَلُ أَمْرًا مَاشِيَةٍ

(The book) 'Gawaly Al La'aly' – It is reported by Muhammad Bin Muslim,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), he (the narrator) said, 'I asked him<sup>-asws</sup> about a man having in his hand livestock for a son of a brother of his, an orphan in his lap. Can he mingle their matter with the matter of his own livestock'.

فَقَالَ إِنْ كَانَ يَلُوطُ حِيَاضَهَا وَ يَقُومُ عَلَى مِهْنَتِهَا وَ يَرُدُّ نَادَهَا فَلْيَشْرَبْ مِنْ اللَّبَاغِ غَيْرَ مُنْهَكٍ لِلْحَلَابِ وَ لَا مُضِرٍّ بِالْوَلَدِ.

He<sup>-asws</sup> said: 'If he were to manage their watering, and stands upon their feed, and repels their harm, let him drink from their milk without depleting the milking, nor harming to the children (young ones)".<sup>53</sup>

وَ رُوِيَ أَنَّ رَجُلًا كَانَ عِنْدَهُ مَالٌ كَثِيرٌ لِابْنِ أَخٍ لَهُ يَتِيمٍ فَلَمَّا بَلَغَ الْيَتِيمُ طَلَبَ الْمَالَ فَمَنَعَهُ مِنْهُ فَتَرَفَعَا إِلَى النَّبِيِّ

And it is reported, 'There was a man having a lot of wealth in his possession for a son of a brother of his, an orphan. When the orphan was an adult, he demanded the wealth, but he prevented it from him. He raised it (the issue) to the Prophet<sup>-saww</sup>.

فَأَمَرَهُ بِدَفْعِ مَالِهِ إِلَيْهِ فَقَالَ أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ وَ نَعُوذُ بِاللَّهِ مِنَ الْخُوبِ الْكَبِيرِ وَ دَفَعَ إِلَيْهِ مَالَهُ

He<sup>-saww</sup> ordered him to hand over the wealth to him. He said, 'We obey Allah<sup>-azwj</sup> and we obey the Rasool<sup>-saww</sup>, and we seek Refuge with Allah<sup>-azwj</sup> from the great wrongdoing'. And he handed his wealth to him.

وَ قَالَ ص مَنْ يُوقِ شَخْخِ نَفْسِهِ وَ يُطْعِمَ رَبَّهُ هَكَذَا فَإِنَّهُ يُجْلَى دِرَاءُهُ أَيْ خُبْنُهُ

And he<sup>-saww</sup> said: 'One who saves his soul from greed and obeys his Lord<sup>-azwj</sup> like this, so he has loosened his disease, i.e. his wickedness".

فَلَمَّا أَخَذَ الْفَتَى مَالَهُ أَتَقَفَهُ فِي سَبِيلِ اللَّهِ فَقَالَ النَّبِيُّ ص نَبَتْ الْأَجْرُ وَ بَقِيَ الْوِزْرُ

<sup>52</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 44

<sup>53</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 a

When the youth took his wealth, he spent it in the Way of Allah<sup>-azwj</sup>. The Prophet<sup>-saww</sup> said: 'The Recompense is affirmed, and the burden (of sin) remains!'

It was said, 'How come, O Rasool-Allah<sup>-saww</sup>?'

فَقِيلَ كَيْفَ يَا رَسُولَ اللَّهِ فَقَالَ تَبَتَ لِلْغُلَامِ الْأَجْرُ وَ يَبْقَى الْوِزْرُ عَلَى وَالِدِهِ.

He<sup>-saww</sup> said: 'The Recompense is affirmed for the boy, and the burden (of sin) remains upon his father'.<sup>54</sup>

وَجَاءَ فِي حَدِيثٍ آخَرَ الرِّضَا لِعَمْرٍو وَ التَّعَبُ عَلَى ظَهْرِهِ.

And it has come in another Hadeeth: 'The pleasure is for others and the toil is upon his back'.<sup>55</sup>

وَسُئِلَ الرِّضَا عَ كَمْ أَذْنَى مَا يَدْخُلُ بِهِ النَّارَ مَنْ أَكَلَ مِنْ مَالِ الْيَتِيمِ

And Al-Reza<sup>-asws</sup> was asked, 'How much is the least due to which he would be entering the Fire, the one having consumed from the wealth of an orphan?'

فَقَالَ كَثِيرُهُ وَ قَلِيلُهُ وَاحِدٌ إِذَا كَانَ مِنْ نِيَّتِهِ أَنْ لَا يَرُدَّهُ.

He<sup>-asws</sup> said: 'More of it and little of it is one (and the same) when it was from his intention that he will not return it'.<sup>56</sup>

وَعَنْهُ عَ أَنَّهُ قَالَ: إِنَّ فِي مَالِ الْيَتِيمِ عُقُوبَتَيْنِ بَيِّنَتَيْنِ أَمَّا إِحْدَاهُمَا فَعُقُوبَةُ الدُّنْيَا فِي قَوْلِهِ تَعَالَى - وَ لِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَةً ضِعَافاً الْأَيَّةَ وَ أَمَّا الثَّانِيَةُ فَعُقُوبَةُ الْآخِرَةِ فِي قَوْلِهِ تَعَالَى - إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى الْأَيَّةَ.

And from him<sup>-asws</sup> having said: 'In the wealth of an orphan, there are two clear Punishments. As for one of these, it is punishment of the world, in Words of the Exalted: **And let those fear who, should they leave behind them weakly offspring, [4:9]**. And as for the second, it is in the Hereafter, in Words of the Exalted: **(As for) those who are devouring the wealth of the orphans [4:10]** – the Verse'.<sup>57</sup>

وَرُويَ عَنِ الصَّادِقِ عَ قَالَ: فِي كِتَابِ عَلِيِّ عَ إِنَّ أَكَلَ مَالِ الْيَتِيمِ سَيُدرِكُهُ وَبَالَ ذَلِكَ فِي عَقِبِهِ وَ يَلْحَقُهُ وَبَالَ ذَلِكَ فِي الْآخِرَةِ.

And it is reported from Al-Sadiq<sup>-asws</sup> having said: 'In the book of Ali<sup>-asws</sup>: 'The consumer of the wealth of an orphan, the scourge of that will come across him in its consequence, and the scourge of that will catch up with him in the Hereafter'.<sup>58</sup>

<sup>54</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 b

<sup>55</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 c

<sup>56</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 d

<sup>57</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 c

<sup>58</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 d

دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَحْسِنُوا فِي عَقَبِ غَيْرِكُمْ تُحْسِنُوا فِي عَقِبِكُمْ.

(The book) 'Dawaat' of Al Rawandi –

'Amir Al-Momineen<sup>-asws</sup> said: 'By doing good in the offspring of others, you will be doing good in your own offspring'.<sup>59</sup>

نَهَجُ، نَهَجُ الْبَلَاغَةِ مِثْلُهُ وَ فِيهِ تَحَفُّظُوا فِي عَقِبِكُمْ.

(The book) 'Nahj Al Balagah' –

'Similar to it, and in it: 'You will be protecting regarding your posterity''.<sup>60</sup>

وَ قَالَ ع فِي وَصِيَّتِهِ عِنْدَ وَفَاتِهِ اللَّهُ فِي الْأَيْتَامِ فَلَا تُعْبُوا أَفْوَاهَهُمْ وَ لَا يَضِغُوا بِحَضْرَتِكُمْ.

And he<sup>-asws</sup> said in his<sup>-asws</sup> bequest at his<sup>-asws</sup> expiry: 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> regarding the orphans! Do not keep their mouths hungry, nor let them be wasted in your presence'.<sup>61</sup>

<sup>59</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 e

<sup>60</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 f

<sup>61</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 31 H 45 g

## CHAPTER 32 – ETIQUETTES OF LIVING WITH THE BLIND, AND THE CHRONICALLY ILL, AND PEOPLE WITH THE VISUAL IMPAIRMENTS

الآيات

### The Verses

النور لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَ لَا عَلَى الْأَعْرَجِ حَرَجٌ وَ لَا عَلَى الْمَرِيضِ حَرَجٌ

(Surah) Al Nour - ***There isn't a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61]***

1- لي، الأماالي للصدوق ابن المتوكل عن سعد عن ابن هاشم عن الحسين بن الحسن القرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق عن آبائه ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ كَرِهَ لَكُمْ أَيْهَا الْأُمَمَةُ أَرْبَعًا وَ عَشْرِينَ خَصْلَةً وَ هَاكُمُ عَنْهَا وَ سَأَقُ الْحَدِيثَ إِلَى أَنَّ قَالَ كَرِهَ أَنْ يُكَلِّمَ الرَّجُلُ مُجْدُومًا إِلَّا أَنْ يَكُونَ بَيْنَهُ وَ بَيْنَهُ قَدْرُ ذِرَاعٍ وَ قَالَ فِرٌّ مِنَ الْمَجْدُومِ فِرَارَكَ مِنَ الْأَسَدِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Sa'ad, from Ibn Hashim, from Al-Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'O you community! Allah<sup>-azwj</sup> Dislikes twenty-four characteristics for you all and has Prohibited you all from it' – and he<sup>-asws</sup> continued the Hadeeth up to he<sup>-saww</sup> said: 'And He<sup>-azwj</sup> Dislikes the man talking to a leper except if there happens to be a (distance of) a cubit between him and him'. And he<sup>-asws</sup> said: 'Flee from the leper (like) your fleeing from the lion!''<sup>62</sup>

2- ل، الخصال أبي عن سعد مثله.

(The book) 'Al Khisaal' – My father, from Sa'ad – similar to it.<sup>63</sup>

أقول أوردنا الخبر بتمامه في باب مناهي النبي ص.

**Note:** I (Majlisi) am saying, 'We have referred the complete Hadeeth in the chapters on prohibitions by the Prophet<sup>-saww</sup>'.

3- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع فِي قَوْلِهِ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَ لَا عَلَى الْأَعْرَجِ حَرَجٌ وَ لَا عَلَى الْمَرِيضِ حَرَجٌ وَ ذَلِكَ أَنَّ أَهْلَ الْمَدِينَةِ قَبْلَ أَنْ يُسَلِّمُوا كَانُوا يَغْتَرِلُونَ الْأَعْمَى وَ الْأَعْرَجَ وَ الْمَرِيضَ كَانُوا لَا يَأْكُلُونَ مَعَهُمْ وَ كَانَتِ الْأَنْصَارُ فِيهِمْ تِيَةً وَ تَكْرُمٌ

<sup>62</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 1

<sup>63</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 2

Tafseer Al Qummi – In a report by Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words: ***There isn’t a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, [24:61]***: ‘And that is because the people of Al-Medina, before they became Muslims, were isolating the blind, and the lame, and the sick. They were not eating with them, and the Helpers among them were proud and were honoured.

فَقَالُوا إِنَّ الْأَعْمَى لَا يُبْصِرُ الطَّعَامَ وَالْأَعْرَجُ لَا يَسْتَطِيعُ الرِّحَامَ عَلَى الطَّعَامِ وَالْمَرِيضُ لَا يَأْكُلُ كَمَا يَأْكُلُ الصَّحِيحُ

They said, ‘The blind cannot see the food, and the lame are not capable of crowding upon the meal, and the sick cannot eat like what the healthy ones eats’.

فَعَزَّلُوا لَهُمْ طَعَامَهُمْ عَلَى نَاحِيَةٍ وَكَانُوا يَرَوْنَ أَنَّ عَلَيْهِمْ فِي مُؤَاكَلَتِهِمْ جُنَاحًا وَكَانَ الْأَعْمَى وَالْمَرِيضُ يَقُولُونَ لَعَلَّنَا نُؤْذِيهِمْ فِي مُؤَاكَلَتِهِمْ

So they would isolate their food for them in a corner, and they were viewing that there was crime upon them in their eating with them, while the blind and the sick were saying, ‘Perhaps we should not bother them by eating with them’.

فَلَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوهُ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ - لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا.

When the Prophet<sup>saww</sup> arrived, they asked him<sup>asws</sup> about that, so Allah<sup>azwj</sup> Revealed: ***There isn’t a blame upon you if you were to eat together or separately. [24:61]***.<sup>64</sup>

4- ل، الخصال ماجيلويه عن محمد الطاهر عن الأشعري عن سهل عن محمد بن سنان عن الدهقان عن دُرُست عن أبي إبراهيم قال قال رسول الله ص خَمْسَةٌ يُجْتَنَّبُونَ عَلَى كُلِّ خَالٍ الْمُجْدُومُ وَالْأَبْرَصُ وَالْمَجْنُونُ وَوَلَدُ الزَّانَا وَالْأَعْرَابِيُّ.

(The book) ‘Al Khisaal’ – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Sahl, from Muhammad Bin Sinan, from Al Fahqan, from Dorost,

‘From Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Five, you should be shunning upon all situations – the leper, and the one with vitiligo, and the insane, and the bastard, and the Bedouin’’.<sup>65</sup>

5- طب، طب الأئمة عليهم السلام محمد بن جعفر البرقي عن محمد بن يحيى الأزمني عن محمد بن سنان عن المفضل بن عمر عن أبي عبد الله ع قَالَ: إِذَا رَأَيْتُمُ الْمُجْدُومِينَ فَاسْأَلُوا رَبَّكُمْ الْعَافِيَةَ وَلَا تَعْفُلُوا عَنْهُ.

(The book) ‘Tibb Al Aemma<sup>asws</sup>’, may the greetings be upon them<sup>asws</sup> – Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Whenever you see the lepers, then ask your Lord<sup>azwj</sup> for the well-being and do not be heedless from it’’.<sup>66</sup>

<sup>64</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 3

<sup>65</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 4

<sup>66</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 5

6- طب، طب الأئمة عليهم السلام طاهر بن حَرْبِ الصَّيْرِيّ عَنْ مُوسَى بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانِ السَّعِيدِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُلَبِّسُوا النَّظَرَ إِلَى أَهْلِ الْبَلَاءِ وَ الْمَجْدُومِينَ فَإِنَّهُ يَحْزَنُهُمْ.

(The book) 'Tibb Al Aemma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – Tahir Bin Harb Al Sayrafi, from Musa Bin Isa, from Muhammad Bin Sinan Al Saeedy,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Do not be constantly looking at the afflicted people and the lepers, for it grieves them''.<sup>67</sup>

7- طب، طب الأئمة عليهم السلام عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْلُوا مِنَ النَّظَرِ إِلَى أَهْلِ الْبَلَاءِ وَ لَا تَدْخُلُوا عَلَيْهِمْ وَ إِذَا مَرَرْتُمْ بِهِمْ فَاسْرِعُوا الْمَشْيَ لَا يُصِيبُكُمْ مَا أَصَابَهُمْ.

(The book) 'Tibb Al Aemma<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> –

'From Abu Abdullah Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Reduce from looking at the afflicted people and do not enter to see them, and when you pass by them, then quicken the walking. It will not afflict you what has afflicted them''.<sup>68</sup>

8- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص مَنْ قَادَ ضَرِيحاً أَرْبَعِينَ خُطْوَةً عَلَى أَرْضٍ سَهْلَةٍ- لَا يَنْفِي بِقَدْرِ إِثْرَةٍ مِنْ جَمِيعِهِ طِلَاحُ الْأَرْضِ ذَهَباً

Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup> – 'Amir Al-Momineen<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who guides a blind for forty steps on a plain (safe) ground – (*there being no fear upon it, would be Given for each step taken, a castle in the Paradise of a travel distance of a thousand years*)- such that a needle (pinprick) from it would not suffice the entire earth filled with gold.

فَإِنْ كَانَ فِيمَا قَادَهُ مَهْلَكَةٌ جَوَزَهُ عَنْهَا وَجَدَ ذَلِكَ فِي مِيزَانِ حَسَنَاتِهِ يَوْمَ الْقِيَامَةِ أَوْسَعَ مِنَ الدُّنْيَا مِائَةَ أَلْفِ مَرَّةٍ وَ رَجَحَ بِسَيِّئَاتِهِ كُلِّهَا وَ حَقَّقَهَا وَ أَنْزَلَهُ فِي أَعْلَى الْجَنَانِ وَ غُرِفَهَا.

However, if there were some danger in what he guided him across over from it, he would find that in the scale of his good deeds on the Day of Qiyamah as being more expansive than the world one hundred thousand times, and it would overweigh his evils deeds, all of them and delete them, and it would be a delight for him in the lofty Gardens and its chambers''.<sup>69</sup>

9- ما، الأماالي للشيخ الطوسي أَحْمَدُ بْنُ عَبْدِوْنٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ عَلِيٍّ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رَزْقٍ الْعُمَشَانِيِّ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَقَدْ مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ ع بِمَجْدُومِينَ فَسَلَّمَ عَلَيْهِمْ وَ هُمْ يَأْكُلُونَ فَمَضَى ثُمَّ قَالَ إِنَّ اللَّهَ لَا يُحِبُّ الْمُتَكَبِّرِينَ فَرَجَعَ إِلَيْهِمْ فَقَالَ إِنِّي صَائِمٌ وَ قَالَ اثْنُونِي بِهِمْ فِي الْمَنْزِلِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Abu Usama,

<sup>67</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 6

<sup>68</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 7

<sup>69</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 8

'From Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> passed by lepers. He<sup>-asws</sup> greeted unto them while they were eating. He<sup>-asws</sup> continued on, then said: 'Allah<sup>-azwj</sup> does not Love the arrogant ones'. So he<sup>-asws</sup> came out to them. He<sup>-asws</sup> said: 'I<sup>-asws</sup> am fasting'. And he<sup>-asws</sup> said: 'Bring them to me<sup>-asws</sup> in the house!'

قَالَ فَأَتَوْهُ فَأَطْعَمَهُمْ ثُمَّ أَعْطَاهُمْ.

He (Abu Abdullah<sup>-asws</sup>) said: 'They came to him<sup>-asws</sup>. He<sup>-asws</sup> fed them, then gave them (gifts)'.<sup>70</sup>

10- دَعَوَاتُ الرَّوَانِدِيِّ، سُئِلَ زَيْنُ الْعَابِدِيِّ عَنِ الطَّاعُونَ أَ تَبْرَأُ مَنْ يَلْحَقُهُ فَإِنَّهُ مُعَذَّبٌ

(The book) 'Dawaat' of Al Rawandi –

'Zayn Al-Abideen<sup>-asws</sup> (Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>) was asked about the plague, 'Should we disavow from the one catching it for he is being Punished?'

قَالَ إِنْ كَانَ عَاصِيًا فَابْرَأْ مِنْهُ طَعْنٌ أَوْ لَمْ يَطْعَنْ وَإِنْ كَانَ لِلَّهِ عَزَّ وَ جَلَّ مُطِيعًا فَإِنَّ الطَّاعُونَ بِمَا مُخَّصَّ بِهِ ذُنُوبُهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَذَّبَ بِهِ قَوْمًا وَ يَرْحَمُ بِهِ آخَرِينَ وَاسِعَةٌ قُدْرَتُهُ لِمَا يَشَاءُ

He<sup>-asws</sup> said: 'If he was disobedient, disavow from him, whether accused or not accused, and if even he was obedient to Allah<sup>-azwj</sup> Mighty and Majestic. The plague could be from what he is being purified from his sins. Allah<sup>-azwj</sup> Mighty and Majestic Punishes a people by it and Mercies a people by it. His<sup>-azwj</sup> Power is vast for whatever He<sup>-azwj</sup> so Desires.

أَلَا تَرَوْنَ أَنَّهُ جَعَلَ الشَّمْسَ ضِيَاءً لِعِبَادِهِ وَ مُنْضِجًا لِنَمَارِهِمْ وَ مُبْلِغًا لَأَقْوَاتِهِمْ وَ قَدْ يُعَذِّبُ بِهَا قَوْمًا يَنْتَلِيهِمْ بِحَرِّهَا يَوْمَ الْقِيَامَةِ بِذُنُوبِهِمْ وَ فِي الدُّنْيَا بِسُوءِ أَعْمَالِهِمْ.

Are you not seeing that He<sup>-azwj</sup> has Made the sun as an illuminator for His<sup>-azwj</sup> servants, and a ripening for their fruits, and a deliverer of their subsistence? And He<sup>-azwj</sup> has Punished a people by it, Trying them by its heat on the Day of Qiyamah due to their sins, and in the world due to their evil deeds".<sup>71</sup>

11- مِشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَنْظُرُوا إِلَى أَهْلِ الْبَلَاءِ فَإِنَّ ذَلِكَ يَحْزَنُهُمْ.

(The book) 'Mishakat Al Anwaar', copying from 'Al Mahasin' –

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not be looking at the afflicted people, for that grieves them'.<sup>72</sup>

وَعَنِ الْبَاقِرِ ع أَنَّهُ كَانَ يَكْرَهُ أَنْ يُسْمَعَ مِنَ الْمُبْتَلَى التَّعَوُّدُ مِنَ الْبَلَاءِ.

<sup>70</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 9

<sup>71</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 10

<sup>72</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 11

And from Al-Baqir<sup>-asws</sup>, he<sup>-asws</sup> used to dislike hearing from the afflicted seeking Refuge from the calamity''.<sup>73</sup>

---

<sup>73</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 32 H 12



باب 33 نصر الضعفاء و المظلومين و إغااثتهم و تفريج كرب المؤمنين و رد العادية عنهم و ستر عيوبهم

## CHAPTER 33 – HELPING THE WEAK, AND THE OPPRESSED, AND RESCUING THEM, AND RELIEVING DISTRESS OF THE MOMINEEN, AND REPELLING THE ADVERSITIES FROM THEM, AND CONCEALING THEIR FAULTS

1- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن ابن عيسى عن ابن فضال عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي عبد الله ع قال: ما من مؤمن يخلد أخاه و هو يقدر على نصرته إلا خذله الله في الدنيا و الآخرة.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Isa, from Ibn Fazzal, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no Momin abandoning his brother while he is able upon helping him, except Allah<sup>-azwj</sup> will Abandon him in the world and the Hereafter''.<sup>74</sup>

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع أبيه ع قال: لا يحضرن أحدكم رجلاً يضربه سلطان جائر ظمناً و غدواناً و لا مقتولاً و لا مظلوماً إذا لم ينصره لأن نصرته المؤمن على المؤمن فريضة واجبة إذا هو حضره و العافية أوسع ما لم يلزمك الحجة الظاهرة.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Not one of you should be present when a man is being beaten unjustly by a tyrannical ruler, and aggressively, nor being killed, nor being oppressed, when he does not help him, because helping the Momin is an obligatory imposition upon the Momin when he is present, and the well-being is most vast for as long as the apparent argument does not necessitate you (to act)'.<sup>75</sup>

3- ب، قرب الإسناد بهذا الإسناد أن النبي ص أمر بسبع عيادو المرضى و اتباع الجنائز و إبرار القسم و تسميت العاطس و نصر المظلوم و إفشاء السلام و إجابة الداعي.

(The book) 'Qurb Al Asnaad' – By this chain,

'The Prophet<sup>-saww</sup> ordered with seven (matters) – consoling the sick, and following the funeral, and fulfilling the vow, and naming (Allah<sup>-azwj</sup>) at the sneezing, and helping the oppressed, and initiating the greetings, and answering the invitation''.<sup>76</sup>

4- ث، ثواب الأعمال ع، علل الشرائع ابن الوليد عن الصفار عن السندي عن محمد بن صفوان بن يحيى عن صفوان بن مهران عن أبي عبد الله ع قال: أقعد رجل من الأخيار في قبره فقبل له إننا جالدوك مائة جلدة من عذاب الله فقال لا أطيقها

<sup>74</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 1

<sup>75</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 2

<sup>76</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 3

(The books) 'Sawaab Al Amaal', (and) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Al Sindy Bin Muhammad, from Safwan Bin Yahya, from Safwan Bin Mihran,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man from the good ones was sat up in his grave. It was said to him, 'We will whip you one hundred lashes from the Punishment of Allah<sup>-azwj</sup>'. He said, 'I cannot endure it'.

فَلَمْ يَزَالُوا بِهِ حَتَّى انْتَهَوْا إِلَى جُلْدَةٍ وَاحِدَةٍ فَقَالُوا لَيْسَ مِنْهَا بُدٌّ فَقَالَ فِيمَا تَجْلِدُونِيهَا

They did not cease to be (reducing) with him until then ended up to one lash. They said, 'There is no escape from it'. He said, 'Regarding what are you whipping me?'

قَالُوا نَجْلِدُكَ لِأَنَّكَ صَلَّيْتَ يَوْمًا بَعْزَ وَضُوءٍ وَ مَرَزْتَ عَلَى ضَعِيفٍ فَلَمْ تَنْصُرْهُ

They said, 'We are whipping you because you had prayed Salat one day without Wud'u, and you had passed by a weak one, but you did not help him'.

قَالَ فَجَلَدُوهُ جُلْدَةً مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ فَأَمْتَلًا قَبْرُهُ نَارًا.

He<sup>-asws</sup> said: 'So, they whipped him one lash from the Punishment of Allah<sup>-azwj</sup> Mighty and Majestic, and his grave was filled with fire'.<sup>77</sup>

5- ل، الخصال حمزة العلوي عن علي عن أبيه عن جعفر بن محمد الأشعري عن القداح عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ مَعْرُوفٍ صَدَقَةٌ وَ الدَّالُّ عَلَى الْخَيْرِ كِفَاعِلُهُ وَ اللَّهُ يُحِبُّ إِعَانَةَ اللُّهُفَانِ.

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ali, from his father, from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Every act of kindness is charity, and the pointer upon the good is like its doer, and Allah<sup>-azwj</sup> Loves rescuing the worried one (in distress)'.<sup>78</sup>

6- لي، الأمالي للصدوق العطار عن أبيه عن محمد بن عبد الجبار عن ابن البطائني عن علي بن ميمون الصائغ عن الصادق ع قَالَ: مَنْ أَرَادَ أَنْ يُدْخِلَهُ اللَّهُ عَزَّ وَ جَلَّ فِي رَحْمَتِهِ وَ يُسْكِنَهُ جَنَّةً فَلْيُحْسِنْ خُلُقَهُ وَ لْيُعْطِ النَّصْفَةَ مِنْ نَفْسِهِ وَ لْيُرْحَمْ الْيَتِيمَ وَ لْيُعِنِ الضَّعِيفَ وَ لْيَتَوَاضَعَ لِلَّهِ الَّذِي خَلَقَهُ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ali Bin Maymoun Al Saiq,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who wants Allah<sup>-azwj</sup> Mighty and Majestic to Enter him into His<sup>-azwj</sup> Mercy and Settle him in His<sup>-azwj</sup> Paradise, let him improves his manners, and let him give the fairness from himself, and let him mercy the orphan, and let him assist and weak, and let him humble to Allah<sup>-azwj</sup> Who has Created him'.<sup>79</sup>

<sup>77</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 4

<sup>78</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 5

<sup>79</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 6

7- ما، الأماالي للشيخ الطوسي العَصَائِرِيُّ عَنِ الصَّدُوقِ مِثْلُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Sadouq – similar to it'.<sup>80</sup>

8- لي، الأماالي للصدوق فِي خَيْرِ مَنَاهِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَلَا وَ مَنْ فَتَّحَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا فَتَّحَ اللَّهُ عَنْهُ اثْنَتَيْنِ وَ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ وَ اثْنَتَيْنِ وَ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا أَهْوَأُهَا الْمَغْصُ.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'Indeed! And the one who relieves from a Momin a distress from distresses of the world, Allah<sup>-azwj</sup> will Relieve from him seventy-two distresses from distresses of the Hereafter, and seventy-two distresses from distresses of the world, the least of these being the colic".<sup>81</sup>

9- ل، الخصال أحمد بن علي بن إبراهيم عن أبيه عن جده عن القداح عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كُنَّ فِيهِ نَشْرٌ اللَّهُ عَلَيْهِ كَنَفَهُ وَ أَدْخَلَهُ الْجَنَّةَ فِي رَحْمَتِهِ حُسْنُ خُلُقٍ يَعْيشُ بِهِ فِي النَّاسِ وَ رِفْقٌ بِالْمَكْرُوبِ وَ شَفَقَةٌ عَلَى الْوَالِدَيْنِ وَ إِحْسَانٌ إِلَى الْمَمْلُوكِ.

(The book) 'Al Khisaal' – Ahmad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Al Qaddah,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Four (traits), one who has these in him, Allah<sup>-azwj</sup> will Spread His<sup>-azwj</sup> Covering for him and Enter him into the Paradise in His<sup>-azwj</sup> Mercy – good manners he lives with among the people, and kindness with the distressed, and compassion upon the parents, and goodness to the slaves".<sup>82</sup>

10- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام ماجيلويه عن علي عن أبيه عن داود بن سليمان عن الرضا عن أبيه عن الصادق ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ أَنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِيَنِي بِالْحَسَنَةِ فَأَدْخِلُهُ الْجَنَّةَ

(The book) 'Ma'any Al Akhbar', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Majaylawiya, from Ali, from his father, from Dawood Bin Suleyman,

'From Al-Reza<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Dawood<sup>-as</sup>: "The servant from My<sup>-azwj</sup> servants, let him come to Me<sup>-azwj</sup> with the good deed so I<sup>-azwj</sup> Enter him into the Paradise!"

قَالَ يَا رَبِّ وَ مَا تِلْكَ الْحَسَنَةُ

He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! And what is that good deed?'

قَالَ يُفْتَحُ عَنْ الْمُؤْمِنِ كُرْبَتُهُ وَ لَوْ بِتَمْرَةٍ

He<sup>-azwj</sup> Said: "He should relieve from the Momin, his distress, and even if with a date!"

<sup>80</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 7

<sup>81</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 8

<sup>82</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 9

قَالَ فَقَالَ دَاوُدُ عَ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَنْقَطِعَ رَجَاؤُهُ مِنْكَ.

He<sup>-asws</sup> said: 'Dawood<sup>-as</sup> said: 'It is a right for the one recognising You<sup>-azwj</sup> that he does not cut off his hopes from You<sup>-azwj</sup>!''<sup>83</sup>

11- ب، قرب الإسناد ابن طريف عن ابن علوان عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ النَّبِيِّ ع أَنَّ يَا دَاوُدُ إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِيَنِي بِالْحَسَنَةِ يَوْمَ الْقِيَامَةِ فَأَحْكِمُهُ فِي الْجَنَّةِ

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Revealed to the Prophet<sup>-as</sup> Dawood<sup>-as</sup>: "O Dawood<sup>-as</sup>! The servant from My<sup>-azwj</sup> servants, let him come to Me<sup>-azwj</sup> with the good deed on the Day of Qiyamah, so I<sup>-azwj</sup> can Judge him to be in the Paradise!"

قَالَ دَاوُدُ وَ مَا تِلْكَ الْحَسَنَةُ

Dawood<sup>-as</sup> said: 'And what is that good deed?'

قَالَ كُرْبَةُ يُنْقِصُهَا عَنْ مُؤْمِنٍ بِقَدْرِ تَمْرَةٍ أَوْ بِشِقِّ تَمْرَةٍ

He<sup>-azwj</sup> Said: "Distress he removed from a Momin by a measurement of a date or part of a date!"

فَقَالَ دَاوُدُ يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءُهُ مِنْكَ.

Dawood<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! It is a right for the one who recognises You<sup>-azwj</sup> that he does not cut off his hopes from You<sup>-azwj</sup>!''<sup>84</sup>

12- ما، الأماالي للشيخ الطوسي عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: قَرَأْتُ فِي الرَّبْرِ اسْمِعْ مِنِّي مَا أَقُولُ وَ الْحَقُّ أَقُولُ مَنْ أَتَانِي بِحَسَنَةٍ وَاحِدَةٍ أَدْخَلْتُهُ الْجَنَّةَ

(The book) 'Al Amaali' of the sheykh Al Tusi – from Wahab Bin Munabbih who said,

'I read in the Psalms: "Listen from Me<sup>-azwj</sup> what I<sup>-azwj</sup> am Saying, and the truth is what I<sup>-azwj</sup> am Saying. One who comes to Me<sup>-azwj</sup> with one good deed, I<sup>-azwj</sup> shall Enter him into the Paradise!"

قَالَ دَاوُدُ يَا رَبِّ وَ مَا هَذِهِ الْحَسَنَةُ

Dawood<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! And what is this good deed?'

قَالَ مَنْ فَرَّجَ عَنْ عَبْدٍ مُسْلِمٍ

He<sup>-azwj</sup> Said: "One who relieves from a Muslim servant!"

<sup>83</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 10

<sup>84</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 11

فَقَالَ دَاوُدُ إلهي لَذَلِكَ لَا يَنْبَغِي لِمَنْ عَرَفَكَ أَنْ يَقْطَعَ رَجَاءَهُ مِنْكَ.

Dawood<sup>-as</sup> said: 'My<sup>-as</sup> God<sup>-azwj</sup>! For that (reason) it is not befitting for the one who recognises You<sup>-azwj</sup> to cut off his hopes from You<sup>-azwj</sup>!'<sup>85</sup>

13- ل، الخصال حمزة العلوئي عن علي عن أبيه عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: أَرْبَعَةٌ يُنْظَرُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ مَنْ أَقَالَ نَادِمًا أَوْ أَغَاثَ هَقَّاقًا أَوْ أَغْتَقَ نَسَمَةً أَوْ زَوَّجَ عَزَبًا.

(The book) 'Al Khisaal' – Hamza Al Alawy – from Ali, from his father, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup> having said: 'Four (persons), Allah<sup>-azwj</sup> Mighty and Majestic will Look at them (with Mercy) on the Day of Qiyamah – one who forgives a regretful ones, or rescues a worried one, or liberates a person, or gets celibate married''.<sup>86</sup>

14- ب، قرب الإسناد أبو البخترى عن جعفر عن أبيه ع قال قال أمير المؤمنين عليه السلام من رد عن المسلمين عادية ماءً أو عادية ناراً أو عادية عدو مكابر للمسلمين غفر الله له ذنبه.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtari,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, said: 'One who repels from the Muslims an adversity of water, or an adversity of fire, or an adversity of an enemy arrogant to the Muslims, Allah<sup>-azwj</sup> will Forgive his sins for him''.<sup>87</sup>

15- ثو، ثواب الأعمال أبي عن سعد عن أحمد بن محمد بن الحسن بن علي عن عتبة عن عبد الله بن سنان عن الثمالى عن أبي جعفر ع قال: أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ آوَى الْيَتِيمَ وَ رَجَمَ الضَّعِيفَ وَ أَشْفَقَ عَلَى الْوَالِدَيْنِ وَ رَفَقَ بِمَمْلُوكِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ali Bin Uqba, from Abdullah Bin Sinan, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'Four (traits), one who has these in him, Allah<sup>-azwj</sup> will Build a house for him in the Paradise – one who shelters the orphan, and mercies the weak, and is compassionate upon his parent, and is kind to his slaves''.<sup>88</sup>

16- ثو، ثواب الأعمال أبي عن محمد بن يحيى عن أحمد بن محمد بن ابن محبوب عن جميل بن صالح عن دريح عن أبي عبد الله ع قال: إِنَّمَا مُؤْمِنٌ نَفْسٌ عَنْ مُؤْمِنٍ كُرْبَةً نَفْسٌ اللَّهُ عَنْهُ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا وَ كُرْبِ يَوْمِ الْقِيَامَةِ-

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zareeh,

<sup>85</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 12

<sup>86</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 13

<sup>87</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 14

<sup>88</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 15

'From Abu Abdullah<sup>-asws</sup> having said: 'Whichever Momin removes a distress from a Momin, Allah<sup>-azwj</sup> will Remove from him seventy distresses from distresses of the world and distresses on the Day of Qiyamah'.

وَقَالَ وَمَنْ يَسَّرَ عَلَى مُؤْمِنٍ وَهُوَ مُعْسِرٌ يَسَّرَ اللَّهُ لَهُ حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ-

And he<sup>-asws</sup> said: 'And the one who eases upon a Momin and he is in difficulties, Allah<sup>-azwj</sup> will Ease for him his needs in the world and the Hereafter'.

قَالَ وَمَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِهِ الَّتِي يَخَافُهَا فِي الدُّنْيَا وَالْآخِرَةِ-

He<sup>-asws</sup> said: 'And one who covers faults of a Momin he fears, Allah<sup>-azwj</sup> will Cover upon him seventy faults from his faults which he is fearing in the world and the Hereafter'.

قَالَ وَإِنَّ اللَّهَ عَزَّ وَجَلَّ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ الْمُؤْمِنِ فَانْتَفَعُوا بِالْعِظَةِ وَارْغَبُوا فِي الْخَيْرِ.

He<sup>-asws</sup> said: 'And Allah<sup>-azwj</sup> Mighty and Majestic is in Help of the Momin for as long as the Momin was in help of his Momin brother. Therefore benefit with the preaching and be desirous regarding the good".<sup>89</sup>

17- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الزَّيْتِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ يُعِينُ مُؤْمِنًا مَظْلُومًا إِلَّا كَانَ أَفْضَلَ مِنْ صِيَامِ شَهْرٍ وَاعْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no Momin assisting an oppressed Momin except it would be better than fasting for a month and its isolation (Itikaaf) in the Sacred Masjid.

وَمَا مِنْ مُؤْمِنٍ يُنْصُرُ أَخَاهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

And there is no Momin helping his brother while he is able upon helping him, except Allah<sup>-azwj</sup> will Help him in the world and the Hereafter.

وَمَا مِنْ مُؤْمِنٍ يَخْذُلُ أَخَاهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلَّا خَذَلَهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And there is no Momin abandoning his brother while he is able upon helping him except Allah<sup>-azwj</sup> will Abandon him in the world and the Hereafter".<sup>90</sup>

18- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ شُرَيْبِ بْنِ سَعْدٍ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَاثَ أَخَاهُ الْمُؤْمِنَ حَتَّى يُخْرِجَهُ مِنْ هِمٍّ وَكُرْبَةٍ وَوَرَطَةٍ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَرَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَ أَعْطَاهُ ثَوَابَ عَشْرِ نَسَمَاتٍ وَ دَفَعَ عَنْهُ عَشْرَ نَقِمَاتٍ وَ أَعَدَّ لَهُ يَوْمَ الْقِيَامَةِ عَشْرَ شَفَاعَاتٍ.

<sup>89</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 16

<sup>90</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 17

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ibn Ameyra, from Amro Bin Shimr, from Jabir, from Shurjeel Bin Sa'ad, from Useyd Bin Khuzeyr who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who rescues the Momin until he extracts him from worries and his distress and predicament, Allah<sup>-azwj</sup> will Write ten good deeds for him, and Raise ten ranks for him, and Give him Rewards of liberating ten persons, and Repel ten afflictions from him, and Prepare ten intercessions for him on the Day of Qiyamah".<sup>91</sup>

19- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَانَ ضَعِيفاً فِي بَدَنِهِ عَلَى أَمْرِهِ أَعَانَهُ اللَّهُ عَلَى أَمْرِهِ وَ نَصَبَ لَهُ فِي الْقِيَامَةِ مَلَائِكَةً يُعِينُونَهُ عَلَى قَطْعِ تِلْكَ الْأَهْوَالِ وَ عُثُورِ تِلْكَ الْحُنَادِقِ مِنَ النَّارِ حَتَّى لَا يُصِيبَهُ مِنْ دُخَانِهَا وَ عَلَى سُمُومِهَا وَ عَلَى عُثُورِ الصِّرَاطِ إِلَى الْجَنَّةِ سَالِماً آمِناً

Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> – Rasool-Allah<sup>-saww</sup> said: 'The one who assists one weak in his body upon his matter, Allah<sup>-azwj</sup> the Exalted would Assist him upon his matters, and He<sup>-azwj</sup> would Appoint an Angel for him during the Day of Judgment who would assist him upon cutting off those horrors, and cross over those ditches of Fire, until he would not be hit from its smoke nor from its toxins, and (assist him) upon crossing the Bridge to the Paradise, safely, securely.

وَ مَنْ أَعَانَ ضَعِيفاً فِي فَهْمِهِ وَ مَعْرِفَتِهِ فَلَقَنَهُ حُجَّتَهُ عَلَى خَصْمِ الدِّينِ طُلَّابِ الْبَاطِلِ أَعَانَهُ اللَّهُ عِنْدَ سَكَرَاتِ الْمَوْتِ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ الْإِفْرَارِ بِمَا يَنْتَصِلُ بِهِمَا وَ الْإِعْتِقَادَ لَهُ حَتَّى يَكُونَ خُرُوجُهُ مِنَ الدُّنْيَا وَ رُجُوعُهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ عَلَى أَفْضَلِ أَعْمَالِهِ وَ أَجَلِ أَحْوَالِهِ

And the one who assists one weak in his understanding and his recognition, so he teaches him his proof against a vigorous disputant seeking the falsehood, Allah<sup>-azwj</sup> would Assist him during the pangs of death, upon the testimony that there is no god except Allah<sup>-azwj</sup>, Alone, there being no associates for him, and that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the acceptance with whatever is linked with them both, and the belief of it until there happens to be his exit from the word, and his return to Allah<sup>-azwj</sup> the Exalted upon the most superior of his deeds, and the most beautiful of his states.

فَيُخْبِرُهُ عِنْدَ ذَلِكَ بِرُوحٍ وَ رِيحَانٍ وَ يُبَشِّرُهُ بِأَنَّ رَبَّهُ عَنْهُ رَاضٍ وَ عَلَيْهِ غَيْرُ غَضَبَانِ

Thus, he would become during that, with rest and tranquillity and would be given the glad tidings that his Lord<sup>-azwj</sup> is Pleased with him, and He<sup>-azwj</sup> is not Wrathful upon him.

وَ مَنْ أَعَانَ مَشْغُولاً بِمَصَالِحِ دُنْيَاهُ أَوْ دِينِهِ عَلَى أَمْرِهِ حَتَّى لَا يَتَعَسَّرَ عَلَيْهِ أَعَانَهُ اللَّهُ تَزَاوَحَ الْأَشْعَالِ وَ انْتِشَارِ الْأَحْوَالِ يَوْمَ قِيَامِهِ بَيْنَ يَدَيِ الْمَلِكِ الْجَبَّارِ فَمَيِّزُهُ مِنَ الْأَشْرَارِ وَ جَعَلَهُ مِنَ الْأَخْيَارِ.

And the one who is too pre-occupied with the correction of his worldly affairs or his Religion being upon His<sup>-azwj</sup> Commands, until it is no longer difficult upon him. Allah<sup>-azwj</sup> the Exalted would Assist him on the Day when the activities would be contended and the horrors would

<sup>91</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 18

be widespread, the Day of his standing in front of the King, the Compeller. Thus, He<sup>-azwj</sup> would Sift him out from the evils and Make him to be from the good ones”.<sup>92</sup>

20- نَوَادِرُ الرَّوَّادِي، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنَ الْإِسْلَامِ فِي شَيْءٍ وَ مَنْ شَهِدَ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ مِنَ الْمُسْلِمِينَ.

(The book) ‘Nawadir’ of Al Rawandi –

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who comes to a morning not concerned with the affairs of Muslims, so he isn’t in anything from Al-Islam, and the one who witnesses a man calling out, ‘O!’ to the Muslims, but he does not answer him, so he isn’t from the Muslims”.<sup>93</sup>

21- نَهْجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ كَفَارَاتِ الذُّنُوبِ الْعِظَامِ إِغَاثَةُ الْمَلْهُوفِ وَ التَّنْفِيسُ عَنِ الْمَكْرُوبِ.

(The book) ‘Nahj Al Balagh’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘From the expiations of mighty sins is rescuing the worried (distressed), and removal (of stress) from the distressed”.<sup>94</sup>

22- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَمْرٍاءَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ الْهَلْفَانَ عِنْدَ جَهْدِهِ فَتَقَسَّ كُرْبَتَهُ وَ أَعَانَهُ عَلَى نَجَاحِ حَاجَتِهِ كَانَتْ لَهُ بِذَلِكَ عِنْدَ اللَّهِ اثْنَتَانِ وَ سَبْعُونَ رَحْمَةً مِنَ اللَّهِ يُعَجِّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا مَعِيشَتَهُ وَ يَدْخِرُ لَهُ إِحْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْزَاحِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Sa’dabady, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Shahham who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who rescues his worried Momin brother during his struggle, so he removes his distress and assists him upon succeeding in his need, due to that there would be for him in the Presence of Allah<sup>-azwj</sup>, seventy-two Mercies from Allah<sup>-azwj</sup>. One of these would be hastened for him to correct his livelihood with it, and seventy-one Mercies would be treasured for him for the panic on the Day of Qiyamah and its horrors”.<sup>95</sup>

23- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍاءَ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ عَنْ مِسْمَعٍ كَزْدِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ تَلِجُ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ سَقَاءَ سَقَاءِ اللَّهِ مِنَ الرَّحِيقِ الْمَخْتُومِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Ibn Abu Umeir, from Al-Husayn Bin Nueym, from Misma’a Kirdeyn who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who removes a distress from a Momin, Allah<sup>-azwj</sup> will Remove a distress of the Hereafter from him, and he will emerge from his grave and he will

<sup>92</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 19

<sup>93</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 20

<sup>94</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 21

<sup>95</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 22



be of cool heart; and the one who feeds him from hunger, Allah<sup>-azwj</sup> will Feed him from the fruits of Paradise, and the one who quenches him a drink, Allah<sup>-azwj</sup> will Quench him from the Sealed Nectar”.<sup>96</sup>

24- ثواب الأعمال أبي عن سعد بن الربيع عن عبد الله بن محمد الغفاري عن جعفر بن إبراهيم عن أبي عبد الله ع قال قال رسول الله ص من أكرم أخاه المسلم بكلمة يطمئنه بها و فرج كربته لم يزل في ظل الله الممدود بالرحمة ما كان في ذلك.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Abdullah Bin Muhammad Al Ghifary, from Ja’far Bin Ibrahim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who honours his Muslim brother with a phrase he expresses with and relieves his distress, he will not cease to be in the Extended Shade of Allah<sup>-azwj</sup> with the Mercy for as long as he were to be in that’.<sup>97</sup>

25- ثواب الأعمال ابن الوليد عن الصغار عن أحمد بن محمد عن ابن محبوب عن الشحام عن أبي عبد الله ع قال: من أغاث أخاه المؤمن اللهم أن الله تعالى عند جهده فنفس كربته أو أعانه على نجاح حاجته كانت له بذلك اثنتان و سبعمائة رحمة لأفزع يوم القيامة و أهواله.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Shahham,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who rescues his worried, exhausted Momin brother during his struggle, so he removes his distress, or assists him upon succeeding with his need, there would be for him due to that, seventy-two mercies for the panic on the Day of Qiyamah and its horrors’.<sup>98</sup>

26- سنن، المحاسن محمد بن علي عن ابن فضال عن محمد بن إبراهيم بن عمر عن أبي عبد الله ع قال: ما من مؤمن يخلد أخاه و هو يقدر على نصرتيه إلا خذله الله في الدنيا و الآخرة.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Ibn Fazzal, from Muhammad, from Ibrahim Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘There is no Momin abandoning his brother while he is able upon helping him, except Allah<sup>-azwj</sup> will Abandon him in the world and the Hereafter’.<sup>99</sup>

27- سنن، المحاسن محمد بن علي الصيرفي عن الحسن بن علي بن يوسف عن ابن عميرة عن عبيد الله بن الوليد الوصافي عن أبي جعفر ع قال: إن الله يحب إراقة الدماء و إطعام الطعام و إعانة اللهم أن.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali Al Sayrafi, from Al-Hassan Bin Ali Bin Yusuf, from Ibn Ameyra, from Ubeydullah Bin Al Waleed Al Wassafy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Loves spilling of the blood (sacrificial animal), and feeding the food, and rescuing the worried ones’.<sup>100</sup>

<sup>96</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 23

<sup>97</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 24

<sup>98</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 25

<sup>99</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 26

<sup>100</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 27

28- م، تفسير الإمام عليه السلام مَا مِنْ رَجُلٍ رَأَى مُلْهُوفاً فِي طَرِيقٍ يَمْرُكُوبٍ لَهُ قَدْ سَقَطَ وَهُوَ يَسْتَعِيْثُ فَلَا يُغَاثُ فَأَعَانَهُ وَحَمَلَهُ عَلَى مَرْكُوبِهِ وَ سَوَّى لَهُ إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ

Tafseer of the Imam<sup>-asws</sup> (Hassan Al-Askari<sup>-asws</sup>): ‘And there is none from a man who sees an aggrieved one in the street with a ride of his which has fallen, and he was seeking help, and he is not being helped, so he helps him and carries him upon his ride, and straightens (his affairs) for him, except Allah<sup>-azwj</sup> Mighty and Majestic would Say:

كَدَدْتُ نَفْسَكَ وَ بَذَلْتُ جُهِدَكَ فِي إِغَاثَةِ أَخِيكَ هَذَا الْمُؤْمِنَ لَأَكْثِدَنَّ مَلَائِكَةً هُمْ أَكْثَرُ عَدَدًا مِنْ خَلَائِقِ الْإِنْسِ كُلِّهِمْ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ وَ أَغْظَمُ قُوَّةٍ كُلِّ وَاحِدٍ مِنْهُمْ مِمَّنْ يَسْهَلُ عَلَيْهِ حَمْلُ السَّمَاوَاتِ وَ الْأَرْضَيْنِ لِيُبْنُوا لَكَ الْقُصُورَ وَ الْمَسَاكِينَ وَ يَرْفَعُوا لَكَ الدَّرَجَاتِ فَإِذَا أَنْتَ فِي جَنَانِي كَأَخِي مُلُوكِهَا الْفَاضِلِينَ

“You exhausted yourself and exerted your efforts in helping your brother (this Momin), I<sup>-azwj</sup> shall Exhaust the Angels who are more in number than the people, the humans, all of them - from the beginning of the time to its end, and each one of them is greater in strength than the one for whom it is easy to carry the skies and the earths – to build for you the castles and the dwellings and raise for you the levels. So then you would in My<sup>-azwj</sup> Paradise like one of its graceful kings!”

وَ مَنْ دَفَعَ عَنْ مَظْلُومٍ قُصْدَ بَظْلِمٍ ضَرَّراً فِي مَالِهِ أَوْ بَدَنِهِ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ حُرُوفِ أَقْوَالِهِ وَ حَرَكَاتِ أَعْمَالِهِ وَ سُكُونِهَا أَمْلَاكاً بِعَدَدِ كُلِّ حَرْفٍ مِنْهَا مِائَةً أَلْفٍ مَلَكٍ كُلِّ مَلَكٍ مِنْهُمْ يَقْصِدُونَ الشَّيَاطِينَ الَّذِينَ يَأْتُونَ لِإِعْوَائِهِ فَيُخَنِّتُونَهُمْ ضَرْباً بِالْأَحْجَارِ الدَّافِعَةِ

And the one who defends an oppressed aimed at with an injustice, being harmed in his wealth or his body, Allah<sup>-azwj</sup> Mighty and Majestic would Create from the letters of his words, and the movement of his deeds, and its stillness, Angels of the number of every letter from it, a hundred thousand Angels – each Angel from them aiming at the Satans<sup>-la</sup> who would be coming to tempt him – so they would be supporting each other in striking with the piercing stones.

وَ أَوْجَبَ اللَّهُ بِكُلِّ ذَرَّةٍ ضَرَّرَ عَنْهُ وَ بِأَقَلِّ قَلِيلٍ جُزْءِ أَلَمِ الضَّرَرِ الَّذِي كَفَّ عَنْهُ مِائَةً أَلْفٍ مِنْ خُدَّامِ الْجَنَانِ وَ مِثْلَهُمْ مِنَ الْحُورِ الْحِسَانِ يَدُلُّونَهُ هُنَاكَ وَ يُشَرِّفُونَهُ وَ يَقُولُونَ هَذَا يَدْفَعُكَ عَنْ فُلَانٍ ضَرَّراً فِي مَالِهِ أَوْ بَدَنِهِ.

And Allah<sup>-azwj</sup> Mighty and Majestic would Obligate, with each particle of harm defended from him, and with the least of the little part of pain of the harm which is refrained from him – a hundred thousand from the servants of the Gardens, and the like of them from the maiden Houries, the beautiful – welcoming him over there and honouring him and saying, ‘This is for your defending from so and so, some harm in his wealth or his body’<sup>.101</sup>

<sup>101</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 33 H 28

## CHAPTER 34 – ONE WHO BENEFITS THE PEOPLE, AND MERIT OF RECONCILING BETWEEN THEM

الآيات

### The Verses

الرعد و أَنَا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ

(Surah) Al Ra'ad: **and as for what benefits the people, it remains in the earth [13:17].**

1- لي، الأماالي للصدوق السيناني عن الأسدي عن التميمي عن النوفلي عن محمد بن سنان عن الفضل عن ابن ظبيان قال قال الصادق ع قال رسول الله ص خير الناس من انتفع به الناس.

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

'Al-Sadiq<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Best of the people is one whom the people benefit with'.<sup>102</sup>

2- مع، معاني الأخبار أبي عن سعد عن ابن يزيد عن يحيى بن المبارك عن ابن جبلة عن رجل عن أبي عبد الله ع في قول الله عز وجل جعلني مباركاً أين ما كنت قال نفعا.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Yazeed, from Yahya Bin Al Mubarak, from Ibn Jabalah, from a man,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And He has Made me Blessed wherever I may be, [19:31].** He<sup>-asws</sup> said: 'Beneficial'.<sup>103</sup>

3- نصح، نصح البلاغة في وصيته ع عند وفاته للحسين والحسين ع أوصيكما وجميع ولدي وأهلي و من بلغه كتابي يتقوى الله و نظم أمركم و صلاح ذات بينكم فإني سمعت جدك رسول الله ص يقول صلاح ذات البين أفضل من عامة الصلاة والصيام.

(The book) 'Nahj Al Balagah' –

'In a bequest of his<sup>-asws</sup> at his<sup>-asws</sup> expiry, to Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>: 'I<sup>-asws</sup> advise you<sup>-asws</sup> both and entirety of my<sup>-asws</sup> sons and my<sup>-asws</sup> family, and the one to whom my letter reaches, with fearing Allah<sup>-azwj</sup> and systemise your affairs, and reconcile between you, for I<sup>-asws</sup> have heard your<sup>-asws</sup> grandfather<sup>-saww</sup> Rasool-Allah<sup>-saww</sup> saying: 'Reconciling between two is better than generality of the Salat and the fasts'.<sup>104</sup>

<sup>102</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 34 H 1

<sup>103</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 34 H 2

<sup>104</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 34 H 3

## CHAPTER 35 – THE FAIRNESS AND THE JUSTICE

الآيات

## The Verses

النساء يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ الْآيَة

(Surah) Al Nisaa: ***O you who believe! Become custodians with the justice, [4:135] – the Verse.***

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَ لَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

(Surah) Al Maidah: ***O you who believe! Be firm witnesses of Allah with fairness, and do not let hatred of a people make you unjust; and be just, it is closer to the piety, [5:8]***

الأَنعام وَ إِذَا قُلْتُمْ فَاعْدِلُوا وَ لَوْ كَانَ ذَا قُرْبَى

(Surah) Al Anaam: ***And when you speak, then be fair, and even it was a relative. And fulfil the Covenant of Allah. That is (what you) are Bequeathed with, perhaps you will be mindful [6:152]***

الأعراف قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

(Surah) Al Araaf: ***Say: 'My Lord Commands with the justice [7:29]***

وَ قَالَ سُبْحَانَهُ وَ يَمُنُّ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ

And the Glorious Said: ***And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]***

حمسق وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُم

(Surah) Al Shura: ***and I am Commanded to do justice between you. [42:15]***

وَ قَالَ تَعَالَى اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ

And the Exalted Said: ***Allah is the One Who Revealed the Book and the Scale with the Truth. [42:17]***

الحجرات وَ أَفْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(Surah) Al Hujuraat: ***then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9]***

الحديد لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

(Surah) Al Hadeed: **We had Sent Our Rasools with the clear proofs, and We sent down the Book and the Scale with them, in order for them to establish justice with the people. [57:25].**

1- مع، معاني الأخبار لي، الأمايلي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْدَلُ النَّاسِ مَنْ رَضِيَ لِلنَّاسِ مَا يَرْضَى لِنَفْسِهِ وَكَرِهَ لَهُمْ مَا يَكْرَهُ لِنَفْسِهِ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The most just of the people is one who is satisfied for the people what he is satisfied for himself, and dislikes it for them what he dislikes it for himself'.<sup>105</sup>

2- ما، الأمايلي للشيخ الطوسي لي، الأمايلي للصدوق فِي حَبَرِ الشَّيْخِ الشَّامِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا شَيْخُ ارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَآتِ إِلَى النَّاسِ مَا تُحِبُّ أَنْ يُؤْتَى إِلَيْكَ.

(The books) 'Al Amaali' of the sheykh Al Tusi, (and) 'Al Amaali' of Al Sadouq –

'In a Hadeeth by the Syrian sheykh, Amir Al-Momineen<sup>asws</sup> said: 'O Sheykh! Be satisfied for the people what you are satisfied for yourself and do to the people what you would love to be done to you'.<sup>106</sup>

3- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدٍ الْبَرْهَمِيِّ عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ حَبِيبِ الْمُتَنَعِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَجِبُوا لِلنَّاسِ مَا تُحِبُّونَ لِأَنْفُسِكُمْ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Al Qasim Bin Muhammad Al Jowhary, from Habeeb Al Khas'amy,

'From Abu Abdullah<sup>asws</sup> having said: 'Be loving for the people what you are loving for yourselves'.<sup>107</sup>

4- ل، الخصال مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الْبَرْهَمِيِّ عَنْ ابْنِ حُبُوبٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ رَضِيَ بِهِ حَكَمًا لِعَمْرِهِ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from one of our companions,

'From Abu Abdullah<sup>asws</sup> having said: 'One who is fair to the people from himself, one should be satisfied with him as a judge for others'.<sup>108</sup>

<sup>105</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 1

<sup>106</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 2

<sup>107</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 3

<sup>108</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 4

5- ل، الخصال عَنْهُمَا عَنِ الْبَرْقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَاسَى الْفَقِيرَ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقًّا.

(The book) 'Al Khisaal' – from both of them, from Al Barqy, from Abdullah Bin Hammad, from Abdullah Bin Muhammad Al Ghifari, from Ja'far Bin Ibrahim,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'One who comforts the poor and is fair to the people from himself, so that is the Momin, truly''.<sup>109</sup>

6- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا نَاصَحَ اللَّهُ عَبْدًا مُسْلِمًا فِي نَفْسِهِ فَأَعْطَى الْحَقُّ مِنْهَا وَ أَخَذَ الْحَقُّ لَهَا إِلَّا أُعْطِيَ خَصْلَتَيْنِ رِزْقًا مِنَ اللَّهِ يَفْنَعُ بِهِ وَ رِضًى عَنِ اللَّهِ يُنْجِيهِ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah-asws saying: 'Whichever Muslim servant Allah-azwj Inclines goodly regarding himself so he gives the right from it and takes the right for it, except he will be Given two traits – sustenance from Allah-azwj he will be contented with, and Satisfaction from Allah-azwj giving him salvation''.<sup>110</sup>

7- لي، الأماالي للصدوق أَبِي عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ رَجُلٌ لَمْ تَدْعُهُ قُدْرَتُهُ فِي خَالٍ غَضَبِهِ إِلَى أَنْ يَحْيِفَ عَلَى مَنْ تَحْتَ يَدَيْهِ وَ رَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمْلُ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ وَ رَجُلٌ قَالَ الْحَقَّ فِيمَا عَلَيْهِ وَ لَهُ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Sa'dabady, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

'From Abu Abdullah-asws having said: 'Three (persons) they would be the closest of the creatures to Allah-azwj Mighty and Majestic on the Day of Qiyamah until He-azwj is Free from the Reckoning – a man in a state of anger, his power does not call him to wrong the one under his hand, and a man walking between two so he does not incline with one of them over the other by a whisker, and a man speaking the truth regarding whatever is against him and for him''.<sup>111</sup>

8- مع، معاني الأخبار ل، الخصال لي، الأماالي للصدوق أَبِي عَنِ الْكُمُنْدَانِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ قَيْسٍ عَنِ الْبَاقِرِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى آدَمَ ع يَا آدَمُ إِنِّي أَجْمَعُ لَكَ الْخَيْرَ كُلَّهُ فِي أَرْبَعَةِ كَلِمَاتٍ وَاحِدَةٌ مِنْهُنَّ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ

(The books) 'Al Ma'any Al Akhbar', (and) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Al Kumundany, from Ibn Isa, from Ibn Abu Najran, from Ibn Humeyrd, from Ibn Qays,

<sup>109</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 5

<sup>110</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 6

<sup>111</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 7

'From Al-Baqir<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> the Exalted Revealed to Adam<sup>-as</sup>: "O Adam<sup>-as</sup>! I<sup>-azwj</sup> have Gathered the goodness, all of it in four phrases. One of these is for Me<sup>-azwj</sup>, and one is for you<sup>-as</sup>, and one is regarding what is between Me<sup>-azwj</sup> and you<sup>-as</sup>, and one is regarding what is between you<sup>-as</sup> and the people.

فَأَمَّا الَّتِي لِي فَتَعْبُدْنِي وَلَا تُشْرِكْ بِي شَيْئًا وَأَمَّا الَّتِي لَكَ فَأُجَازِيكَ بِعَمَلِكَ أَخْرَجَ مَا تَكُونُ إِلَيْهِ وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الْإِجَابَةُ وَأَمَّا الَّتِي فِيمَا بَيْنَكَ وَبَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ.

As for which is for Me<sup>-azwj</sup>, you<sup>-as</sup> should worship Me<sup>-azwj</sup> and not associate anything with Me<sup>-azwj</sup>, and as for which is for you<sup>-saww</sup>, I<sup>-azwj</sup> shall Reward you for your<sup>-as</sup> as needy as you<sup>-as</sup> could be to it, and as for which is between Me<sup>-azwj</sup> and you<sup>-as</sup>, upon you<sup>-as</sup> is the supplication and upon Me<sup>-azwj</sup> is the Answering, and as for which is regarding what is between you<sup>-as</sup> and the people, you<sup>-as</sup> should be satisfied for the people what you<sup>-as</sup> are satisfied for yourself<sup>-as</sup>'''<sup>112</sup>

9- ن، عيون أخبار الرضا عليه السلام ابن عبدوس عن ابن فضال عن الفضل عن الرضا ع قال: استغما العذل والإحسان مؤذناً بدوام النعمة.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Ibn Ubdous, from Ibn Quteyba, from Al Fazl,

'From Al-Reza<sup>-asws</sup> having said: 'Utilising the justice and the favour heralds the constant bounties''<sup>113</sup>

10- ل، الخصال جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة عن جدّه الحسن بن عمرو بن عثمان عن سعيد بن شريحيل عن ابن لهيعة عن أبي مالك قال: قلت لعلي بن الحسين ع أخبرني بجميع شرائع الدين

(The book) 'Al Khisaal' – Ja'far Bin Ali Bin Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from his grandfather Al-Hassan, from Amro Bin Usman, from Saeed Bin Shurjeel, from Ibn Iahiya, from Abu Malik who said,

'I said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'Inform me with entirety of the laws of religion'.

قَالَ قَوْلَ الْحَقِّ وَ الْحُكْمَ بِالْعَدْلِ وَ الْوَفَاءَ بِالْعَهْدِ.

He<sup>-asws</sup> said: 'The truthful word, and judging with the justice, and the loyalty with the pact (agreement)''<sup>114</sup>

11- ل، الخصال فيما أوصى به النبي ص علياً يا علي سبب الأعمال ثلاث خصال إنصافك للناس من نفسك ومواساتك الأخ في الله عز وجل وذكرك الله تبارك وتعالى على كل حال

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup> with: 'O Ali<sup>-asws</sup>! Chief of the deeds are three traits – your<sup>-asws</sup> fairness to the people from yourself<sup>-asws</sup>, and your consoling the brother

<sup>112</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 8

<sup>113</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 9

<sup>114</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 10

for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic, and your<sup>-asws</sup> doing Zikr of Allah<sup>-azwj</sup> the Exalted in all situations.

يَا عَلِيُّ ثَلَاثٌ مِنْ حَقَائِقِ الْإِيمَانِ الْإِنْفَاقُ مِنَ الْإِقْتَارِ وَ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ بَذْلُ الْعِلْمِ لِلْمُتَعَلِّمِ.

O Ali<sup>-asws</sup>! Three are from the realities of Eman – the spending during poverty and being fair to the people from yourself<sup>-asws</sup> and liberally giving the knowledge to the student”.<sup>115</sup>

وَ بِإِسْنَادٍ آخَرَ قَالَ: يَا عَلِيُّ ثَلَاثٌ لَا تُطِيقُهَا هَذِهِ الْأُمَّةُ الْمُوَاسَاةُ لِلْأَخِ فِي مَالِهِ وَ إِنْصَافُ النَّاسِ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.

And by another chain, he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! This community will not endure the consoling to the brother, in his wealth, and fairness to the people from himself, and doing Zikr of Allah<sup>-azwj</sup> in all situations”.<sup>116</sup>

12- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ أَوْصِيكَ بِالْعَدْلِ فِي الرِّضَا وَ الْعُظْبِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: ‘I<sup>-asws</sup> bequeath you with the justice during the pleasure and the anger”.<sup>117</sup>

وَ فِيمَا كَتَبَ عَ لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ أَحَبُّ لِعَاقِمَةِ رَعِيَّتِكَ مَا تُحِبُّ لِنَفْسِكَ وَ أَهْلِ بَيْتِكَ وَ أَكْرَهُ لَهُمْ مَا تُكْرَهُ لِنَفْسِكَ وَ أَهْلِ بَيْتِكَ فَإِنَّ ذَلِكَ أَوْجِبَ لِلْحُجَّةِ وَ أَصْلَحَ لِلرَّعِيَّةِ.

And among what he<sup>-asws</sup> wrote to Muhammad Bin Abu Bakr: ‘Be loving to generality of your citizens what you love for yourself and (for) your family, and dislike for them what you dislike for yourself and (for) your family, for that is more obliging for the argument and more correcting for the citizens”.<sup>118</sup>

13- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعُلَوِيِّ عَنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ جَدِّهِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ بْنِ سَالِمٍ عَنِ الْحَدَّاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَلَا أُخْبِرُكَ بِأَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ إِنْصَافُ النَّاسِ مِنْ أَنْفُسِهِمْ وَ مُوَاسَاةُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ فَإِنَّ عَرْضَتْ لَهُ طَاعَةُ اللَّهِ عَمِلَ بِهَا وَ إِنْ عَرْضَتْ لَهُ مَعْصِيَتُهُ تَرَكَهَا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Ahmad Bin Abdullah, from his grandfather Al Barqy, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, from Al Haza’a who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> inform you with the severest of what Allah<sup>-azwj</sup> has Obligated upon His<sup>-azwj</sup> creatures? (It is) fairness to the people from themselves, and consoling to the brothers for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic, and Zikr of Allah<sup>-azwj</sup> in all

<sup>115</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 11 a

<sup>116</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 11 b

<sup>117</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 12 a

<sup>118</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 12 b



situations. So, if there is presented to him (an act of) obedience to Allah<sup>-azwj</sup>, he works with it, and if there is presented to him (an act of) disobedience, he leaves it”.<sup>119</sup>

14- ما، الأماالي للشيخ الطوسي الفخام عن محمد بن الحسن النقاش عن إبراهيم بن عبد الله عن الضحاک بن محمد عن الصادق ع قال: ليس من الإنصاف مطالبة الإخوان بالإنصاف.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Muhammad Bin Al-Hassan Al Naqqash, from Ibrahim Bin Abdullah, from Al Zahhak Bin Makhlad,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘It isn’t from the fairness, asking the brethren for the fairness’”.<sup>120</sup>

15- ما، الأماالي للشيخ الطوسي جماعة عن أبي الفضل عن محمد بن جعفر الرزاز عن جده محمد بن عيسى القيسي عن محمد بن الفضل الصيرفي عن الرضا عن آتائه عن أمير المؤمنين ع قال: رجل للنبي ص علمني عملاً لا يحال بينه وبين الجنة

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Al Razzaz, from his grandfather Muhammad Bin Isa Al Qeysi, from Muhammad Bin Al Fuzeyl Al Sayrafi,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>: ‘A man said to the Prophet<sup>-saww</sup>, ‘Teach me a deed having no barrier between it and the Paradise’.

قال لا تعصب و لا تسأل الناس شيئاً و ارض للناس ما ترضى لنفسك.

He<sup>-saww</sup> said: ‘Neither be angry, nor ask (beg) the people for anything, and be satisfied for the people what you are satisfied for yourself’”.<sup>121</sup>

16- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن معروف عن محمد بن يحيى الخزاز عن غياث بن إبراهيم عن جعفر بن محمد عن أبيه عن جده ع قال: مر رسول الله ص بقوم يرتعون حجراً فقال ما هذا

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Yahya Al Khazzaz, from Giyas Bin Ibrahim,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> passed by a group of people lifting a stone. He<sup>-saww</sup> said: ‘What is this (going on)?’

قالوا نعرف بذلك أشدنا و أقوانا فقال ع أ لا أخبركم بأشدكم و أقواكم قالوا بلى يا رسول الله

They said, ‘We know by that our toughest and our strongest’. He<sup>-saww</sup> said: ‘Shall I<sup>-saww</sup> inform you of your most intense and your strongest?’ They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قال أشدكم و أقواكم الذي إذا رضي لم يدخله رضاه في إنهم و لا باطل و إذا سخط لم يخرج سخطه من قول الحق و إذا قدر لم يتعاط ما ليس له بحي.

<sup>119</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 13

<sup>120</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 14

<sup>121</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 15

He<sup>-saww</sup> said: 'Your toughest and your strongest is the one when he is pleased, his pleasure does not enter him into a sin nor a falsehood, and when he is angry, his anger does not exit him from speaking the truth, and when he is able, he does not demand to be given what isn't for him by right'.<sup>122</sup>

17- سن، المحاسن أبي عن الحسن عن معاوية عن أبيه قال سمعت أبا عبد الله ع يقول ما ناصح الله عبد في نفسه فأعطى الحق منها وأخذ الحق لها إلا أعطى خصلتين رزق من الله يسعه ورضى عن الله ينجي.

(The book) 'Al Mahasin' – My father, from Al-Hassan, from Muawiya, from his father who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Whichever servant Allah<sup>-azwj</sup> Inclines goodly regarding himself so he gives the right from it and takes the right for it, except he will be Given two traits – sustenance from Allah<sup>-azwj</sup> he will be contented with, and Satisfaction from Allah<sup>-azwj</sup> giving him salvation'.<sup>123</sup>

18- خصص، الاختصاص عن أبي حمزة قال سمعت فاطمة بنت الحسين ع تقول قال رسول الله ص ثلاث خصال من كن فيه استكمل خصال الإيمان الذي إذا رضي لم يدخله رضاه في باطل وإذا غضب لم يخرج غضبه من الحق وإذا قدر لم يتعاط ما ليس له.

(The book) 'Al Ikhtisaas' – from Abu Hamza who said,

'I heard (Syeda) Fatima<sup>-as</sup> daughter<sup>-as</sup> of Al-Husayn<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'Three traits, one who has these in him, completes the qualities of the Eman – the one when he is pleased, his pleasure does not enter him into a falsehood, and when he is angry, his anger does not exit him from the truth, and when he is able, he does not demand to be given what isn't for him (by right)'.<sup>124</sup>

19- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّابِقُونَ إِلَى ظِلِّ الْعَرْشِ طَوْبَى لَهُمْ

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The first to the Shade of the Throne, beatitude is for them!'

قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ هُمْ

It was said, 'O Rasool-Allah<sup>-saww</sup>! And who are they?'

فَقَالَ الَّذِينَ يَقْبَلُونَ الْحَقَّ إِذَا سَمِعُوهُ وَبَدَّلُوهُ إِذَا سُئِلُوهُ وَيَحْكُمُونَ لِلنَّاسِ كَحُكْمِهِمْ لِأَنفُسِهِمْ هُمْ السَّابِقُونَ إِلَى ظِلِّ الْعَرْشِ.

<sup>122</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 16

<sup>123</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 17

<sup>124</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 18

He<sup>-saww</sup> said: ‘The ones who are accepting the truth when they hear it, and they are giving liberally when they are asked, and they are judging for the people like their judgment for themselves. They will be the first to the Shade of the Throne’.<sup>125</sup>

20- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الرعقري عن البرقي عن أبيه عن ابن أبي عمير عن هشام عن أبي عبيدة الخدّاء عن أبي عبد الله ع قال قال لي أ لا أخبرك بأشد ما فرض الله على خلقه قال نعم

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham, from Abu Ubeyda Al Haza’a,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me: ‘Shall I<sup>-asws</sup> inform you of the severest of what Allah<sup>-azwj</sup> has Imposed upon His<sup>-azwj</sup> creatures?’ I said, ‘Yes’.

قال إن من أشد ما فرض الله على خلقه إنصافك الناس من نفسك و مؤاساتك أخاك المسلم في مالك و ذكر الله كثيراً

He<sup>-asws</sup> said: ‘From the severest of what Allah<sup>-azwj</sup> has imposed upon His<sup>-azwj</sup> creatures is your being fair to the people from yourself, and your consoling your Muslim brother regarding your wealth, and doing Zikr of Allah<sup>-azwj</sup> a lot.

أما إنني لا أغني سبحان الله و الحمد لله و لا إله إلا الله و إن كان منه لكن ذكر الله عند ما أحل و ما حرم فإن كان طاعة عمل بها و إن كان معصية تركها.

But I<sup>-asws</sup> don’t mean (saying), ‘Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>’, and even though it is from it (Zikr) but remembering Allah<sup>-azwj</sup> at what Allah<sup>-azwj</sup> has Permitted and what He<sup>-azwj</sup> has Prohibited. If it was (an act of) obedience, he acts with it, and if it were to be (an act of) disobedience, he leaves it’.<sup>126</sup>

21- نصح، نصح البلاغة قال ع في قول الله تعالى إن الله يأمر بالعدل والإحسان العدل الإنصاف و الإحسان التقصّل.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said regarding Words of Allah<sup>-azwj</sup> the Exalted: **Surely Allah Commands with the justice, and the kindness [16:90]** – the justice is the fairness, and the kindness is the gracing’.<sup>127</sup>

و قال في وصيته لابنه الحسن ع يا بني اجعل نفسك ميزاناً فيما بينك و بين غيرك فأحب لغيرك ما تحب لنفسك و أكره له ما تكره لها و لا تظلم كما لا تحب أن تظلم و أحسن كما تحب أن تحسن إليك و استغفبك من نفسك ما تستغفبك من غيرك و ارض من الناس بما ترضاه لهم من نفسك

And he<sup>-asws</sup> said in his<sup>-asws</sup> bequest to Al-Hassan<sup>-asws</sup>: ‘O my<sup>-asws</sup> son<sup>-asws</sup>! Make yourself<sup>-asws</sup> a scale regarding what is between you<sup>-asws</sup> and others. Love for others what you<sup>-asws</sup> love for yourself, and dislike for him (them) what you<sup>-asws</sup> dislike for it (yourself); and do not oppress just as you don’t like to be oppressed and do good just as you like good to be done to you;

<sup>125</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 19

<sup>126</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 20

<sup>127</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 21 a

and consider ugly from yourself what you consider ugly from others and be pleased from the people with what you are pleased from yourself.

وَلَا تَقُلْ مَا لَا تَعْلَمُ وَفَلَنْ مَا تَعْلَمُ وَلَا تَقُلْ مَا لَا تُحِبُّ أَنْ يُقَالَ لَكَ.

And do not say what you don't know (about), and say what you do know, and do not say what you don't like for it to be said to you".<sup>128</sup>

22- كَا، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ أَبِي حَمَزَةَ عَنْ جَدِّهِ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي آخِرِ حُطْبَتِهِ طَوْبُ لِمَنْ طَابَ خُلُقُهُ وَ طَهَّرَتْ سَجِيئَتُهُ وَ صَلَحَتْ سِرِّيَّتُهُ وَ حَسَنَتْ عَلَانِيَتُهُ وَ اتَّقَى الْفُضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفُضْلَ مِنْ قَوْلِهِ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ.

(The book) 'Al Kafi' – From Muhammad, from Ibn Isa, from Ali Bin Al Hakam, from Al-Hassan Bin Abu Hamza, from his grandfather Abu Hamza Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, said: 'Rasool-Allah<sup>-saww</sup> had said at the end of his<sup>-saww</sup> servant: 'Beatitude is for the one whose manners are good, and his character was clean, and his secretive deeds are correct, and his open deeds are good, and he spends the surplus from his wealth, and withholds from the surplus of his words, and is fair to the people from himself".<sup>129</sup>

23- كَا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ يَضْمَنْ لِي أَرْبَعَةً بِأَرْبَعَةِ أَتِيَّاتٍ فِي الْجَنَّةِ أَتَّقَى وَ لَا تَخَفُ فَقْرًا وَ أَفْشِيَ السَّلَامَ فِي الْعَالَمِ وَ انْزَكِ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ أَنْصَفِ النَّاسَ مِنْ نَفْسِكَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Muawiya Bin Wahab,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who guarantees four (matters) to me<sup>-asws</sup>, for four houses (guaranteed) in the Paradise. Spend (in charitable deeds) and don't fear poverty, and initiate the greetings in the world, and neglect the showing off and even if you were rightful and be fair to the people from yourself".<sup>130</sup>

24- كَا، الكافي عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ جَارُودٍ أَبِي الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَبِيلُ الْأَعْمَالِ ثَلَاثَةٌ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْتَضِيَ بِشَيْءٍ إِلَّا رَضِيتَ لَهُمْ مِثْلَهُ وَ مُوَاسَاةُكَ الْأَخَ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Jaroud Abu Al Munzir who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Chief of the deeds are three – fairness to the people from yourself until you are not pleased with a thing except you are please for them with similar to it, and your consoling the brother regarding the wealth, and Zikr of Allah<sup>-azwj</sup> in all situations.

لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ فَقَطْ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَخَذْتَ بِهِ وَ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ هَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تَرَكَتَهُ.

<sup>128</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 21 b

<sup>129</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 22

<sup>130</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 23

It isn't (saying), 'Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>', only, but when some is referred to you Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with, take with it, and when something is referred to you Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from, leave it".<sup>131</sup>

25- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنِ الْمُعَلَّى عَنْ يَحْيَى بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ الْمَيْمُونِيِّ عَنْ رُوْمِيِّ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ أَلَا إِنَّهُ مَنْ يُنْصِفِ النَّاسَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزًّا.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibrahim Bin Muhammad Al Saqafy, from Al Moalla, from Yahya Bin Ahmad, from Abu Muhammad Al Maysami, from Rowmy Bin Zurara, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: 'Indeed! The one who is fair to the people from himself, Allah<sup>-azwj</sup> will not Increase him except in honour".<sup>132</sup>

26- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ حَتَّى يُفْرَغَ مِنَ الْحِسَابِ-

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Ibn Muskan, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three (persons), they will be closest of the creatures to Allah<sup>-azwj</sup> Mighty and Majestic on the Day of Qiyamah until He<sup>-azwj</sup> is Free from the Reckoning:

رَجُلٌ لَمْ تَدْعُهُ قُدْرَةٌ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَحْيِفَ عَلَى مَنْ تَحْتَ يَدِهِ وَ رَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَلْ مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ وَ رَجُلٌ قَالَ بِالْحَقِّ فِيمَا لَهُ وَ عَلَيْهِ.

A man in a state of his anger, his power does not call him to offend upon the one under his hand, and a man walking between two, so he does not incline with one of them over the other by even a whisker, and a man who speaks the truth regarding what is for him and against him".<sup>133</sup>

27- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنِ الْحَسَنِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي حَدِيثٍ لَهُ أَلَا أُخْبِرُكُمْ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father, from Al Nazr Bin Suweyd, from Hisham Bin Salim, from Zurara, from Al-Hassan Al Bazzaz,

'From Abu Abdullah<sup>-asws</sup> having said in a Hadeeth of his<sup>-asws</sup>: 'Shall I<sup>-asws</sup> inform you all with the severest of what Allah<sup>-azwj</sup> has Imposed upon His<sup>-azwj</sup> creatures?'

فَذَكَرَ ثَلَاثَةَ أَشْيَاءَ أَوَّلُهَا إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ.

He<sup>-asws</sup> mentioned three things, the first of these was the fairness to the people from yourself".<sup>134</sup>

<sup>131</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 24

<sup>132</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 25

<sup>133</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 26

<sup>134</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 27

28- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ الْأَعْمَالِ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ الْأَخِ فِي اللَّهِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Chief of the deeds are – fairness to the people from yourself and consoling the brother for the Sake of Allah<sup>-azwj</sup>, and Zikr of Allah<sup>-azwj</sup> in every situation''.<sup>135</sup>

29- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ عَنِ الْحَسَنِ بْنِ زُرَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أ لَا أَخْبِرُكَ بِأَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ثَلَاثٌ فُلْتُ بَلَى

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Zurara, from Al-Hassan Al Bazzaz who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'Shall I<sup>-asws</sup> inform you with the severest three (matters) what Allah<sup>-azwj</sup> has Imposed upon His<sup>-azwj</sup> creatures?' I said, 'Yes'.

قَالَ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ أَخَاكَ وَ ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِنْ كَانَ هَذَا مِنْ ذَلِكَ وَ لَكِنْ ذِكْرُ اللَّهِ فِي كُلِّ مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَةٍ أَوْ عَلَى مَعْصِيَةٍ.

He<sup>-asws</sup> said: 'Fairness to the people from yourself, and your consoling your brother, and Zikr of Allah<sup>-azwj</sup> in every place. But I<sup>-asws</sup> am not saying (the saying of), 'Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is the Greatest', and even though this is from that (Zikr), but Zikr of Allah<sup>-azwj</sup> in every place is when you rush upon (an act of) obedience or upon (an act of) disobedience''.<sup>136</sup>

30- كَأ، الكافي بِالْإِسْنَادِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ خِصَالٍ ثَلَاثٍ يُحْرَمُهَا

(The book) 'Al Kafi' – By the chain, from Ibn Mahboub, from Abu Usama who said,

'Abu Abdullah<sup>-asws</sup> said: 'The Momin is not Tried with anything severer upon him than three characteristics being deprived of'.

قِيلَ وَ مَا هُنَّ

It was said, 'And what are these?'

قَالَ الْمُوَاسَاةُ فِي ذَاتِ يَدِهِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ وَ ذِكْرُ اللَّهِ كَثِيرًا أَمَا إِنِّي لَا أَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ لَكِنْ ذِكْرُ اللَّهِ عِنْدَ مَا أَحَلَّ لَهُ وَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْهِ.

He<sup>-asws</sup> said: 'The consoling regarding what is in his hands, and the fairness from himself, and Zikr of Allah<sup>-azwj</sup> a lot. But I<sup>-asws</sup> am not saying (the saying of), 'Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, but Zikr (remembering) Allah<sup>-azwj</sup> at what is Permissible for him, and Zikr (remembering) Allah<sup>-azwj</sup> at what is Prohibited upon him''.<sup>137</sup>

<sup>135</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 28

<sup>136</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 29

<sup>137</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 30

31- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ رَفَعَهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ص وَهُوَ يُرِيدُ بَعْضَ غَزَوَاتِهِ فَأَخَذَ يَغْزِرُ رَاحِلَتَهُ فَقَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي عَمَلًا أُدْخِلُ بِهِ الْجَنَّةَ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Yahya Bin Ibrahim Bin Abu Al Bilad, raising it, said,

'A Bedouin came to the Prophet<sup>-saww</sup> while he<sup>-saww</sup> was intending one of his<sup>-saww</sup> military expeditions. He grabbed hold of a rein of his<sup>-saww</sup> riding animal. He said, 'O Rasool-Allah<sup>-saww</sup>! Teach me a deed I can enter the Paradise by it'.

فَقَالَ مَا أَحْبَبْتُ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَأَنْتَ إِلَيْهِمْ وَ مَا كَرِهْتُ أَنْ يَأْتِيَهُ النَّاسُ إِلَيْكَ فَلَا تَأْتِهِ إِلَيْهِمْ خَلَّ سَبِيلَ الرَّاحِلَةِ.

He<sup>-saww</sup> said: 'Whatever you like the people to do to you, so do it to them, and whatever you dislike the people doing it to you, do not do it to them. Free the way of the riding animal!' <sup>138</sup>

32- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَدْلُ أَخْلَى مِنَ الْمَاءِ يُصِيبُهُ الظَّمَانُ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ.

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Al-Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Abdul Kareem, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'The justice is sweeter than the water attained by the thirsty one. How vast is the justice when there is fairness in it, and even if it is little' <sup>139</sup>.

33- كَأ، الكافي عَنْ عَلِيٍّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ مِثْلُهُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby – similar to it' <sup>140</sup>.

34- كَأ، الكافي عَنْ عَلِيٍّ عَنِ أَبِيهِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ رُضِيَ بِهِ حَكْمًا لِعَبْرَةٍ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Mahboub, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who is fair to the people from himself, be pleased with him as a judge for others' <sup>141</sup>.

35- كَأ، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ سِنَانٍ عَنْ يُوسُفَ بْنِ عَمْرَانَ بْنِ مَيْمَنٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى آدَمَ عَ أَيُّ سَاجِعٍ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ

(The book) 'Al Kafi' – From Muhammad, from Ibn Isa, from Ibn Sinan, from Yusuf Bin Imran Bin Meysam, from Yaqoub Bin Shuayb,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Adam<sup>-as</sup>: "I<sup>-azwj</sup> shall Gather for you the speech in four phrases!"

قَالَ يَا رَبِّ وَمَا هُنَّ

He<sup>-as</sup> said: 'And what are these?'

<sup>138</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 31

<sup>139</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 32

<sup>140</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 33

<sup>141</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 34

قَالَ وَاحِدَةٌ لِي وَوَاحِدَةٌ لَكَ وَوَاحِدَةٌ فِيمَا بَيْنِي وَبَيْنَكَ وَوَاحِدَةٌ فِيمَا بَيْنَكَ وَبَيْنَ النَّاسِ

He<sup>-azwj</sup> Said: “One is for Me<sup>-azwj</sup>, and one is for you<sup>-as</sup>, and one is regarding what is between Me<sup>-azwj</sup> and you<sup>-as</sup>, and one is regarding what is between you<sup>-as</sup> and the people!”

قَالَ يَا رَبِّ يَبَيِّنْهُ لِي حَتَّى أَعْلَمَهُنَّ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Explain these to me<sup>-as</sup> until I<sup>-as</sup> learn these’.

قَالَ أَمَّا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكْ بِي شَيْئاً وَأَمَّا الَّتِي لَكَ فَأَجْرِيكَ بِعَمَلِكَ أَخْرُجْ مَا تَكُونُ إِلَيْهِ وَأَمَّا الَّتِي بَيْنِي وَبَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَعَلَيَّ الْإِجَابَةُ وَأَمَّا الَّتِي بَيْنَكَ وَبَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

He<sup>-azwj</sup> Said: “As for which is for Me<sup>-azwj</sup>, you should worship Me<sup>-azwj</sup> not associating anything with Me<sup>-azwj</sup>, and as for which is for you<sup>-as</sup>, I<sup>-azwj</sup> shall Reward you<sup>-as</sup> for your<sup>-as</sup> deed as needy as you<sup>-as</sup> could be to it, and as for which is between Me<sup>-azwj</sup> and you<sup>-as</sup>, upon you<sup>-as</sup> is the supplicating and upon Me<sup>-azwj</sup> is the Answering, and as for which is between you<sup>-as</sup> and the people, you<sup>-as</sup> should be pleased for the people what you<sup>-as</sup> are pleased for yourself, and dislike for them what you<sup>-as</sup> dislike for yourself<sup>-as</sup>!”<sup>142</sup>

36- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رَوْحِ ابْنِ أَحْمَدَ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّقُوا اللَّهَ وَاعْدِلُوا فَإِنَّكُمْ تَعْيَبُونَ عَلَى قَوْمٍ لَا يَغْدِلُونَ.

(The book) ‘Al Kafi’ – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazza, from Ghalib Bin Usman, from Rawh son of a sister of Al Moalla,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fear Allah<sup>-azwj</sup> and dispense justice, for you will be faulting upon a people not dispensing justice’.”<sup>143</sup>

بيان وَرُويَ عَنِ النَّبِيِّ ص كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.

**Explanation** – And it is reported from the Prophet<sup>-saww</sup>: ‘Every one of you is a shepherd, and every one of you will be Questioned about his citizens (ones under him)’.”

37- كَأ، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَدْلُ أَحْلَى مِنَ الشَّهَادَةِ وَالْأَيْمُنُ مِنَ الرُّبْدِ وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ.

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad, from Ibn Mahboub, from Ibn Wahab,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The justice is sweeter than the honey, and softer than the butter, and of better aroma than the musk’.”<sup>144</sup>

38- كَأ، الكافي عَنِ الْعَدَةِ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ismail Bin Mihran, from Usman Bin Jabala,

<sup>142</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 35

<sup>143</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 36

<sup>144</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 37



'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three characteristics, one who has these in him, or one of these, would be in the Shade of the Throne of Allah<sup>-azwj</sup> on a Day there will be no shade except His<sup>-azwj</sup> Shade: -

رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ وَ رَجُلٌ لَمْ يُقَدِّمْ رَجُلًا وَ لَمْ يُؤَخِّرْ رَجُلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضَى وَ رَجُلٌ لَمْ يَعْثُ أَحَدًا الْمُسْلِمَ بِعَيْبٍ حَتَّى يَنْفِي ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَا لَهُ عَيْبٌ وَ كَفَى بِالْمَرْءِ شُغْلًا يَنْفِسُهُ عَنِ النَّاسِ.

A man giving to the people from himself what he is asking them for, and a man who does not place a foot forward, nor withholds a food until he knows that there is Pleasure of Allah<sup>-azwj</sup> (in doing so), and a man who does not fault his Muslim brother with a fault until he negates that (very) fault from himself, otherwise no fault will be negated from it except a (another) fault will be manifested for him, and it suffices with the person to be pre-occupied with himself from (faulting) the people".<sup>145</sup>

تبيين ما روي عن النبي ص أن أرض القيامة نار ما خلا ظل المؤمن فإن صدقته نطته.

Clarification – What is reported from the Prophet<sup>-saww</sup>: 'The land of Qiyamah is of fire apart from the shade of the Momin. If he were to ratify it, it will Shade him'.

39- كذا، الكافي عن العدة عن البرقي عن عبد الرحمن بن حماد الكوفي عن عبد الله بن إبراهيم الغفاري عن جعفر بن إبراهيم الجعفري عن أبي عبد الله ع قال قال رسول الله ص من وأسى الفقير من ماله و أنصف الناس من نفسه فذلك المؤمن حقاً.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Abdul Rahman Bin Hammad Al Kufy, from Abdullah Bin Ibrahim Al Ghifary, from Ja'far Bin Ibrahim Al Ja'fary,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who consoles the poor from his wealth and is fair to the people from himself, so that is the Momin, truly'.<sup>146</sup>

40- كذا، الكافي عن محمد بن أحمد عن ابن سنان عن خالد بن نافع بنع السابري عن يوسف البرازي قال سمعت أبا عبد الله ع يقول ما تدارى اثنان في أمر قط فأعطى أحدهما النصف صاحبه فلم يقبل منه إلا أدبل منه.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Sinan, from Khalid Bin Nafie Baya'a Al Sabiry, from Yusuf Al Bazzaz who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'No two will quarrel regarding a matter at all, so one of them gives the fairness to his companions, but he does not accept from him, except he would be more just than him'.<sup>147</sup>

41- كذا، الكافي عن محمد بن أحمد عن ابن محبوب عن أبي أيوب عن محمد بن قيس عن أبي جعفر ع قال: إن لله جنة لا يدخلها إلا ثلاثة أحدهم من حكم في نفسه بالحق.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

<sup>145</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 38

<sup>146</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 39

<sup>147</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 40

‘From Abu Ja’far<sup>-asws</sup> having said: ‘For Allah<sup>-azwj</sup> there is a Garden, none will enter it except three – one of them is one who judges regarding himself with the truth’’.<sup>148</sup>

---

<sup>148</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 35 H 41

## CHAPTER 36 – THE RECIPROCATING UPON THE GOOD DEALING, AND CONDEMNATION OF THE RECIPROCATING THE GOOD DEED WITH THE EVIL, AND THE MOMIN IS UNAPPRECIATED

الآيات

### The Verses

الروم و ما آتَيْتُمْ مِنْ رِبَاً لِيَرْبُتُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ

(Surah) Al Roum: **And whatever you give out on interest in order to increase in the wealth of the people, it would not increase in the Presence of Allah, [30:39]**

الرحمن هلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

(Surah) 'Al Rahman': **Is the Recompense of goodness except for the goodness? [55:60]**

المدثر و لَا تَحْنُ تَسْتَكْبِرُ

(Surah) 'Al Muddasir': **And do not confer favours hoping to be reciprocated with abundance [74:6].**

1- ع، علل الشرائع أبي عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَدُ اللَّهِ عَزَّ وَ جَلَّ فَوْقَ رُءُوسِ الْمُكَفِّرِينَ تَرْفَعُ بِالرَّحْمَةِ.

(The book) 'Ilal Al Sharaie' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The Hand of Allah<sup>azwj</sup> Mighty and Majestic is above the heads of the unappreciated ones, fluttering with the Mercy".<sup>149</sup>

2- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِي عَنِ الْبَرْقِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ الْمُؤْمِنَ مُكَفَّرٌ وَ ذَلِكَ أَنَّ مَعْرُوفَهُ يَصْعَدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَلَا يَنْتَشِرُ فِي النَّاسِ وَ الْكَافِرُ مَشْهُورٌ وَ ذَلِكَ أَنَّ مَعْرُوفَهُ لِلنَّاسِ يَنْتَشِرُ فِي النَّاسِ وَ لَا يَصْعَدُ إِلَى السَّمَاءِ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, raising it to,

'Abu Abdullah<sup>asws</sup> having said: 'The Momin is unappreciated, and that because his act of kindness ascends to Allah<sup>azwj</sup> Mighty and Majestic and it is not spread among the people, while the Kafir is famous, and that is because his act of kindness to the people is spread among the people, and it does not ascend to the sky".<sup>150</sup>

<sup>149</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 1

<sup>150</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 2

3- ع، علل الشرائع علي بن خاتم عن أحمد بن محمد بن إسماعيل عن الحسين بن أبيه موسى بن جعفر عن أبيه ع قال: كان رسول الله ص مكفراً لا يشكر معروفه و لقد كان معروفه على القرشي والعربي والعجمي

(The book) 'Ilal Al Sharaie' – Ali Bin Hatim, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Al-Husayn,

'From his father<sup>-asws</sup> Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was unappreciated, his<sup>-saww</sup> acts of kindness were not thanked for, and his<sup>-saww</sup> acts of kindness was upon the Qureysh, and the Arabs, and the non-Arabs.

و من كان أعظم معروفاً من رسول الله على هذا الخلق و كذلك نحن أهل البيت مكفرون لا يشكر معروفنا و خيار المؤمنين مكفرون لا يشكر معروفهم.

And who can be of mightier acts of kindness than Rasool-Allah<sup>-saww</sup> was upon these people? And like that are us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, unappreciated. Our<sup>-asws</sup> acts of kindness are not thanked for, and the good Momineen are unappreciated, their acts of kindness are not thanked for".<sup>151</sup>

4- مع، معاني الأخبار ل، الخصال أبي عن أحمد بن إدريس عن سهل بن محمد بن بشير عن الدهقان عن دُرست عن ابن أذينة عن زُرارة عن أبي جعفر ع قال قال أمير المؤمنين ع من صنع مثل ما صنع إليه فقد كافأ و من أضعف كان شكوراً و من شكر كان كريماً

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Sahl, from Muhammad Bin Bashar, from Al Dihqan, from Dorost, from Ibn Uzina, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who does similar to what is done to him, so he has reciprocated, and one who adds would be a thankful one, and one who thank would be benevolent.

و من علم أن ما صنع إنما صنع لنفسه لم يستبطي الناس في ربه و لم يستزدهم في مودتهم فلا تطلب من غيرك شكر ما آتيتك إلى نفسك و وقيت به عرضك

And one who knows (thinks) that what he has done he has rather done it for himself will not delay in being righteous to them and will not increase them in their cordiality. So you should not be seeking thanks from others what you have done for yourself and saved your honour by it.

و اعلم أن طالب الحاجة إليك لم يكرم وجهه عن وجهك فأكرم وجهك عن ربه.

And know that the seeker of the need to you does not honour his face from your face, therefore honour your face by not rejecting him".<sup>152</sup>

5- ل، الخصال العطار عن سعد بن أحمد بن الحسين بن سعيد عن الحسين بن أبيه موسى بن القاسم عن صفوان بن يحيى عن عبد الله بن بكير عن أبيه عن أبي جعفر ع قال: أربعة أسرع شيء غوبة رجل أحسن إليه و يكافيك بالإحسان إليه إساءة و رجل لا تبغي عليه و هو يبغي عليك و رجل عاهدته على أمر فمرك الوفاء له و من أمره العذر بك و رجل يصل قرابته و يقطعونه.

<sup>151</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 3

<sup>152</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 4

(The book) 'Al Khisaal' – Al Attar, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from Saeed, from Al-Hassan Bin Al Huseyn, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Abdullah Bin Bukeyr, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'Four are quickest of things in consequential punishment – a man you have done good to him and he reciprocates you with evil (offence) for the good deed to him, you do not rebel against him and he rebels against you, and a man you make a pact upon a matter, so from your affairs if the loyalty to him and from his affair is the betrayal to you, and a man who connects with his relatives and they cut him off"<sup>153</sup>.

6- ل، الخصال في وصية النبي ص إلى علي ع مثله.

(The book) 'Al Khisaal' –

In a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup> – similar to it"<sup>154</sup>.

7- ين، كتاب حسين بن سعيد و النوادر عثمان بن عيسى عن علي بن سالم قال سمعت أبا عبد الله ع يقول آية في كتاب الله مسجلة

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Ali Bin Salim who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There is a Verse recorded in the Book of Allah<sup>-azwj</sup>'.

قلت ما هي

I said, 'What is it?'

قال قول الله تبارك و تعالى في كتابه- هل جزاء الإحسان إلا الإحسان جرت في الكافر و المؤمن و البر و الفاجر من صنع إليه معروف فعليه أن يكافئ به و ليست المكافاة أن يصنع كما صنع به بل حتى يرى مع فعله لذلك أن له الفضل المبتدأ.

He<sup>-asws</sup> said: 'Words of Allah<sup>-azwj</sup> Blessed and Exalted in His<sup>-azwj</sup> Book: ***Is the Recompense of goodness except for the goodness? [55:60]***. It flows regarding the Kafir and the Momin, and the righteous and the immoral. One to whom an act of kindness is done to, it is upon him to reciprocate it, and the reciprocation isn't that he does just as has been done with him, but until he sees with his deed for that that there is the merit (extra) for him, initiating"<sup>155</sup>.

8- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن أبيه رفعه قال قال رسول الله ص من سألكم بالله فأعطوه و من آتاكم معروف فكافؤوه و إن لم تجدوا ما تكافؤوه فادعوا الله له حتى تظنوا أنكم قد كافئتموه.

(The book) 'The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Bilad, from his father, raising it,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who asks you by Allah<sup>-azwj</sup>, then give him, and who does an act of kindness to you, so reciprocate him, and if you cannot find what you can be reciprocating him with, then supplicate to Allah<sup>-azwj</sup> for him until they think that you have reciprocated him"<sup>156</sup>.

<sup>153</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 5

<sup>154</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 6

<sup>155</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 7

<sup>156</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 8

9- ين، كتاب حسين بن سعيد و النوادر بعض أصحابنا عن القاسم بن محمد عن إسحاق بن إبراهيم قال قال أبو عبد الله ع إِنَّ اللَّهَ خَلَقَ خَلْقاً مِنْ عِبَادِهِ فَأَنْتَجِبَهُمْ لِفُقَرَاءِ شِيعَتِنَا لِيُنِيبَهُمْ لِدَلِّكَ

The book of Husayn Bin Saeed, and 'Al Nawadir' – one of our companions, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim who said,

'Allah-azwj has Created creatures from His-azwj servants, He-azwj has Selected them for our-asws poor Shias in order to Reward them for that.

قَالَ رَسُولُ اللَّهِ ص كَمَا كَ بِنَائِكَ عَلَى أَخِيكَ إِذَا أَسَدَى إِلَيْكَ مَعْرُوفاً أَنْ تَقُولَ لَهُ جَزَاكَ اللَّهُ خَيْراً وَ إِذَا ذُكِرَ وَ لَيْسَ هُوَ فِي الْمَجْلِسِ أَنْ تَقُولَ جَزَاكَ اللَّهُ خَيْراً فَإِذَا أَنْتَ قَدْ كَافَيْتَهُ.

Rasool-Allah-saww said: 'It suffices you with your praising upon your brother, when he does an act of kindness to you, that you should be saying to him, 'May Allah-azwj Recompense you goodly', and when he is mentioned while he isn't in the gathering, you should say, 'May Allah-azwj Recompense him goodly', so then you will have sufficed him".<sup>157</sup>

10- ختص، الإختصاص قَالَ الصَّادِقُ ع لَعَنَ اللَّهُ قَاطِعِي سَبِيلِ الْمَعْرُوفِ وَ هُوَ الرَّجُلُ يُصْنَعُ إِلَيْهِ الْمَعْرُوفُ فَيَنْكَرُهُ فَيَمْنَعُ صَاحِبَهُ مِنْ أَنْ يَصْنَعَ ذَلِكَ إِلَى غَيْرِهِ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq-asws said: 'May Allah-azwj Curse one cutting the way of an act of kindness, and he is the man the act of kindness is done to him, but he is unappreciative to him, so he prevents his companions from doing that to someone else".<sup>158</sup>

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْكَاطِمُ ع الْمَعْرُوفُ عُزْلٌ لَا يَفْكُهُ إِلَّا مُكَافَأَةٌ أَوْ شُكْرٌ.

(The book) 'Al Durr Al Bahira' –

'Al-Kazim-asws said: 'The act of kindness is a shackle. Nothing breaks it except a reciprocation or thanks".<sup>159</sup>

11- جَمَعَ الْبَيَّانَ، قَالَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ آيَةٌ فِي كِتَابِ اللَّهِ مُسَجَّلَةٌ

(The book) 'Majma Al Bayan' – He (author) said, 'It is reported by Al Ayyashi, by his chain from Al-Husayn Bin Saeed, from Usman Bin Isa, from Ali Bin Salim who said,

'I heard Abu Abdullah-asws saying: "There is a Verse recorded in the Book of Allah-azwj'.

قُلْتُ مَا هِيَ

<sup>157</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 9

<sup>158</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 10 a

<sup>159</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 10 b

I said, 'What is it?'

قَالَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ - هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ جَزَتْ فِي الْكَافِرِ وَ الْمُؤْمِنِ وَ الْبَرِّ وَ الْفَاجِرِ مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَعَلَيْهِ أَنْ يُكَافِيَ بِهِ وَ لَيْسَتْ الْمُكَافَاةُ أَنْ يَصْنَعَ كَمَا صُنِعَ بِهِ بَلْ حَتَّى يَرَى مَعَ فِعْلِهِ لِذَلِكَ أَنَّ لَهُ الْفَضْلَ الْمُبْتَدَأَ.

He<sup>-asws</sup> said: 'Words of Allah<sup>-azwj</sup> Blessed and Exalted in His<sup>-azwj</sup> Book: ***Is the Recompense of goodness except for the goodness? [55:60]***. It flows regarding the Kafir and the Momin, and the righteous and the immoral. One to whom an act of kindness is done to, it is upon him to reciprocate it, and the reciprocation isn't that he does just as has been done with him, but until he sees with his deed for that that there is the merit (extra) for him, initiating".<sup>160</sup>

12- نَحْج، نَحْجِ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَرْجُرِ الْمُسِيءَ بِتَوَابِ الْمُحْسِنِ.

(The book) 'Nahj Al Balagah' –

Amir Al-Momineen<sup>-asws</sup> said: 'Rebuke the evil doer by rewarding the good doer".<sup>161</sup>

<sup>160</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 11

<sup>161</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 36 H 12

باب 37 في أن المؤمن مكفر لا يشكر معروفه

## CHAPTER 37 – REGARDING THAT THE MOMIN IS UNAPPRECIATED, HIS ACT OF KINDNESS IS NOT THANKED FOR

1- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُحْسِنُ الْمَذْمُومُ الْمَرْجُومُ.

(The book) 'Al Nawadir' of Al Rawandi – By his chain,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The good doer is condemned, the pelted (by people of the world)'.<sup>162</sup>

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً وَ أَقْرَبُهُمْ مِنَ اللَّهِ وَسِيلَةً الْمُحْسِنُ يُكْفَرُ إِحْسَانُهُ.

And by this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'The most superior of the people of status in the Presence of Allah<sup>-azwj</sup> is their closest from Allah<sup>-azwj</sup> of means – the good doer whose good deed is unappreciated''.<sup>163</sup>

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَدُ اللَّهِ فَوْقَ رُءُوسِ الْمُكَفِّرِينَ تُرْفَفُ بِالرَّحْمَةِ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The Hand of Allah<sup>-azwj</sup> is above the heads of the unappreciated ones, fluttering with the Mercy''.<sup>164</sup>

<sup>162</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 37 H 1 a

<sup>163</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 37 H 1 b

<sup>164</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 37 H 1 c



## CHAPTER 38 – THE GIFT

الآيات

## The Verses

النمل وَ إِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ

(Surah) 'Al Naml' - **And I am going to send a gift to them, [27:35]**

1- ل، الخصال العطائر عَنْ أَبِيهِ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نِعْمَ الشَّيْءُ الْهَدِيَّةُ أَمَامَ الْحَاجَةِ

(The book) 'Al Khisaal' – Al Attar, from his father, from Sahl, from Muhammad Bin Saeed, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Best of the things is the gift in front of the need’.

وَ قَالَ تَهَادَوْا تَحَابُّوا فَإِنَّ الْهَدِيَّةَ تَذْهَبُ بِالضَّغَائِنِ.

And he<sup>-asws</sup> said: ‘Gift to each other, you will love each other, for the gift does away with the grudges’.<sup>165</sup>

2- ل، الخصال ماجيلويه عَنْ عَمِّهِ عَنِ الرَّبِيعِيِّ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجُبَّارِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْهَدِيَّةُ عَلَى ثَلَاثَةِ وُجُوهِ هَدِيَّةٌ مُكَافَأَةٌ وَ هَدِيَّةٌ مُصَانَعَةٌ وَ هَدِيَّةٌ لِلَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Mansour Bin Al Abbas, from Ibn Asbat, from Ahmad Bin Abdul Jabbar, from his grandfather,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The gift is upon three aspects – a reciprocal gift, and a gift of good dealings, and a gift for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>166</sup>

3- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْسَةَ عَنْ نُعَيْمِ بْنِ صَالِحٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَ الشَّيْءُ الْهَدِيَّةُ مِفْتَاحُ الْحَوَائِجِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Muhammad Bin Ahmad Bin Al-Husayn, from Ali Bin Muhammad Bin Anbasa, from Nueym Bin Salih,‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Best of the things is the gift as a key of the needs’.<sup>167</sup><sup>165</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 1<sup>166</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 2<sup>167</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 3

4- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال رسول الله نعمة الشيء الهدية تذهب الضغائن من الصدور.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup> – By this chain, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Best of the things is the gift. It does away the grudges from the chests''.<sup>168</sup>

5- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة قال قال أبو عبد الله ع أتنهاؤن

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah who said,

'Abu Abdullah<sup>asws</sup> said: 'Are you gifting to each other?'

قال نعم يا ابن رسول الله

He said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!'

قال فاستديموا الهدايا برّ الطرؤف إلى أهلها.

He<sup>asws</sup> said: 'Perpetuate them by returning the envelopes (gift box containers with a reciprocal gift) to its people''.<sup>169</sup>

6- نوادر الراؤندي، بإسناده عن موسى بن جعفر عن آبائه ع قال قال رسول الله ص من تكرم الرجل لأخيه المسلم أن يقبل تحفته أو يتجفه بما عنده ولا يتكلف شيئاً.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From honouring by the man to his Muslim brother is that he should accept his gifts, or he should gift him from what is in his possession, and he should not encumber anything''.<sup>170</sup>

7- نهج، نهج البلاغة قال ع قال النبي ص عند ذكر أهل الفتنة فيستحلون الحمر بالنبيذ و السحت بالهدية و الربا بالبيع.

(The book) 'Nahj Al Balagah' –

'He<sup>asws</sup> said: 'The Prophet<sup>saww</sup> said at the mention of the people of Fitna: 'They will be permitting the wine with Al-Nabeez, and the ill-gotten gains with the gifting, and the interest (usury) as the selling (of money)'.<sup>171</sup>

<sup>168</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 4

<sup>169</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 5

<sup>170</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 6

<sup>171</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 7

## CHAPTER 39 – THE NECESSARIES OF LIFE

الآيات

## The Verses –

الماعون وَ يَمْنَعُونَ الْمَاعُونَ

(Surah) Al Maoun: **And they are preventing the necessities (of life) [107:7]**

1- فس، تفسير القمي وَ يَمْنَعُونَ الْمَاعُونَ مِثْلَ السِّرَاجِ وَ النَّارِ وَ الْحَمِيرِ وَ أَشْبَاهَ ذَلِكَ مِنَ الَّذِي يَحْتَاجُ إِلَيْهِ النَّاسُ.

Tafseer Al Qummi –

**‘And they are preventing the necessities (of life) [107:7]** – like the lamp, and the fire, and the dough, and resembling that from which the people are needy to’.<sup>172</sup> (Not a Hadeeth)

وَ فِي رِوَايَةٍ أُخْرَى الْحَمِيرِ وَ الرَّكُوءَةِ.

And in another report: ‘The dough and the coffee-pot’.<sup>173</sup>

2- ب، قرب الإسناد أَبُو الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَا يَحِلُّ مَنَعُ الْمِلْحِ وَ النَّارِ.

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtari,

**‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘It is not Permissible to prevent the salt and the fire’ (if someone asks for it).**<sup>174</sup>

3- لي، الأماالي للصدوق فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ هَيَّ أَنْ يَمْنَعَ أَحَدُ الْمَاعُونَ وَ قَالَ مَنْ مَنَعَ الْمَاعُونَ جَارَهُ مَنَعَهُ اللَّهُ حَيْرُهُ يَوْمَ الْقِيَامَةِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ مَنْ وَكَلَهُ إِلَى نَفْسِهِ فَمَا أَسْوَأَ حَالَهُ.

(The book) ‘Al Amaali’ of Al Sadouq –

**‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> had prohibited if anyone were to prevent the necessities of life and said: ‘One who prevents his neighbour the necessities of life, Allah<sup>-azwj</sup> will Prevent his good on the Day of Qiyamah and Allocate him to himself, and one who is allocated to himself, so how evil is his state!’<sup>175</sup>**<sup>172</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 38 H 8<sup>173</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 39 H 1<sup>174</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 39 H 2<sup>175</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 39 H 3

باب 40 الإغضاء عن عيوب الناس و ثواب من مقت نفسه دون الناس

## CHAPTER 40 – SHUTTING THE EYES FROM FAULTS OF THE PEOPLE, AND REWARD OF THE ONE WHO HATES HIMSELF RATHER THAN THE PEOPLE

1- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوَّبِي لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ.

Tafseer Al Qummi –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Beatitude is for the one whose own faults pre-occupy him from faulting the people’.<sup>176</sup>

2- ل، الخصال العطار عَنْ سَعْدِ بْنِ أَبِي الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْخَضِرِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ وَ رَجُلٌ لَمْ يُقَدِّمْ رَجُلًا وَ لَمْ يُؤَخَّرْ رَجُلًا أُخْرَى حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ عَزَّ [و] جَلَّ رَضَى أَوْ سَخَطَ

(The book) ‘Al Khisaal’ – Al Attar, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Khazir Bin Muslim,

‘From Abu Abdullah<sup>-asws</sup> said: ‘Three (types of people) will be in the Shade of Allah<sup>-azwj</sup> Mighty and Majestic on a Day there will be no shade except His<sup>-azwj</sup> Shade – a man who is fair to the people from himself, and a man do not place a leg ahead nor delay another leg until he knows that is a Satisfaction for Allah<sup>-azwj</sup> Mighty and Majestic or Dissatisfaction.

وَ رَجُلٌ لَمْ يَعْيبْ أَخَاهُ بِعَيْبٍ حَتَّى يَنْفِي ذَلِكَ الْعَيْبَ مِنْ نَفْسِهِ فَإِنَّهُ لَا يَنْفِي مِنْهَا عَيْبًا إِلَّا بَدَأَ لَهُ عَيْبٌ آخَرُ وَ كَفَى بِالْمَرْءِ شُغْلًا يَنْفُسُهُ عَنِ النَّاسِ.

And a man who does not fault his brother with a fault until he negates that fault from himself, for he will not negate any fault from it except another fault will begin with him; and it suffices with the person to be pre-occupied with himself from (faulting) the people’.<sup>177</sup>

3- ف، تحف العقول فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ لِأَبْنِهِ الْحُسَيْنِ ع أَيُّ بُنَى مَنْ أَبْصَرَ عَيْبَ نَفْسِهِ شُغِلَ عَنْ عَيْبِ غَيْرِهِ.

(The book) ‘Tuhaf Al Uqoul’ –

‘In a bequest of Amir Al-Momineen<sup>-asws</sup> to his<sup>-asws</sup> son<sup>-asws</sup> Al-Husayn<sup>-asws</sup>: ‘Yes, my<sup>-asws</sup> son<sup>-asws</sup>! One who sights a fault with himself should pre-occupy (with it) from faulting others’.<sup>178</sup>

4- ل، الخصال العطار عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْظُرَ مِنَ النَّاسِ إِلَى مَا يَعْصِي عَنْهُ مِنْ نَفْسِهِ وَ يُعَيِّرُ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَ يُؤْذِي جَلِيسَهُ بِمَا لَا يَعْنِيهِ.

<sup>176</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 1

<sup>177</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 2

<sup>178</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 3

(The book) 'Al Khisaal' – Al Attar, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd, from his father,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'It suffices with the person as a fault if he were to look from the people to what he is blind from his own self, and he faults the people with what he himself is not capable of leaving it, and he bothers his gatherers with what does not concern him".<sup>179</sup>

5- ل، الخصال في وصية أبي ذر قال قال رسول الله ص ليحجزك عن الناس ما تعلم من نفسك ولا تجد عليهم فيما تأتي

(The book) 'Al Khisaal' –

'In a bequest by Abu Zarr<sup>-asws</sup>, he<sup>-ra</sup> said, 'Rasool-Allah<sup>-saww</sup> said: 'Let it hold you back from the people what you know from yourself, and you do not find against them regarding what you do'.

و قال كفى بالمرء عبياً أن يعرف من الناس ما يجهل من نفسه و يستحجي لهم بما هو فيه و يؤذي جلسته بما لا يعنيه.

And he<sup>-asws</sup>: 'It suffices as a fault with the person if he recognises from the people what he is ignoring from himself, and he is embarrassed for them from what he (himself) is indulging it, and he bothers his gatherers with what does not concern him".<sup>180</sup>

6- ما، الأماي للشيخ الطوسي المفيض عن أبي غالب الزراري عن جده محمد بن سليمان عن محمد بن خالد عن ابن حميد عن ابن قيس عن أبي جعفر ع قال قال رسول الله ص إن أسرع الخير ثواباً البر و أسرع الشر عقاباً البغي و كفى بالمرء عبياً أن يبصر من الناس ما يعصى عنه من نفسه و أن يعير الناس بما لا يستطيع تركه و أن يؤذي جلسته بما لا يعنيه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Abu Ghalib Al Zurary, from his grandfather Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Ibn Humeid, from Ibn Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The quickest of the good deeds in Reward is the righteous deed, and the quickest of the evil deeds in Punishment is the immorality; and it suffices with the person as a fault if he sees from the people he is blind from it from his own self, and if he were to fault the people with what he (himself) is not capable to leave it, and if he were to bother his gatherers with what does not concern him".<sup>181</sup>

7- ع، علل الشرائع الحسن بن أحمد عن أبيه عن محمد بن حميم قال: قيل له لا تدم الناس قال ما أنا براض عن نفسي فأنتفرغ من ذمها إلى ذم غيرها فإن الناس خافوا الله في ذنوب الناس و ائتمنوه على ذنوب أنفسهم.

(The book) 'Ilal Al Sharaie' – Al-Hassan Bin Ahmad, from his father, from Muhammad Bin Hameem who said,

<sup>179</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 4

<sup>180</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 5

<sup>181</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 6

'It was said to him, 'Don't condemn the people'. He<sup>-asws</sup> said: 'I am not satisfied with myself so I would be free from condemning it to condemn others, for the people are fearing Allah<sup>-azwj</sup> regarding sins of the people and they are trusting Him<sup>-azwj</sup> upon their own sins'.<sup>182</sup>

8- مع، معاني الأخبار ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن ابن عميرة عن أبي عبد الله ع قال: أَدْنَى مَا يُخْرَجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يُوَاجِهُ الرَّجُلَ عَلَى دِينِهِ فَيُحْصِي عَلَيْهِ عَثَرَاتِهِ وَ زَلَّاتِهِ لِيَعْتَفَهُ بِهَا يَوْمًا مَا.

(The book) 'Ma'any Al Akhbar' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr from Ibn Umeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'The least due to what the man will exit from the Eman is if he were to establish brotherhood with the man based upon his religion, so he counts his stumbles and his slips upon him in order to rebuke him with these one day'.<sup>183</sup>

9- ع، علل الشرائع أحمد بن محمد بن أبيه عن محمد بن أحمد عن موسى بن عمر عن ابن سنان عن أبي سعيد المقاطي عن حمزان قال سمعت أبا جعفر ع يقول إذا كان الرجل على يمينك على رأي ثم تحول إلى يسارك فلا تقل إلا خيراً ولا تبرأ منه حتى تسمع منه ما سمعت وهو على يمينك فإن القلوب بين إصبعين من أصابع الله يقلبها كيف يشاء ساعة كذا وساعة كذا وإن العبد ربما وفق للخير.

(The book) 'Ilal Al Sharaie' – Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ibn Sinan, from Abu Saeed Al Qammat, from Humran who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'When the man were to be upon your right upon an opinion, then he transfers to your left, do not say except good nor disavow from him until you hear (its reason) from him while he is upon your right, for the hearts are between two Fingers from the Fingers of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Turns there whoever He<sup>-azwj</sup> so Desires, an hour like this and an hour like this, and sometimes the servant would be reconciled to the good'.<sup>184</sup>

قال الصدوق رحمه الله قوله بين إصبعين من أصابع الله تعالى يعني بين طريقين من طرق الله يعني بالطريقين طريق الخير و طريق الشر إن الله عز و جل لا يوصف بالأصابع و لا يشبه بخلقه تعالى عن ذلك علواً كبيراً.

**Note:** Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, 'His<sup>-asws</sup> words: 'Between two Fingers from the Fingers of Allah<sup>-azwj</sup> the Exalted', means between two paths from the paths of Allah<sup>-azwj</sup>. Meaning of the two paths, is the path of good and the path of evil. Allah<sup>-azwj</sup> Mighty and Majestic cannot be described as being with the fingers, nor can He<sup>-azwj</sup> be resembled with His<sup>-azwj</sup> creatures. He<sup>-azwj</sup> is Exalted from that, Lofty, Great'.

10- ل، الخصال أبي عن محمد العطار عن الأشعري عن حمزة بن يعلى رفعه قال قال رسول الله ص من مئت نفسه دون مئت الناس آمنه الله من فزع يوم القيامة.

(The book) 'Khisal' – My father, from Muhammad Al Attar, from Al Ashary, from Hamza Bin Ya'la raising it, said,

<sup>182</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 7

<sup>183</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 8

<sup>184</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 9

‘Rasool-Allah<sup>-saww</sup> said: ‘One who hates himself rather than hating the people, Allah<sup>-azwj</sup> will Secure him from panic on the Day of Qiyamah’’.<sup>185</sup>

11- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَشْرَفُ خِصَالِ الْكَرِيمِ غَفْلَتُكَ عَمَّا تَعْلَمُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The noblest characteristic of benevolence is your being heedless from what you know (about the people)’’.<sup>186</sup>

12- نَحَجُ الْبَلَاغَةَ مِنْ أَشْرَفِ أَعْمَالِ الْكَرِيمِ غَفْلَتُهُ عَمَّا يَعْلَمُ.

(The book) ‘Nahj Al Balagh’ –

‘(Amir Al-Momineen<sup>-asws</sup> said): ‘From the noblest of benevolent deeds is his being heedless from what he knows (about the people)’’.<sup>187</sup>

وَقَالَ ع مَنْ نَظَرَ فِي عَيْبِ نَفْسِهِ اسْتَعْلَ عَنْ عَيْبِ غَيْرِهِ.

And he<sup>-asws</sup> said: ‘One who looks into his own faults will be too pre-occupied from faulting others’’.<sup>188</sup>

وَقَالَ ع مَنْ نَظَرَ فِي عُيُوبِ النَّاسِ فَأَنكَرَهَا ثُمَّ رَضِيَهَا لِنَفْسِهِ فَذَلِكَ الْأَحْمَقُ بِعَيْنِهِ.

And he<sup>-asws</sup> said: ‘One who looks into the faults of people, so he dislikes these, then he is pleased (with those very faults) for himself, so that is the idiot exactly’’.<sup>189</sup>

وَقَالَ ع أَكْبَرُ الْعُيُوبِ أَنْ تَعِيبَ مَا فِيكَ مِثْلَهُ.

And he<sup>-asws</sup> said: ‘The greatest fault is if you were to fault (others) of what is in you similar to it’’.<sup>190</sup>

وَقَالَ ع يَا أَيُّهَا النَّاسُ طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ وَ طُوبَى لِمَنْ لَزِمَ بَيْتَهُ وَ أَكَلَ قُوتَهُ وَ اسْتَعْلَ بِطَاعَةِ رَبِّهِ وَ بَكَى عَلَى خَطِيئَتِهِ فَكَانَ نَفْسُهُ مِنْهُ فِي شُغْلٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

And he<sup>-asws</sup> said: ‘O you people! Beatitude is for the one whose own faults pre-occupy him from faulting the people; and beatitude be for the one who stays in his house, and eats his daily subsistence, and keeps busy with obedience to his Lord<sup>-azwj</sup>, and weeps over his sins, his soul would be in pre-occupation from it and the people will be at rest from him’’.<sup>191</sup>

<sup>185</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 10

<sup>186</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 11

<sup>187</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 12 a

<sup>188</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 12 b

<sup>189</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 12 c

<sup>190</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 12 d

<sup>191</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 40 H 12 e

## CHAPTER 41 – REWARD OF REMOVING THE HARMFUL (THINGS) FROM THE ROAD, AND REPAIRING IT, AND THE GUIDING UPON THE ROAD

1- ل، الخصال الخليل عن ابن معاذ عن الحسين المروزي عن عبد الله عن يحيى بن عبيد الله عن أبيه عن أبي هريرة قال قال رسول الله ص دخل عبداً الجنة بعض من شؤك كان على طريق المسلمين فأماطه عنه.

(The book) 'Al Khisaal' – Al Khaleel, from Ibn Muaz, from Al-Husayn Al Marouzy, from Abdullah, from Yahya Bin Ubeydullah, from his father, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'A servant will enter the Paradise due to a branch of thorns which was upon the road of Muslims, so he removed it from it'.<sup>192</sup>

2- لي، الأماالي للصدوق العطار عن أبيه عن البرقي عن محمد بن علي الكوفي عن الثعلبي عن إبراهيم بن محمد عن الصادق عن آبائه ع قال قال رسول الله ص مر عيسى ابن مريم يقدر يعدب صاحب ثم مر به من قافل فإذا هو ليس يعدب فقال يا رب مررت بهذا القبر عام أول فكان صاحبه يعدب ثم مررت به العام فإذا هو ليس يعدب

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Tafleesy, from Ibrahim Bin Muhammad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup> passed by a grave it's occupant was being Punished. Then he<sup>-as</sup> passed by it the following year and he wasn't being Punished. He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! I<sup>-as</sup> had passed by this grave the previous year and it's occupant was being Punished, then I<sup>-as</sup> passed by it this year, and he isn't being Punished!'

فأوحى الله عز وجل إليه يا روح الله إنه أدرك له ولد صالح فأصلح طريقاً و أوى يتيماً فغفرت له بما عمل ابنه.

Allah<sup>-azwj</sup> Mighty and Majestic Revealed to him<sup>-as</sup>: "O Spirit of Allah<sup>-azwj</sup>! A righteous son of his has matured (become an adult). He repaired a road, and sheltered an orphan, so I<sup>-azwj</sup> Forgave (his sins) for him due to what his son had done!"<sup>193</sup>

3- ما، الأماالي للشيخ الطوسي عن أبي فلاحة قال قال رسول الله ص من أماط عن طريق المسلمين ما يؤذيهم كتب الله له أجر قراءة أربعين آية كل حرف منها بعشر حسنة.

(The book) 'Al Amaali' of the sheykh Al Tusi – From Abu Al Qilabah who said,

<sup>192</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 41 H 1

<sup>193</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 41 H 2



‘Rasool-Allah<sup>-saww</sup> said: ‘One who removed from the road of Muslims what bothers them, Allah<sup>-azwj</sup> will Write for him Reward of having recited four hundred Verses (of the Quran), each Verse from it being as ten good deeds’<sup>.194</sup>

4- ما، الأماالي للشيخ الطوسي أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن فضال عن العباس بن عامر عن أحمد بن رزق العُمشاني عن أبي أسامة عن أبي عبد الله ع قال: لقد كان علي بن الحسين ع يمر على المدة في وسط الطريق فينزل عن دابته حتى ينجيها بيده عن الطريق تمام الخبر.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ahmad Bin Ubdous, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Abu Usama,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had passed by a lump of mud in the middle of the road. He<sup>-asws</sup> descended from his<sup>-asws</sup> riding animal and moved it aside from the road’ – complete Hadeeth’<sup>.195</sup>

دَعَوَاتُ الرَّوْنِدِيِّ، رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ عَلَى كُلِّ مُسْلِمٍ فِي كُلِّ يَوْمٍ صَدَقَةً

(The book) ‘Dawaat’ of Al Rawandy –

‘It is reported from the Prophet<sup>-saww</sup> having said: ‘Upon every Muslim during every day is to give charity’.

قِيلَ مَنْ يُطِيقُ ذَلِكَ

It was said, ‘Who can endure that?’

قَالَ ص إِمَاطَتُكَ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ وَ إِشَادُكَ الرَّجُلَ إِلَى الطَّرِيقِ صَدَقَةٌ وَ عِيَادَتُكَ الْمَرِيضَ صَدَقَةٌ وَ أَفْرَاقُكَ بِالْمَعْرُوفِ صَدَقَةٌ وَ تَهْنِئُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَ رَدُّكَ السَّلَامَ صَدَقَةٌ.

He<sup>-saww</sup> said: ‘Your removing harm from the road is charity, and your guiding the man to the road is charity, and your consoling the sick is charity, and your instructing with the act of kindness is charity, and your forbidding from the evil is charity, and your responding the greeting is charity’<sup>.196</sup>

<sup>194</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 41 H 3

<sup>195</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 41 H 4 a

<sup>196</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 41 H 4 b

## CHAPTER 42 – THE KINDNESS, AND THE GENTLENESS, AND RESTRAINING THE HARM, AND THE ASSISTING UPON THE RIGHTEOUS ACTS, AND THE PIETY

الآيات

### The Verses

آل عمران فِيمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ

(Surah) Aal e Imran<sup>as</sup>: **Thus it is due to Mercy from Allah you are being lenient to them. And had you been rough, hard-hearted, they would certainly have dispersed from around you. Therefore, excuse them and seek Forgiveness for them, [3:159]**

المائدة وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ

(Surah) Al Maidah): **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression [5:2]**

الحجر وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ

(Sura) Al Hijr: **and lower your wings towards the Momineen [15:88]**

الإسراء وَ قُلْ لِعِبَادِيَ يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا

(Surah) Al Isra: **And say to My servants that they should be saying which is best. Surely the Satan sows discord between them; surely the Satan was always an open enemy to the human beings [17:53]**

الفرقان وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

(Surah) Al Furqan: **and when the ignorant one address them, they say, 'Peace!' [25:63]**

الشعراء وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

(Surah) Al Shuara: **And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215].**

1- نهج، نهج البلاغة إِذَا كَانَ الرَّفِيقُ حُرْفًا كَانَ الْحُرْفُ رَفِيقًا زَيْمًا كَانَ الدَّوَاءُ دَاءً وَ الدَّاءُ دَوَاءً.

(The book) 'Nahj Al Balagah' –

‘When the kindness was an infringement (breach), the infringement would be kindness. Sometimes the medication would be an illness and the illness would be a medicine’.<sup>197</sup>

2- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ الرَّفْقُ يَمُنُّ وَالْحَزَنُ شَوْمٌ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as, from Musa Bin Ismail,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The kindness is auspicious and the infringement is inauspicious’.<sup>198</sup>

وَمِنْهُ يَحْتَدَى الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّفْقُ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ وَ لَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ.

And from him, by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The kindness will not be placed upon anything except it would adorn it, nor will it be removed from anything except it would shame it’.<sup>199</sup>

3- مع، معاني الأخبار أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ يَدِهِ وَ لِسَانِهِ وَ الْمُؤْمِنُ مَنْ اتَّيَمَنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَ أَنْفُسِهِمْ.

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from on of his companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Muslim is one the people are safe from his hand, and his tongue, while the Momin is one whom the people trust upon their wealth and their selves’.<sup>200</sup>

و رُوِيَ فِي حَدِيثٍ آخَرَ أَنَّ الْمُؤْمِنَ مَنْ آمَنَ جَارُهُ بِوَأَيْفِهِ.

And it is reported in another Hadeeth: ‘The Momin is one his neighbour is safe from his evil’.<sup>201</sup>

4- لي، الأماالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَحَبُّكُمْ إِلَيَّ مَنْ تَحَرَّمَ عَلَيْهِ النَّارُ عَدَاً

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Fazalat, from Ibn Muskan,

<sup>197</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 1

<sup>198</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 2 a

<sup>199</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 2 b

<sup>200</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 3 a

<sup>201</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 3 b

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with the one, the Fire will be Prohibited unto him tomorrow?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ الْهَيْئُ الْقَرِيبُ اللَّيِّنُ السَّهْلُ.

He<sup>-saww</sup> said: 'The lenient, the close (approachable), the gentle, the easy-going.'<sup>202</sup>

5- لي، الأماالي للصدوق قَالَ رَسُولُ اللَّهِ ص أَعْقَلُ النَّاسِ أَشَدُّهُمْ مُدَارَاةً لِلنَّاسِ وَ أَذَلُّ النَّاسِ مَنْ أَهَانَ النَّاسَ.

(The book) 'Al Amaali' of Al Sadouq –

'Rasool-Allah<sup>-saww</sup> said: 'The most intellectual of the people is their most intense in the politeness to the people, and the most disgraceful of the people is one who demeans the people''<sup>203</sup>

6- لي، الأماالي للصدوق عَلِيُّ بْنُ أَحْمَدَ عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ: كَانَ فِيْمَا نَاجَى اللَّهُ مُوسَى بْنُ عِمْرَانَ أَنْ قَالَ إلهي مَا جَزَاءُ مَنْ كَفَّ أَدَاهُ عَنِ النَّاسِ وَ بَدَّلَ مَعْرُوفَهُ لَهُمْ

(The book) 'Al Amaali' of Al Sadouq – 'Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> having said: 'It was among what Musa<sup>-as</sup> Bin Imran<sup>-as</sup> had whispered to Allah<sup>-azwj</sup>, he<sup>-as</sup> said: 'My<sup>-as</sup> God<sup>-azwj</sup>! What is a Recompense of the one who restrains his harm from the people and is liberal with his acts of kindness to them?'

قَالَ يَا مُوسَى تُنَادِيهِ النَّارُ يَوْمَ الْقِيَامَةِ لَا سَبِيلَ لِي عَلَيْكَ.

He<sup>-azwj</sup>: "O Musa<sup>-as</sup>! The Fire will call out to him on the Day of Qiyamah: '(Fire will say) There is no way for me unto you!'"<sup>204</sup>

7- لي، الأماالي للصدوق ابْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنِ الرُّوَيْانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ رَضِيَ بِالْعَافِيَةِ مِمَّنْ دُونَهُ زُرِقَ السَّلَامَةُ مِمَّنْ فَوْقَهُ الْحَبَرُ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Muhammad Bin Haroun, from Al Rowbany, from Abdul Azeem Al Hasany,

<sup>202</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 4

<sup>203</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 5

<sup>204</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 6

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who is satisfied with the well-being than the ones below him will be Graced the safety from the one above him' – the Hadeeth".<sup>205</sup>

8- ل، الخصال أبي عن الكُمُنْدَانِيَّ وَ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّهُ كَفُّ الْأَذَى عَنِ النَّاسِ.

(The book) 'Al Khisaal' – My father, from Al Kumundany, and Muhammad Al Attar, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The nobility of the Momin is his praying Salat at night, and his honour is in restraining the harm from the people".<sup>206</sup>

9- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلِ بْنِ اللَّوْلُؤِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَوْمًا مِنْ قُرَيْشٍ قَلَّتْ مَدَارَاهُمْ لِلنَّاسِ فَتَوَقَّوْا مِنْ قُرَيْشٍ وَ اتَّبَعُوا اللَّهَ مَا كَانَ بِأَحْسَنِ بَأْسٍ وَ إِنَّ قَوْمًا مِنْ غَيْرِهِمْ حَسُنَتْ مَدَارَاهُمْ فَأَلْحِقُوا بِالْبَيْتِ الرَّفِيعِ

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Sahl, from Al Luluie, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'There was a group of people from Qureysh, their politeness to the people was scarce, so they were exiled from Qureysh, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup> there was not problem with their ancestry; and there was a group from others, their politeness was good, so they joined with the lofty House'.

قَالَ ثُمَّ قَالَ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكْفُ عَنْهُمْ بَدَأً وَاجِدَةً وَ يَكْفُونَ عَنْهُ أَيَادِي كَثِيرَةً.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'One who restrains his hand from the people, so rather he has restrained one hand from them, and they will be restraining from him, a lot of hands".<sup>207</sup>

10- ل، الخصال الأَرَبَمِيَّةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُؤْمِنُ نَفْسُهُ مِنْهُ فِي تَعَبٍ وَ النَّاسُ مِنْهُ فِي رَاحَةٍ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen<sup>-asws</sup> said: 'The Momin, his self is fatigued from him while the people are at rest from him".<sup>208</sup>

11- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص قَالَ: نِعْمَ وَزِيرُ الْإِيمَانِ الْعِلْمُ وَ نِعْمَ وَزِيرُ الْعِلْمِ الْحِلْمُ وَ نِعْمَ وَزِيرُ الْحِلْمِ الرِّفْقُ وَ نِعْمَ وَزِيرُ الرِّفْقِ اللَّيْنُ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

<sup>205</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 7

<sup>206</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 8

<sup>207</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 9

<sup>208</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 10

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘The Prophet<sup>-saww</sup> said: ‘Best Vizier of the Eman is the knowledge, and best Vizier of the knowledge is the leniency, and best Vizier of the leniency is the kindness, and best Vizier of the kindness is the gentleness’’.<sup>209</sup>

12- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ حُسَيْنِ بْنِ عَلِيٍّ الْجُعْفِيِّ عَنْ زَائِدَةَ عَنْ هِشَامِ بْنِ حَسَنَانَ عَنْ الْحَسَنِ عَنْ جَابِرٍ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ ص أَيُّ الْإِسْلَامِ أَفْضَلُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Abu Umer, and from Ibn Uqdah, from Ahmad Bin Yahya Bin Zakariya, from Husayn Bin Ali Al Jufy, from Zaidah, from Hisham Bin Hassan, from Al-Hassan, from Jabir who said,

‘I was said, ‘O Rasool-Allah<sup>-saww</sup>! Which Al-Islam is superior?’

قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ يَدِهِ وَ لِسَانِهِ.

He<sup>-saww</sup> said: ‘One whom the Muslims are safe from his hand and his tongue’’.<sup>210</sup>

13- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّا أُمِرْنَا مَعَاشِرَ الْأَنْبِيَاءِ بِمُدَارَاةِ النَّاسِ كَمَا أُمِرْنَا بِإِدَاءِ الْفَرَائِضِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By a chain of Al Mujashie,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup>, from his<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘We<sup>-as</sup>, community of the Prophets<sup>-as</sup>, are Commanded with politeness to the people just as we<sup>-as</sup> are commanded with fulfilling the Obligations’’.<sup>211</sup>

14- مع، معاني الأخبار عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْقَلُ النَّاسِ أَشَدُّهُمْ مُدَارَاةً لِلنَّاسِ.

(The book) ‘Ma’any Al Akhbar’ –

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The most intellectual of the people, is their most intensely polite to the people’’.<sup>212</sup>

15- مع، معاني الأخبار الْوَرَّاقُ عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَّارَ عَنْ أَخِيهِ عَلِيِّ بْنِ الْحَسَنِ بْنِ سَعِيدٍ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنِ الثُّعْمَانِ عَنْ جَبِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَنْبِئُكُمْ بِشَرِّ النَّاسِ

(The book) ‘Ma’any Al Akhbar’ – Al Warraq, from Sa’ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Al Haris Bin Muhammad Bin Al Numan, from Jameel Bin Salih,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Shall I<sup>-saww</sup> inform you all with evilest of the people?’

<sup>209</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 11

<sup>210</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 12

<sup>211</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 13

<sup>212</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 14

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ مَنْ أَبْغَضَ النَّاسَ وَ أَبْغَضَهُ النَّاسُ

He<sup>-saww</sup> said: 'One who hates the people and the people hate him'.

ثُمَّ قَالَ أَلَا أُنبِئُكُمْ بِشَرِّ مِنْ هَذَا

Then he<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with eviler (person) than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ الَّذِي لَا يَقْبَلُ عُثْرَةً وَ لَا يَقْبَلُ مَعْذِرَةً وَ لَا يَغْفِرُ ذَنْبًا

He<sup>-asws</sup> said: 'The one who neither dismisses a stumble, nor accepts an apology, nor forgives a sin (offence)'.

ثُمَّ قَالَ قَالَ أَلَا أُنبِئُكُمْ بِشَرِّ مِنْ هَذَا

Then he<sup>-asws</sup> said, 'He<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with (a person) eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ مَنْ لَا يُؤْمِنُ شَرُّهُ وَ لَا يُرْجَى خَيْرُهُ الْخَبِيرُ.

He<sup>-saww</sup> said: 'One there is no safety from his evil nor is there any hope from his good' – the Hadeeth".<sup>213</sup>

16- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَحَبِّهِ عَنْ أَبِيهِ عَنْ عَاصِمٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ كَفَّ نَفْسَهُ عَنْ أَعْرَاضِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ أَقَالَهُ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Husayn Bin Sayf, from his father, from his father, from Aasim, from Al Sumali,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'One who restrains himself from (exposing) honours of the people, Allah<sup>-azwj</sup> will Restrain from him the

<sup>213</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 15

Punishment on the Day of Qiyamah, and the one who restrains his anger from the people, Allah-azwj will Rescue his soul on the Day of Qiyamah”.<sup>214</sup>

17- ين، كتاب حسين بن سعيد و النوادر عليّ بن التّعمان عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص إنّ الله رفيق يعطي القواب و يحب كلّ رفيق و يعطي على الرفق ما لا يعطي على العنف.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ali Bin Al Numan, from Bin Shmr, from Jabir,

‘From Abu Ja’far-asws having said: ‘Rasool-Allah-saww said: ‘Allah-azwj is Kind. He-azwj Gives the Reward and Loves every kind (person), and He-azwj Gives based upon the kindness what He-azwj does not Give upon the harshness”.<sup>215</sup>

18- ين، كتاب حسين بن سعيد و النوادر بعض أصحابنا عن جابر بن سمير عن معاذ بن مسلم قال: دخلت على أبي عبد الله ع و عنده رجل فقال له أبو عبد الله ع قال رسول الله ص الرفق يمن و الخرق شؤم.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – one of our companions, from Jabir Bin Sameer, from Muaz Bin Muslim who said,

‘I entered to see Abu Abdullah-asws and there was a man in his-asws presence. Abu Abdullah-asws said to him: ‘Rasool-Allah-saww said: ‘The kindness is auspicious while the infringement is inauspicious”.<sup>216</sup>

19- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال: قال رسول الله ص لأبي ذرّ الغفاري كُفّ أذاك عن الناس فإنّه صدقة تصدق بها على نفسك.

(The book) ‘Nawadir’ – By his chain,

‘Musa Bin Ja’far-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said to Abu Zarr Al-Ghifary-ra: ‘Restrain your-ra harm from the people for it is a charity you-ra are donating with upon yourself-ra”.<sup>217</sup>

و بهذا الإسناد قال قال رسول الله ص ما من عمل أحبّ إلى الله تعالى و إلى رسوله من الإيمان بالله و الرفق بعباده و ما من عمل أبغض إلى الله تعالى من الإشرار بالله تعالى و العنف على عباده.

And by this chain,

‘He-asws said: ‘Rasool-Allah-saww said: ‘There is none from a deed more Beloved to Allah-azwj the Exalted and to His-azwj Rasool-saww than the Eman with Allah-azwj and the kindness with His-azwj servants; and there is none from a deed more Hateful to Allah-azwj the Exalted than the associating with Allah-azwj the Exalted and the harshness upon His-azwj His-azwj servants”.<sup>218</sup>

<sup>214</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 16

<sup>215</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 17

<sup>216</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 18

<sup>217</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 19 a

<sup>218</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 19 b



وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانََ أَكْبَرُهُمَا أَجْرًا عِنْدَ اللَّهِ تَعَالَى وَ أَحَبُّهُمَا عِنْدَ اللَّهِ تَعَالَى أَرْفَقَهُمَا بِصَاحِبِهِ.

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘No two (persons) will accompany each other except the mightier of the two in Rewards in the Presence of Allah<sup>-azwj</sup> the Exalted, and their more Beloved in the Presence of Allah<sup>-azwj</sup> the Exalted would be their kinder with his companion’’.<sup>219</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا وَضِعَ الرَّفْقُ عَلَى شَيْءٍ إِلَّا زَانَهُ وَ لَا وَضِعَ الْحَزَنُ عَلَى شَيْءٍ إِلَّا شَانَهُ

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The kindness will not be placed upon anything except it would adorn it, nor will the harshness be placed upon anything except it would shame it.

فَمَنْ أُعْطِيَ الرَّفْقَ أُعْطِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ حُرِمَهُ حُرِمَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

The one Given the kindness has been Given goodness of the world and the Hereafter, and one who is Deprived is deprived of goodness of the world and the Hereafter’.

وَ قَالَ النَّبِيُّ ﷺ مَنْ مَاتَ مُدَارِيًا مَاتَ شَهِيدًا.

And the Prophet<sup>-saww</sup> said: ‘One who dies a knower (of Wilayah) dies as a martyr’’.<sup>220</sup>

20- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الرَّبِيعِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِكُلِّ شَيْءٍ قُفْلًا وَ قُفْلُ الْإِيمَانِ الرَّفْقُ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from the one who mentioned it, from Muhammad Bin Abdul Rahman Bin Abu Layli, from his father,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘For everything there is a lock, and a lock of the Eman is the kindness’’.<sup>221</sup>

21- كَأ، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قُسِمَ لَهُ الرَّفْقُ قُسِمَ لَهُ الْإِيمَانُ.

(The book) ‘Al Kafi’ – By the previous chain, he said,

‘Abu Ja’far<sup>-asws</sup> said: ‘One the kindness has been Apportioned to, the Eman has been Apportioned to him’’.<sup>222</sup>

<sup>219</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 19 c

<sup>220</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 19 d

<sup>221</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 20

<sup>222</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 21

22- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْأَزْرَقِ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ فَمَنْ رَفِقَ بِعِبَادِهِ تَسْلِيْلُهُ أَضْعَافُهُمْ وَ مُضَادَّتُهُمْ لَهُوَاهُمْ وَ قُلُوبُهُمْ

(The book) 'Al Kafi' – From Ali, from his father, from Safwan Bin Yahya Al Azraq, from Hammad Bin Bashir,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> the Exalted is Kind, He<sup>-azwj</sup> Loves the kindness. From His<sup>-azwj</sup> Kindness with His<sup>-azwj</sup> servant is His<sup>-azwj</sup> Easing their grudges and their contradictions due to their whims and their hearts.

وَ مِنْ رَفَقِهِ بِهِمْ أَنَّهُ يَدْعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رَفَقاً بِهِمْ لِكَيْلَا تَلْقَى عَلَيْهِمْ عُرَى الْإِيمَانِ وَ مُتَأَقِّلَتُهُ جُمْلَةً وَاحِدَةً فَيَضَعُوهَا فَإِذَا أَرَادَ ذَلِكَ نَسَخَ الْأَمْرَ بِالْآخِرِ فَصَارَ مَنْسُوخاً.

And from His<sup>-azwj</sup> Kindness with them is His<sup>-azwj</sup> Leaving them upon the matter Intending their removal from it as a kindness with them lest the bonds of Eman be cast upon them in one go, so they would become weak. When He<sup>-azwj</sup> Wants that, He<sup>-azwj</sup> Abrogates the matter with another, so it becomes Abrogated".<sup>223</sup>

23- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ ص الرِّفْقُ يُنِّنُ وَ الْحَرْقُ سُؤْمٌ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab, from Muaz Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'He<sup>-saww</sup> said: 'The kindness is auspicious, and the infringement is inauspicious".<sup>224</sup>

24- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ مُحْبُوبٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرِّفْقَ وَ يُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Mro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic is Kind, He<sup>-azwj</sup> Loves the kindness, and He<sup>-azwj</sup> Gives upon the kindness what He<sup>-azwj</sup> does not Give upon the harshness".<sup>225</sup>

25- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرِّفْقَ لَمْ يَوْضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ وَ لَا تُرْعَ مِنْ شَيْءٍ إِلَّا شَانَهُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Uzina, from Zurara,

<sup>223</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 22

<sup>224</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 23

<sup>225</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 24

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The kindness does not get placed upon a thing except it adorns it, nor is it removed from a thing except it shames it’<sup>.226</sup>

26- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: إِنَّ فِي الرِّفْقِ الزِّيَادَةَ وَالْبَرَكَهَ وَ مَنْ يُحَرِّمِ الرِّفْقَ يُحَرِّمِ الْخَيْرَ.

(The book) ‘Al Kafi’ – From Ali, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Abu Al Miqdam,

‘Raising it to the Prophet<sup>-saww</sup> having said: ‘In the kindness is the increase and the Blessing, and the one Deprived of the kindness is deprived the goodness’<sup>.227</sup>

27- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ دَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زُوِيَ الرِّفْقُ عَنْ أَهْلِ بَيْتٍ إِلَّا زُوِيَ عَنْهُمْ الْخَيْرُ.

(The book) ‘Al Kafi’ – From Ali, from his father, from Abdullah Bin Al Mugheira, from the one who mentioned it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The kindness will not be impeded from a family except the goodness is impeded from them’<sup>.228</sup>

28- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرَقِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفْقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ أَبِي أَرْقَمٍ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا أَهْلُ بَيْتٍ أُعْطُوا حَظَّهُمْ مِنَ الرِّفْقِ فَقَدْ وَسَّعَ اللَّهُ عَلَيْهِمْ فِي الرِّزْقِ وَالرِّفْقُ فِي تَقْدِيرِ الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ismail Bin Yasaar, from Ahmad Bin Ziyad Bin Arqam Al Kufy, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Whichever family is Given their share from the kindness, so Allah<sup>-azwj</sup> has been Capacious upon them regarding the sustenance, and the kindness in appraisal of the livelihood is better than the vastness in the wealth.

وَالرِّفْقُ لَا يَعْجُزُ عَنْهُ شَيْءٌ وَالتَّبَذِيرُ لَا يَبْقَى مَعَهُ شَيْءٌ إِنَّ اللَّهَ عَزَّ وَجَلَّ رَفِيقٌ يُحِبُّ الرِّفْقَ.

And the kindness is such nothing is unable from it, and the extravagance is such, nothing remains with it. Allah<sup>-azwj</sup> Mighty and Majestic is Kind, He<sup>-azwj</sup> Loves the kindness’<sup>.229</sup>

29- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ رَفَعَهُ عَنْ صَالِحِ بْنِ عُثْبَةَ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: قَالَ لِي وَ جَرَى بَيْنِي وَ بَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِي ارْفُقْ بِهِمْ فَإِنَّ كُفْرَ أَحَدِهِمْ فِي عَضْبِهِ وَ لَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي عَضْبِهِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, raising it from Salih Bin Uqbah, from Hisham Bin Ahmad,

‘From Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said to me, and (heated) talk had flowed between me and a man from the people, so he<sup>-asws</sup> said to me: ‘Be kind with them,

<sup>226</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 25

<sup>227</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 26

<sup>228</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 27

<sup>229</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 28

Even if one of them were to commit Kufr during his anger, and there is goodness in the one was his Kufr in his anger”<sup>.230</sup>

30- كذا، الكافي عن العدة عن سهل عن علي بن الحسن عن موسى بن بكر عن أبي الحسن موسى ع قال: الرِّفْقُ نِصْفُ الْعَيْشِ.

(The book) ‘Al Kafi’ – From the number, from Sahl, from Ali Bin Hassan, from Musa Bin Bakr,

‘From Abu Al-Hassan Musa<sup>-asws</sup> having said: ‘The kindness is half the living’<sup>.231</sup>

31- كذا، الكافي عن علي بن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص إن الله يحب الرِّفْقَ وَ يُعِينُ عَلَيْهِ فَإِذَا رَكِبْتُمُ الدَّابَّةَ الْعَجْفَ فَأَنْزِلُوهَا مَنَازِلَهَا فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَأَنْجُوا عَلَيْهَا وَ إِنْ كَانَتْ مُخْصِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا.

(The book) ‘Al Kafi’ – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Loves the kindness and Assists upon it. When you ride the lean animal, rest them in their places. If the ground were to be infertile, hasten upon (away from) it, and if it were to be fertile, then rest it in its places’<sup>.232</sup>

32- كذا، الكافي عن العدة عن البرقي عن عثمان بن عيسى عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص لَوْ كَانَ الرِّفْقُ خَلْقًا يُرَى مَا كَانَ مِمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ شَيْءًا أَحْسَنَ مِنْهُ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Had the kindness been a seen creature, there would not have been anything from what Allah<sup>-azwj</sup> Mighty and Majestic has Created, more excellent than it’<sup>.233</sup>

33- كذا، الكافي عن أبي علي الأشعري عن محمد بن عبد الجبار عن ابن فضال عن ثعلبة بن ميثون عن حماد عن أحمد ع قال: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَ مِنْ رَفْقِهِ بِكُمْ تَسْلِيلُ أَسْعَانِكُمْ وَ مُضَادَّةُ قُلُوبِكُمْ وَ إِنَّهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ فَيَتَرْكُهُ عَلَيْهِ حَتَّى يُحَوِّلَهُ بِالنَّاسِخِ كَرَاهِيَةً تَتَأَقَّلِ الْحَقُّ عَلَيْهِ.

(The book) ‘Al-Kafi’ – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from the one who narrated it,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) having said: ‘Allah<sup>-azwj</sup> is Kind, He<sup>-azwj</sup> Loves the kindness, and from His<sup>-azwj</sup> Kindness with you all is the Easing of your grudges and contradictions of your hearts, and He<sup>-azwj</sup> Wants the servant to transfer from the matter so He<sup>-azwj</sup> Leaves him upon until He<sup>-azwj</sup> Transfers him by the Abrogation, disliking the weight of the truth upon him’<sup>.234</sup>

<sup>230</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 29

<sup>231</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 30

<sup>232</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 31

<sup>233</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 32

<sup>234</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 33

34- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانََ أَكْبَرُهُمَا أَجْرًا وَ أَحَبُّهُمَا إِلَى اللَّهِ عَزَّ وَ جَلَّ أَزْفَقَهُمَا بِصَاحِبِهِ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘No two (persons) will accompany except their mightier of Reward and their more Beloved to Allah<sup>azwj</sup> Mighty and Majestic is their kinder with his companion’’.<sup>235</sup>

35- كَا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ الْفَضِيلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَ رَفِيقًا فِي أَمْرٍ نَالَ مَا يُرِيدُ مِنَ النَّاسِ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Hassan, from Al-Hassan Bin Al-Husayn, from Al Fuzeyl Bin Usman who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘One who were to be kind in his affairs will achieve what he wants from the people’’.<sup>236</sup>

<sup>235</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 34

<sup>236</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 42 H 35

باب 43 النصيحة للمسلمين و بذل النصح لهم و قبول النصح ممن ينصح

## CHAPTER 43 – THE ADVISING TO THE MUSLIMS, AND LIBERALITY OF THE ADVISING TO THEM, AND ACCEPTING THE ADVICE FROM THE ONE WHO ADVISES

1- ل، الخصال عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ خَالِدِ بْنِ الْبَلْخِيِّ عَنِ الْعَبَّاسِ بْنِ طَاهِرٍ بْنِ طَهْمِيرٍ وَ كَانَ مِنَ الْأَفْاضِلِ عَنْ نَصْرِ بْنِ الْأَصْبَغِ بْنِ مَنْصُورٍ عَنْ مُوسَى بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ حَسَّانَ عَنِ الْحُسَيْنِ عَنِ تَمِيمِ الرَّازِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ يَضْمَنْ لِي خُمْسًا أَضْمَنْ لَهُ الْجَنَّةَ

(The book) 'Al Khisaal' – Abdul Rahman Bin Muhammad Bin Khalid Al Balkhy, from Al Abbas Bin Tahir Bin Zuheyr, and he was from the meritorious ones, from Nasr Bin Al Asbagh Bin Mansour, from Musa Bin Hllal, from Hisham Bin Hassan, from Al-Hassan, from Tameem Al Razy who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who guarantees five to me, I<sup>-saww</sup> shall guaranteed the Paradise for him''.

قِيلَ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

It was said, 'And what are these, O Rasool-Allah<sup>-saww</sup>'

قَالَ النَّصِيحَةُ لِلَّهِ عَزَّ وَ جَلَّ وَ النَّصِيحَةُ لِرَسُولِهِ وَ النَّصِيحَةُ لِكِتَابِ اللَّهِ وَ النَّصِيحَةُ لِدِينِ اللَّهِ وَ النَّصِيحَةُ لْجَمَاعَةِ الْمُسْلِمِينَ.

He<sup>-saww</sup> said: 'The advising for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic, and the advising for His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and the advising for the Book of Allah<sup>-azwj</sup>, and the advising for the religion of Allah<sup>-azwj</sup>, and the advising for a group of Muslims''.<sup>237</sup>

2- لي، الأماالي للصدوق ابْنُ الْوَلِيدِ عَنِ ابْنِ مَتَيْلٍ عَنِ الرَّبِيعِيِّ عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ فَلَمْ يَرُدَّهُ عَنْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ وَ مَنْ لَمْ يَجْتَنِبْ مُصَادَقَةَ الْأَخْمَقِ أَوْشَكَ أَنْ يَتَخَلَّقَ بِأَخْلَاقِهِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Mateel, from Al Barqy, from his father, from Yunus, from Abdul Rahman Bin Al Hajjaj who said,

'I heard Al-Sadiq<sup>-asws</sup> saying: 'The one who sees his brother upon a matter he dislikes, but does not return him from it while he is able upon it, so he has betrayed him, and the one who does not shun friendship of the idiot will almost adopts his mannerisms''.<sup>238</sup>

3- ف، تحف العقول عَنْ أَبِي جَعْفَرٍ الثَّانِي ع قَالَ: الْمُؤْمِنُ يَحْتَاجُ إِلَى خِصَالٍ تُؤَفِّقُ مِنَ اللَّهِ وَ وَاعِظٍ مِنْ نَفْسِهِ وَ قَبُولٍ مِمَّنْ يَنْصَحُهُ.

(The book) 'Tuhaf Al Uqoul' –

<sup>237</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 1

<sup>238</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 2

‘From Abu Ja’far<sup>-asws</sup> the 2<sup>nd</sup> having said: ‘The Momin is need to (certain) characteristics – Inclination from Allah<sup>-azwj</sup>, and preaching from himself, and accepting from the one who advise him’’.<sup>239</sup>

4- ف، تحف العقول عن أبي الحسن الثالث ع أَنَّهُ قَالَ لِبَعْضِ مَوَالِيهِ عَاتِبَ فُلَانًا وَ قُلْنَا لَهُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا إِذَا عُوتِبَ قَبْلَ.

(The book) ‘Tuhaf Al Uqoul –

‘From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> having said to one of his<sup>-asws</sup> friends: ‘Rebuke so and so, and say to him, ‘When Allah<sup>-azwj</sup> Wants good with a servant when he is rebuke, he accepts’’.<sup>240</sup>

5- ضا، فقه الرضا عليه السلام أَرْوَى عَنِ الْعَالِمِ ع فِي كَلَامٍ طَوِيلٍ ثَلَاثٌ لَا يُغْلُ عَلَيْهَا قَلْبُ امْرِئٍ مُسْلِمٍ إِخْلَاصُ الْعَمَلِ لِلَّهِ وَ النَّصِيحَةُ لِأَيِّمَةِ الْمُسْلِمِينَ وَ الزُّرُومُ لِحِمَاةَتِهِمْ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – It is reported from the Scholar<sup>-asws</sup> in a lengthy speech: ‘Three (matters) a heart of a Muslim person cannot be cheated upon – sincere deed for Allah<sup>-azwj</sup>, and the advice to imams (leaders) of the Muslims, and sticking to their group’.

وَ قَالَ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَخْصُهُ النَّصِيحَةُ فِي الْمَشْهَدِ وَ الْمَغِيبِ كَنَصِيحَتِهِ لِنَفْسِهِ

And he<sup>-asws</sup> said: ‘A right of the Momin upon the Momin is that he should be sincere of the advice during the presence and the absence, like his advice to himself’.

وَ نَرْوِي مَنْ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ كَانَ كَمَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ

And we are reporting: ‘One who walks regarding a need of his brother but does not advise him would be like the one battling Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>’.

وَ أَرْوِي مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ

And I am reporting, ‘The one who comes to a morning not concerned with affairs of the Muslims, he isn’t from them’.

وَ أَرْوِي لَا يَقْبَلُ اللَّهُ عَمَلُ عَبْدٍ وَ هُوَ يُضْمِرُ فِي قَلْبِهِ عَلَى مُؤْمِنٍ سُوءًا

And I am reported, ‘Allah<sup>-azwj</sup> does not Accept a deed of a servant while he is concealing evil in his heart against a Momin’.

وَ نَرْوِي لَيْسَ مِنَّا مَنْ عَشَّ مُؤْمِنًا أَوْ ضَرَّهُ أَوْ مَكَرَهُ

And we are reporting, ‘He isn’t from us<sup>-asws</sup>, one who cheats a Momin, or harms him, or plots against him’.

<sup>239</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 3

<sup>240</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 4

وَنَزَوِي الْخُلُقِ عِيَالُ اللَّهِ فَأَحَبُّ الْخُلُقِ عَلَى اللَّهِ مَنْ أَدْخَلَ عَلَى أَهْلِ بَيْتِ مُؤْمِنٍ سُوراً وَ مَشَى مَعَ أَخِيهِ فِي حَاجَتِهِ.

And we are reporting, 'The creatures are dependants of Allah<sup>-azwj</sup>, so the most Beloved of the creatures to Allah<sup>-azwj</sup> is one who enters gladness unto a family of a Momin, or walks with his brother regarding his need".<sup>241</sup>

6- سر، السرائر مِنْ كِتَابِ الْمَسَائِلِ مِنْ مَسَائِلِ أَيُّوبَ بْنِ نُوحٍ وَ كَتَبَ إِلَى بَعْضِ أَصْحَابِنَا عَاتِبَ فُلَاناً وَ قُلَ لَهُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً إِذَا غُوِثَ قَبْلَ.

(The book) 'Al Saraair', from the book 'Al Masail Min Masail' – Ayoub Bin Nuh,

'And he<sup>-asws</sup> had written to one of our companions: 'Rebuke so and so, and say to him, 'When Allah<sup>-azwj</sup> Wants good with a servant, when he is rebuke, he accepts".<sup>242</sup>

7- الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كَثْرَةُ النَّصْحِ تَدْعُو إِلَى التُّهْمَةِ.

(The book) 'Al Durr Al Bahira' –

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Frequency of advice calls to the accusation".<sup>243</sup>

8- نهج، نهج البلاغة قَالَ لِابْنِهِ الْحَسَنِ ع يُبَا نَصَحَ غَيْرُ النَّاصِحِ وَ غَشَّ الْمُسْتَنْصَحُ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: 'Sometimes an advice is not an advice and it cheats the advised".<sup>244</sup>

<sup>241</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 5

<sup>242</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 6

<sup>243</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 7

<sup>244</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 43 H 8



## CHAPTER 44 – THE ETIQUETTE AND THE ONE WHO RECOGNISES HIS WORTH AND DOES NOT EXCEED ITS EDGE

1- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن موسى عن الصوفي عن الروابي عن عبد العظيم عن أبي جعفر الثاني عن آتائه ع قال قال أمير المؤمنين ع ما هلك امرؤ عرف قدره.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, (and) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Sowfy, from Al Rowbany, from Abdul Azeem,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> having said: 'He will not be destroyed, a person knowing his worth''.<sup>245</sup>

2- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن ابن مزار عن يونس عن عبد الله بن سنان عن الصادق ع قال: خمس من لم تكن فيه لم يكن فيه كثير مستمتع

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marrar, from Yunus, from Abdullah Bin Sinan,

'From Al-Sadiq<sup>-asws</sup> having said: 'Five (things), one who does not have these in him would not have a lot of enjoyment in him'.

قِيلَ وَ مَا هُنَّ يَا ابْنَ رَسُولِ اللَّهِ

It was said, 'And what are these, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>!'

قَالَ الدِّينُ وَ الْعَقْلُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ حُسْنُ الْأَدَبِ.

He<sup>-asws</sup> said: 'The religion, and the intellect, and the modesty, and good manners, and good etiquettes''.<sup>246</sup>

3- لي، الأمايلي للصدوق عن أمير المؤمنين ع قال: لا حسب أبلغ من الأدب.

(The book) 'Al Amaali' of Al Sadouq –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'There is no pedigree further reaching than the etiquette''.<sup>247</sup>

4- ل، الخصال العطار عن أبيه عن الأشعري عن أبي عبد الله الرزقي عن أبي عثمان عن أحمد بن عمر الحلال عن يحيى بن عمران الحلبي قال سمعت أبا عبد الله ع يقول لا يتمع ذو الكبر في الثناء الحسن - و لا الحب في كثرة الصديق و لا السبي في الأدب في الشرف و لا البخل [البخل] في صلة

<sup>245</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 1

<sup>246</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 2

<sup>247</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 3

الرَّحِمِ وَ لَا الْمُسْتَهْزِئُ بِالنَّاسِ فِي صِدْقِ الْمَوَدَّةِ وَ لَا الْقَلِيلُ الْفَقْهُ فِي الْقَضَاءِ وَ لَا الْمُعْتَابُ فِي السَّلَامَةِ وَ لَا الْحُسُودُ فِي رَاحَةِ الْقُلُوبِ وَ لَا الْمُعَاقِبُ عَلَى الذَّنْبِ الصَّغِيرِ فِي السُّودَدِ وَ لَا الْقَلِيلُ التَّجَرِبَةُ الْمُعْجَبُ بِرَأْيِهِ فِي رِئَاسَةٍ.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashari, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar Al Hallal, from Yahya Bin Imran Al Halby who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The one with arrogance should not covet the goodly praise, nor is there disappointment in having many friends, nor is there the evil etiquette in the nobility, not stinginess in connection the kinship, nor is there mockery with the people in sincere cordiality, nor little understanding regarding the decree, nor the backbiting regarding the safety, nor there is the envious in comfort of the heart, nor is the one Punished upon the minor sin in the honour, nor the one of little experience fascinated with his opinion regarding governance''<sup>248</sup>

5- ل، الحِصَالُ عَنِ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْأَدَبُ رِئَاسَةٌ.

(The book) 'Al Khisaal' – from Ibn Nubata,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The etiquette is governance''<sup>249</sup>

6- ما، الْأَمَالِيُّ لِلشَّيْخِ الطُّوسِيِّ الْمُفِيدُ عَنِ الْجَعْفَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنِ أَبِي الْحَسَنِ الثَّالِثِ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْعِلْمُ وَرِثَةٌ كَرِيمَةٌ وَ الْأَدَابُ حُلَّةٌ حَسَنَةٌ وَ الْفِكْرُ مِرْآةٌ صَافِيَةٌ وَ الْإِعْتِدَارُ مُنْذِرٌ نَاصِحٌ وَ كَفَى بِكَ أَدَبًا لِنَفْسِكَ تَرْكُكَ مَا كَرِهْتَهُ لغيرِكَ.

(The book) 'Al Amaali' of the sheykh – Al Mufeed, from Al Jiany, from Abdullah Bin Muhammad,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'The knowledge is an honourable inheritance, and the etiquettes are good garment, and the idea is a clear mirror, and the apology is an advising warning, and it suffices as an etiquette for yourself your leaving what you dislike for others''<sup>250</sup>

7- نَحَج، نَحَجُ الْبَلَاغَةِ الْأَدَابُ حُلَّةٌ مُجَدَّدَةٌ.

(The book) 'Nahj Al Balagah' –

'The etiquettes are new garments''<sup>251</sup>

وَ قَالَ ع هَلَكَ امْرُؤٌ لَمْ يَعْرِفْ قَدْرَهُ.

And he<sup>-asws</sup> said: 'Destroyed is a person who does not recognise his worth''<sup>252</sup>

وَ قَالَ ع لِيَعْضِ مُحَاطِيْبِهِ وَ قَدْ تَكَلَّمَ بِكَلِمَةٍ يُسْتَصْعَرُ مِثْلُهُ عَنْ قَبُولِ مِثْلِهَا لَقَدْ طَرَتْ شَكِيرًا وَ هَدَرَتْ سَقْبًا.

<sup>248</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 4

<sup>249</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 5

<sup>250</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 6

<sup>251</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 7 a

<sup>252</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 7 b

And he<sup>-asws</sup> said to one of his<sup>-asws</sup> addressees (listeners) and he has spoken with a phrase it's like is too small to be accepted: 'You are flying as soon as you grew feathers, and you have grumbled (like an adult camel) when still young'.<sup>253</sup>

– وَ الشَّكِيْرُ هَاهُنَا أَوَّلُ مَا يَنْبُثُ مِنْ رِيْشِ الطَّائِرِ قَبْلَ أَنْ يَقْوَى وَ يَسْتَخْصِفَ وَ السَّعْبُ الصَّغِيْرُ مِنَ الْإِبِلِ وَ لَا يُهْدَرُ إِلَّا إِذَا اسْتَفْجَلَ.

Note – 'And the (word) 'Al-Shakeer' over here is the beginning of the growth of feathers of a bird before it is strong and can endure (flying), and (the word) 'Al-Saqb' is the young one from the camel which does not grumble except when it becomes an adult'.

8- كَنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِيْنَ عِ الْاَدَبِ يُعْنِي عَنِ الْحَسَبِ.

(The book) 'Kanz' of Karajaky –

'Amir Al-Momineen<sup>-asws</sup> said: 'The etiquettes makes one needless from the ancestry''.<sup>254</sup>

وَ قَالَ عِ الْاَدَابُ تَلْقِيْحُ الْاَفْهَامِ وَ نَتَائِجُ الْاَذْهَانِ.

And he<sup>-asws</sup> said: 'The etiquettes inoculate the understandings and results in the minds''.<sup>255</sup>

وَ قَالَ عِ حُسْنُ الْاَدَبِ يَنْوُبُ عَنِ الْحَسَبِ.

And he<sup>-asws</sup> said: 'Good etiquettes take the place of the ancestry''.<sup>256</sup>

<sup>253</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 7 c

<sup>254</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 8 a

<sup>255</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 8 b

<sup>256</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 44 H 8 c

## CHAPTER 45 – MERIT OF CONCEALING THE SECRET AND CONDEMNATION OF THE PUBLICISING

1- أَقُولُ قَدْ مَضَى فِي بَابٍ مَنْ يَنْبَغِي مُصَادَقَتُهُ عَنِ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخَيْرَةُ بِيَدِهِ وَ كُلُّ حَدِيثٍ جَاوَزَ اثْنَيْنِ فَشَأْ.

I (Majlisi) am saying, 'It has passed in the chapter on the one it is befitting to befriend him,

'From Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-saww</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who conceals his secret, the choice will be in his hand, and every Hadeeth exceeding two (persons) is (classified as) having spread".<sup>257</sup>

2- ل، الخصال، عيون أخبار الرضا عليه السلام أبي عن أحمد بن إدريس عن الأشعري عن سهل عن الحارث بن الزهراء عن الرضا ع قال: لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال سنة من ربه و سنة من نبيه و سنة من وليه

(The book) 'Al Khisaal', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup> – My father, from Ahmad Bin Idrees, from Al Ashary, from Sahl, from Al Haris Bin Al Dilhas,

'From Al-Reza<sup>-asws</sup> having said: 'The Momin cannot be a Momin until there happen to be three characteristics in him – a Sunnah from his Lord<sup>-azwj</sup>, and a Sunnah from his Prophet<sup>-saww</sup>, and a Sunnah from his Guardian<sup>-asws</sup>.

فَالسُّنَّةُ مِنْ رَبِّهِ كِتْمَانُ سِرِّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

The Sunnah from his Lord<sup>-azwj</sup> is concealment of his secret. Allah<sup>-azwj</sup> Mighty and Majestic Says: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, [72:27].**

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُذَارَاةُ النَّاسِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهٖ بِمُذَارَاةِ النَّاسِ وَ قَالَ - لِحِذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

And as for the Sunnah from his Prophet<sup>-saww</sup>, it is politeness to the people, for Allah<sup>-azwj</sup> Mighty and Majestic has Commanded His<sup>-azwj</sup> Prophet<sup>-saww</sup> with politeness with the people, and Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ عَلَى الْبَأْسَاءِ وَ الصَّرَاءِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الصَّرَاءِ.

And as for the Sunnah from his Guardian<sup>-asws</sup>, it is the patient upon the adversities and the harms, for Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **and the patient ones during the adversity and the harms [2:177]'**.<sup>258</sup>

<sup>257</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 1

<sup>258</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 2

3- ن، عيون أخبار الرضا عليه السلام ابن المتوكل و ابن عصام و المكتتب و الوراق و الدقاق جميعاً عن الكليني عن علي بن إبراهيم العلوي عن موسى بن محمد المحاربي عن رجل قال: قال المأمون للرضا ع أنشدني أحسن ما رويته في كتمان السر

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', may the greetings be upon him<sup>asws</sup> – Ibn Al Mutawakkil, and Ibn Isam, and Al Mukattib, and Al Waraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy, from Muhammad Bin Muhammad Al Muhariby, from a man who said,

'Al-Mamoun said to Al-Reza<sup>asws</sup>, 'Prose (a poem) to me as excellently as you<sup>asws</sup> can report regarding concealing the secret'.

فَقَالَ ع

و إني لأنسى السرّ كيلاً أذيعه-  
فَمَا مَنْ رَأَى سِرّاً يُصَانُ بِأَنْ يُنْسَى -  
خَافَهُ أَنْ يَجْرِيَ بِبَالِي ذِكْرُهُ-  
فَيُؤْثِرُكَ مَنْ لَمْ يُفْشِ سِرّاً وَ جَالَ فِي-  
فَتَبَيَّنَهُ قَلْبِي إِلَى مُلْتَوَى الْحَشَا-  
خَوَاطِرِهِ أَنْ لَا يُطِيقَ لَهُ حَبْساً

He<sup>asws</sup> said: 'And I tend to forget the secret lest I publicise it, so who can see a secret that is preserved by being forgotten, fearing that its mention may cross my mind, so it would turn my heart into a crooked beast. There is no doubt that one who does not reveal a secret and circulates it in his mind, will not be able to endure withholding it'.<sup>259</sup>

4- ل، الخصال ابن الوليد عن الصفار عن القمطيني عن الدهقان عن دُرُوسْت عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعاً مَوْدَّةٌ تَمْنَحُهَا مَنْ لَا وَفَاءَ لَهُ وَ مَعْرُوفٌ عِنْدَ مَنْ لَا يَشْكُرُ لَهُ وَ عِلْمٌ عِنْدَ مَنْ لَا اسْتِمَاعَ لَهُ وَ سِرٌّ تُودِعُهُ عِنْدَ مَنْ لَا حِفَاظَةَ لَهُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Al Dihqan, from Dorost,

'From Abu Abdullah<sup>asws</sup> having said: 'Four go to waste – cordiality you bestow on the one having no loyalty for him, and an act of kindness with the one having not appreciation for him, and knowledge with the one having no listening for him, and a secret you deposit with the one having no wisdom for him''.<sup>260</sup>

5- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن صفوان الجمال عن أبي عبد الله ع قَالَ: طُوبَى لِعَبْدٍ نُؤْمَةٍ عَرَفَ النَّاسَ فَصَاحِبُهُمْ يَدْرِيهِ وَ لَمْ يُصَاحِبُهُمْ فِي أَعْمَالِهِمْ يَقْلِبُهُ فَعَرَفَهُمْ فِي الظَّاهِرِ وَ لَمْ يَعْرِفُوهُ فِي الْبَاطِنِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Sawan Al Jammal,

'From Abu Abdullah<sup>asws</sup> having said: 'Beatitude is for a 'Nowma' servant. He knows the people so he accompanies them with his body and does not accompany them in their deeds with his heart, so they know him in the apparent but do not know him in the esoteric''.<sup>261</sup>

<sup>259</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 3

<sup>260</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 4

<sup>261</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 5

6- ل، الخصال أبي عن الحميري عن ابن أبي الخطاب عن ابن محبوب عن ابن عطية عن الثمالي عن علي بن الحسين ع قال: وَدِدْتُ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشَّيْعَةِ لَنَا بِبَعْضِ لَحْمٍ سَاعِدِي التَّرَقُّ وَ قِلَّةِ الْكَيْمَانِ.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'I<sup>-asws</sup> would love it if I<sup>-asws</sup> could ransom two characteristics in our<sup>-asws</sup> Shias with some of them I<sup>-asws</sup> met of my<sup>-asws</sup> forearm – the rashness and scarcity of the concealing".<sup>262</sup>

7- ما، الأماالي للشيخ الطوسي عن أبان بن تغلب عن أبي عبد الله ع قال: كَيْمَانُ سِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Aban Bin Taghlib,

'From Abu Abdullah<sup>-asws</sup> having said: 'Concealing our<sup>-asws</sup> secrets is Jihad in the Way of Allah<sup>-azwj</sup>".<sup>263</sup>

8- مع، معاني الأخبار ابن المتوكل عن الحميري عن أحمد بن محمد عن ابن محبوب عن ابن سينان قال قال أبو عبد الله ع طَوْبِي لِعَبْدٍ نُومَةٍ عَرَفَ النَّاسَ فَصَاحِبُهُمْ يَدْنِيهِ وَ لَمْ يُصَاحِبُهُمْ فِي أَعْمَالِهِمْ بِقُلُوبِهِ فَعَرَفُوهُ فِي الظَّاهِرِ وَ عَرَفُوهُمْ فِي الْبَاطِنِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Beatitude is for a 'Nowma' servant who knows the people, so he accompanies them with his body and does not accompany them in their deeds with his heart, so they know him in the apparent and he knows them in the esoteric".<sup>264</sup>

9- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن الحسين بن سفيان عن سلام بن أبي عمرة عن معروف بن خربوذ عن أبي الطفيل أنه سمع أمير المؤمنين ع يقول إِنَّ بَعْدِي فِتْنَةٌ مُظْلِمَةٌ عَمِيَاءُ مُشَكِّكَةٌ - لَا يَبْقَى فِيهَا إِلَّا النُّومَةُ

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Kufi,, from Al-Husayn Bin Sufyn, from Sallam Bin Abu Amrah, from Marouf Bin Kharbouz, from Abu Al Tafeyl,

'He heard Amir Al-Momineen<sup>-asws</sup> saying: 'There will be dark, blinding Fitna (full of) suspicions. No one will remain in it except the 'Nowma'".

قِيلَ وَ مَا النُّومَةُ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, 'And what is 'Al-Nowma', O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ الَّذِي لَا يَدْرِي النَّاسُ مَا فِي نَفْسِهِ.

<sup>262</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 6

<sup>263</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 7

<sup>264</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 8

He<sup>-asws</sup> said: ‘The one whom the people don’t know what is within himself’<sup>.265</sup>

10- ل، الخصال أبي عن سعد بن البرقي عن النّهيك عن علي بن جعفر عن أخيه ع ثلاثة يستظلون بظل عرش الله يوم لا ظل إلا ظله رجل زوج أخاه المسلم أو أخدمه أو كتم له سراً.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from Al Naheyki,

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Musa<sup>-asws</sup>): ‘Three will be Shaded by the Throne of Allah<sup>-azwj</sup> on a Day there will be no shade except His<sup>-azwj</sup> Shade – a man getting his Muslim brother married, or serves him, or conceals a secret for him’<sup>.266</sup>

11- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن أحمد بن عمر عن يحيى الخليلي قال سمعت أبا عبد الله ع يقول سبعة يفسدون أعمالهم الرجل الخليم ذو العلم الكثير لا يعرف بذلك ولا يذكر به والحكيم الذي يدبر ماله كل كاذب منكراً لما يؤتى إليه والرجل الذي يأمن ذا المكر والخيانة والسيد الفظ الذي لا رحمة له والأثم التي لا تكتم عن الولد السر وتفشي عليه والسريع إلى لائمة إخوانه والذي يجادل أخاه مخاصماً له.

(The book) ‘Al Khisaal’ – From Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Seven (persons) are spoiling their deeds – the lenient man with a lot of knowledge who is neither known with that nor is he mentioned with it; and wise one who gets his wealth managed by ever denying liar due to what is done to him; and the man who believes in the plotting and the betrayal; and the cruel chief who has no mercy for him; and the mother who does not conceal the secret from the child and divulges to him; and the one quick to blame his brothers; and the one who quarrels with his brother being a contender to him’<sup>.267</sup>

12- لي، الأماالي للصدوق قال الصادق ع لبعض أصحابه لا تطلع صديقك من سرّك إلا على ما لو اطلع عليه غدوك لم يضرّك فإن الصديق قد يكون غدوك يوماً ما.

(The book) ‘Al Amaali’ of Al Sadouq who said,

‘Al-Sadiq<sup>-asws</sup> said to one of his<sup>-asws</sup> companions: ‘Do not notify your friend of your secret except upon what if your enemy were to be notified upon it, it would not harm you, for the friend can become your enemy one day’<sup>.268</sup>

13- ف، تحف العقول عن أبي جعفر الثاني ع قال: إظهار الشيء قبل أن يستحكم مفسدة له.

(The book) ‘Tuhaf Al Uqoul –

<sup>265</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 9

<sup>266</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 10

<sup>267</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 11

<sup>268</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 12

‘From Abu Ja’far<sup>-asws</sup> the 2<sup>nd</sup> having said: ‘Revealing the thing before it is fixed is a spoiler of it’’.<sup>269</sup>

14- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع جُمِعَ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ فِي كِتْمَانِ السِّرِّ وَ مُصَادَقَةِ الْإِخْتَارِ وَ جُمِعَ الشَّرُّ فِي الْإِدَاعَةِ وَ مُوَاحَاةِ الْأَشْرَارِ.

(The book) ‘Al Ikhtisas’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The good of the world and the Hereafter is gathered in concealing the secret, and friendship of the good (people), while evil is gathered in publicising it and establishing brotherhood with the evil ones’’.<sup>270</sup>

15- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الصَّادِقُ ع سِرُّكَ مِنْ دِمِكَ فَلَا يَجْرِيَنَّ مِنْ غَيْرِ أَوْدَاجِكَ.

(The book) ‘Al Durr Al Bahira’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘Your secret is from your blood, so do not flow it in other than your own veins’’.<sup>271</sup>

16- نَحَجْ، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الظَّفَرُ بِالْحَزْمِ وَ الْحَزْمُ بِإِجَابَةِ الرَّأْيِ وَ الرَّأْيُ بِتَخْصِينِ الْأَسْرَارِ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The victory is due to resoluteness, and the resoluteness is due to answering the view, and the view is due to fortifying the secrets’’.<sup>272</sup>

وَ قَالَ ع صَدْرُ الْعَاقِلِ صُنْدُوقُ سِرِّهِ.

And he<sup>-asws</sup> said: ‘The chest of an intellectual is a treasure chest of his secrets’’.<sup>273</sup>

وَ قَالَ ع مَنْ كَتَمَ سِرَّهُ كَانَتْ الْخِيَرَةُ بِيَدِهِ.

And he<sup>-asws</sup> said: ‘One who conceals his secret, the choice is in his hand’’.<sup>274</sup>

وَ قَالَ ع الْمَرْءُ أَحْفَظُ لِسِرِّهِ.

And he<sup>-asws</sup> said: ‘The man preserves his secrets’’.<sup>275</sup>

17- أَعْلَامُ الدِّينِ، قَالَ الصَّادِقُ ع صَدْرُكَ أَوْسَعُ لِسِرِّكَ.

<sup>269</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 13

<sup>270</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 14

<sup>271</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 15

<sup>272</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 16 a

<sup>273</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 16 b

<sup>274</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 16 c

<sup>275</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 16 d



(The book) 'A'laam Al Deen' –

'Al-Sadiq<sup>asws</sup> said: 'Your chest is more capacious for your secrets''<sup>276</sup>

18- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي خَزْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَدِدْتُ وَ اللَّهِ إِنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي شِيعَةٍ لَنَا بِبَعْضِ لَحْمٍ سَاعِدِي النَّزَقِ وَ قِلَّةِ الْكِتْمَانِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya, from Abu Hamza,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> would love to ransom two characteristics in a Shia of ours<sup>asws</sup> with part of the meat of my<sup>asws</sup> forearm – the rashness and scarcity of the concealment''<sup>277</sup>

19- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أُمِرَ النَّاسُ بِخَصْلَتَيْنِ فَصَبَّغُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرِ وَ الْكِتْمَانِ.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Abu Usama Zayd Al Shaham who said,

'Abu Abdullah<sup>asws</sup> said: 'The people were Commanded with having two characteristics, but they wasted these, so came to be from them upon something else – the patience and the concealing''<sup>278</sup>

20- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سُلَيْمَانُ إِنُّكُمْ عَلَى دِينٍ مِنْ كَتَمَهُ أَعَزَّهُ اللَّهُ وَ مَنْ أَدَّاعَهُ أَذَلَّهُ اللَّهُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Yunus Bin Ammar, from Suleyman Bin Khalid who said,

'Abu Abdullah<sup>asws</sup> said: 'O Suleyman! Your (Shias) upon a religion, one who conceals it, Allah<sup>azwj</sup> will Honour him and one who publicises it, Allah<sup>azwj</sup> Humiliate him''<sup>279</sup>

21- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلْنَا عَلَيْهِ جَمَاعَةٌ فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from a man,

'From Abu Ja'far<sup>asws</sup> having said: 'We entered to see him<sup>asws</sup> as a group. We said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We are intending (to go to) Al-Iraq, so advise us'.

<sup>276</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 17

<sup>277</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 18

<sup>278</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 19

<sup>279</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 20

فَقَالَ أَبُو جَعْفَرٍ ع لِيَقْوِ شَدِيدُكُمْ ضَعِيفُكُمْ وَ لِيَعُدْ غَنِيُّكُمْ عَلَى فَقِيرِكُمْ وَ لَا تَبْثُثُوا سِرَّنَا وَ لَا تُدْبِعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجِدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخُذُوا بِهِ وَ إِلَّا فَقِفُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ

Abu Ja'far<sup>-asws</sup> said: 'Let your strong ones save your weak ones, and let your rich ones aid upon your poor ones, and do not divulge our<sup>-asws</sup> secrets nor publicise our<sup>-asws</sup> matter, and whenever a Hadeeth comes to you from us<sup>-asws</sup> and you find a testimony or two testimonies upon it from the Book of Allah<sup>-azwj</sup>, so take with it, or else pause at it, then refer it to us<sup>-asws</sup> until it is clarified for you all.

وَ اعْلَمُوا أَنَّ الْمُتَنَظِّرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَذْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَقَتَلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عِشْرِينَ شَهِيدًا وَ مَنْ قُتِلَ مَعَ قَائِمِنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عِشْرِينَ شَهِيدًا.

And know, the one awaiting for this matter (Al Qaim<sup>-ajfj</sup>), for him are Rewards like the Rewards of the fasting one (during the day), the standing one (praying Salat at night), and the one who comes across our<sup>-asws</sup> Qaim<sup>-ajfj</sup>, so he goes out with him<sup>-ajfj</sup> and he kills our<sup>-asws</sup> enemies, for him would be Rewards similar to that of twenty martyrs, and the one who is killed with our<sup>-asws</sup> Qaim<sup>-ajfj</sup>, for him would be Rewards of twenty-five martyrs".<sup>280</sup>

22- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ لَيْسَ مِنْ أَحْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنْ أَحْتِمَالِ أَمْرِنَا سِتْرُهُ وَ صِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ

(The book) 'Al Kafi' – From Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdul A'ala who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'It isn't from the carrying of our<sup>-asws</sup> matter (Wilayah), the ratification of it and the acceptance only. From carrying our<sup>-asws</sup> matter is concealing it, and fortifying it from other than its rightful ones.

فَأَقْرِئْهُمْ السَّلَامَ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدِيثُهُمْ بِمَا يَعْرِفُونَ وَ اسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ

Convey the greetings to them and say to them, 'May Allah<sup>-azwj</sup> have Mercy on a servant who attracts the cordiality of the people to himself, narrating to them with what they are recognising, and concealing from them what they are denying'.

ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَزْبًا بِأَشَدَّ عَلَيْنَا مَوْتَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدٍ إِدَاعَةً فَأَمَشُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قِيلَ مِنْكُمْ وَ إِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يَثْقُلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ

Then he<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! The one hostile to us<sup>-asws</sup> (Nasibi), establishing war against us<sup>-asws</sup> is not with severer weapons against us<sup>-asws</sup> than the speaker with what we<sup>-asws</sup> dislike. So when you recognise a publiciser from a servant, then walk to him and repel him from it. If he accepts from you (fine), or else load upon him with the one who is heavy upon him, and he would listen from him.

فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَلْطَفُ فِيهَا حَتَّى تُقْضَى لَهُ فَأَلْطَفُوا فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنَّهُ قَبْلَ مِنْكُمْ وَإِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ

If the man from you were to seek the need, then let him be moderate during it until it is fulfilled for him, and therefore you should be moderate regarding my<sup>-asws</sup> needs just as you are being moderate regarding your own needs. So if he were to accept from you (fine), or else repulse his words to be under your feet.

وَلَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَّا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَفَرَزْتُ أَنْتُمْ أَصْحَابِي

And do not be saying, 'He is saying, and he is saying', for that would be loaded upon me<sup>-asws</sup> and upon you. But, by Allah<sup>-azwj</sup>! Had you been saying what I<sup>-asws</sup> am saying, I<sup>-asws</sup> would have acknowledged that you are my<sup>-asws</sup> companions.

هَذَا أَبُو خَنِيْفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ نَبِيَّانِ كُلِّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرَ مَا كَانَ وَ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصَبَ عَلَيَّ.

This is Abu Haneefa, there are companions for him, and this is Al-Hassan Al Basry, there are companions for him, and I<sup>-asws</sup> am a person from Qureysh. Rasool-Allah<sup>-saww</sup> had begotten me<sup>-asws</sup>, and I<sup>-asws</sup> know the Book of Allah<sup>-azwj</sup>, and in it is explanation of all things – beginning of the creation, and affairs of the sky, and affairs of the earth, and affairs of the former ones, and affairs of the latter one, and affairs of what has happened and what will be happening. It is as if I<sup>-asws</sup> am looking at that installed in my<sup>-asws</sup> eyes".<sup>281</sup>

23- كَأَنَّ الكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا زَالَ سِرُّنَا مَكْنُومًا حَتَّى صَارَ فِي يَدَيْ وَلَدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Rabie, from Muhammad Al Musly, from Abdullah Bin Suleyman,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said to me: 'Our<sup>-asws</sup> did not cease to be concealed until they came to be in the hands of the sons of Kaysan. They narrated with it in the streets and towns of multitudes".<sup>282</sup>

بيان المراد بولد كيسان أولاد المختار الطالب بئار الحسين ع و قيل المراد بولد كيسان أصحاب الغدر و المكر الذين ينسبون أنفسهم من الشيعة و ليسوا منهم في القاموس كيسان اسم للغدر و لقب المختار بن أبي عبيد المنسوب إليه الكيسانية.

**Explanation –** *The intended with the sons of Kaysan are children of Al-Mukhtar, the seeker of the retaliation of Al-Husayn<sup>-asws</sup>. And it is said, the intended with the sons of Kaysan are people of the betrayal and plotting, the ones who are attributing themselves as being from the Shias, and they aren't from them. In the lexicon, Kaysam is a name of the betrayal and title of Al-Mukhtar Bin Abu Ubeyd. The Kaysaniya are attributed to him.*

<sup>281</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 22

<sup>282</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 23

24- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهُ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْزَعُهُمْ وَ أَفْقَهُهُمْ وَ أَكْتُمُهُمْ لِحَدِيثِنَا

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyday Al Haza'a who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'By Allah<sup>-azwj</sup>! The most beloved of my<sup>-asws</sup> companions to me<sup>-asws</sup> are their most devout (pious), and their most understanding, and most concealing of them of our<sup>-asws</sup> Ahadeeth.

وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَفْقَهُهُمْ الَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسِبُ إِلَيْنَا وَ يُرَوِّى عَنْنَا فَلَمْ يَقْبَلْهُ اسْتِمَارًا مِنْهُ وَ جَحَدَهُ وَ كَفَّرَ مِنْ دَانٍ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدٌ فَيَكُونُ بِذَلِكَ خَارِجًا مِنْ وَلَايَتِنَا.

And vilest of them of state in my<sup>-asws</sup> presence are their most detestable, the one who, when he hears the Hadeeth attributed to us<sup>-asws</sup> and being reported from us<sup>-asws</sup>, he does not accept it, being constricted from it, and he rejects it and he considers him a Kafir, the one who makes it a religion with it while he does not know, perhaps the Hadeeth has emerged from us<sup>-asws</sup>, and it is attributed to us<sup>-asws</sup>. Thus, due to that, he becomes expelled from our<sup>-asws</sup> Wilayah".<sup>283</sup>

25- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ خُرَيْبٍ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى أَكْتُمْنَا أَمْرًا وَ لَا تَدْعُهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يَدْعُهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَفُودُهُ إِلَى الْجَنَّةِ

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Abdullah Bin Yahya, from Hareyz, from Moalla Bin Khuneys who said:

'Abu Abdullah<sup>-asws</sup> said: 'O Moalla! Conceal our Matter and do not publicise it, for the one who conceals our matter and does not publicise it, Allah<sup>-azwj</sup> will Make him honourable due to it in the world, and Make a Noor (light) to be between his eyes in the Hereafter, guiding him to the Paradise.

يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظُلْمَةً تَفُودُهُ إِلَى النَّارِ

O Moalla! One who publicises our<sup>-asws</sup> matter and does not conceal it, Allah<sup>-azwj</sup> will have him humiliated in the world due to it, and Noor (light) would be Removed from between his eyes in the Hereafter, and be made into darkness guiding him to the Fire.

يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ

O Moalla! The Taqiyyah (dissimulation) is from my<sup>-asws</sup> religion and religion of my<sup>-asws</sup> forefathers<sup>-asws</sup>, and there is no religion for the one having no Taqiyyah (dissimulation) for him.

يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ

O Moalla! Allah<sup>-azwj</sup> Loves to be worshipped in the secret just as He<sup>-azwj</sup> Loves to be worshipped in the open.

يَا مُعَلَّى إِنَّ الْمَذِيغَ لِأَمْرِنَا كَالْجَاحِدِ لَهُ.

O Moalla! The publiciser of our<sup>-asws</sup> matter is like the rejecter of it”.<sup>284</sup>

26- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَخْبَرْتُ بِمَا أَخْبَرْتُكَ بِهِ أَحَدًا

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Al-Hassan Bin Ali, from Marwan Bin Muslim, from Ammar who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘Did you inform anyone with what I<sup>-asws</sup> had informed you with?’

قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنَ خَالِدٍ

I said, ‘No, except Suleyman Bin Khalid’.

قَالَ أَحْسَنْتَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ

أَلَا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَائِعٌ.

فَلَا يَغْدُونَ سِرِّي وَ سِرُّكَ ثَالِثًا-

He<sup>-asws</sup> said: ‘Excellent! Have you not heard words of the poet? (He said), ‘Do not let my secret and your secret exceed to a third (person). Indeed, every secret exceeding two (persons) is widespread’”.<sup>285</sup>

27- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ مَسْأَلَةٍ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَعْطَيْنَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَخَذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr who said,

‘I asked Abu Al-Hassan Al-Reza<sup>-asws</sup> about an issue. He<sup>-asws</sup> refused (to answer) and withheld. Then he<sup>-asws</sup> said: ‘If I<sup>-asws</sup> were to give you all what you are wanting, it would be evil for you and the owner (believer) of this matter will be seized by the neck.

قَالَ أَبُو جَعْفَرٍ ع وَلَإِنَّ اللَّهَ أَسْرَهَا إِلَى جَبْرِئِيلَ وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ ص وَ أَسْرَهَا مُحَمَّدٌ ص إِلَى عَلِيٍّ ع وَ أَسْرَهَا عَلِيٌّ ع إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُدْعُونَ ذَلِكَ مِنَ الَّذِي أَمْسَكَ حَزْفًا سَمِعَهُ

Abu Ja’far<sup>-asws</sup> has said: ‘The Wilayah of Allah<sup>-azwj</sup>, He<sup>-azwj</sup> Divulged it to Jibraeel<sup>-as</sup>, and Jibraeel<sup>-as</sup> divulged it to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> divulged it to Ali<sup>-azwj</sup>, and Ali<sup>-asws</sup>

<sup>284</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 25

<sup>285</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 26

divulged it to the one Allah-<sup>azwj</sup> so Desired. Then you are publicising that. Who is the one who has even withheld a (single) letter he has heard?

قَالَ أَبُو جَعْفَرٍ ع فِي حِكْمَةِ آلِ دَاوُدَ يَتَّبِعِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ - مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ

Abu Ja'far-<sup>asws</sup> said: 'In the wisdom of the Progeny of Dawood-<sup>as</sup>, it is befitting for the Muslim that he should be in control of himself, paying attention upon his affairs, knowing the people of his era.

فَاتَّقُوا اللَّهَ وَ لَا تُذَيِّعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَنِي إِسْرَءِيلَ وَ مَا انْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ ع وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ

Therefore fear Allah-<sup>azwj</sup> and do not publicise our-<sup>asws</sup> Ahadeeth. If not, Allah-<sup>azwj</sup> will Defend His-<sup>azwj</sup> friends and Avenge for His-<sup>azwj</sup> friends from His-<sup>azwj</sup> enemies. Have you not see what Allah-<sup>azwj</sup> had Done with the progeny of Barmak? And what Revenge Allah-<sup>azwj</sup> Took for Abu Al-Hassan-<sup>asws</sup>? And the clan of Al Ash'as were upon a mighty danger, but Allah-<sup>azwj</sup> Defended them due to their Wilayah of Abu Al-Hassan-<sup>asws</sup>.

أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفِرَاعَةِ وَ مَا أَمَّهَلَهُ اللَّهُ هُمْ فَعَلَيْكُمْ يَتَّقُوا اللَّهَ وَ لَا تَعْرِضُوا الْحَيَاةَ الدُّنْيَا وَ لَا تَعْرِضُوا بِمَنْ قَدْ أَمَّهَلَ لَهُ فَكَانَ الْأَمْرُ قَدْ وَصَلَ إِلَيْكُمْ.

You (Shias) at Al Iraq are seeing the deeds of these Pharaohs-<sup>la</sup> and what Allah-<sup>azwj</sup> has Respited for them, so upon you all is with fearing Allah-<sup>azwj</sup> and not be drowned by life of the world, nor be deceived by the one having been Respited for. It is as if the matter (Al Qaim-<sup>ajfj</sup>) is already arriving to you all".<sup>286</sup>

28- كَأَنَّ الْكَافِيَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ عُمَرَ بْنِ أَبَانَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِعَبْدٍ نُؤَمِّعَ عَرَفَهُ اللَّهُ وَ لَمْ يَغْرِهُ النَّاسُ أُولَئِكَ مَصَابِيحُ الْهُدَى وَ يَتَابِعُ الْعِلْمَ يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَدَائِيعِ الْبُذْرِ وَ لَا بِالْجَمَاعَةِ الْمُرَائِينَ.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Mualla, from Al Washa, from Umar Bin Aban, from Abu Baseer,

'From Abu Abdullah-<sup>asws</sup>, he (the narrator) said, 'I heard him-<sup>asws</sup> saying: 'Rasool-Allah-<sup>saww</sup> said: 'Beatitude is for a 'Nowma' servant. Allah-<sup>azwj</sup> Knows him and the people do not know him. They are lamps in the darkness, and springs of knowledge, and darkness of every Fitna is cleared from them. They aren't with the slanderous publicising nor with the arrogant show-offs".<sup>287</sup>

بيان حديث ابن عباسٍ أَنَّهُ قَالَ لِعَلِيِّ مَا نُؤَمِّعُ قَالَ الَّذِي يَسْكُتُ فِي الْفِتْنَةِ وَ لَا يَبْدُو مِنْهُ شَيْءٌ.

**Explanation (Ahadeeth only) –** In a Hadeeth by Ibn Abbas, he said to Ali-<sup>asws</sup>, 'What is 'Al-Nowma'?' He-<sup>asws</sup> said: 'The one who is silent during the Fitna and nothing is revealed from him'.

<sup>286</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 27

<sup>287</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 28

قَالَ فِي النَّهَايَةِ فِي حَدِيثِ فَاطِمَةَ عَ عِنْدَ وَفَاةِ النَّبِيِّ ص قَالَتْ لِعَائِشَةَ إِنِّي إِذَا لَبَدْتُ الْبَدْرَ الَّذِي يُفْشِي السِّرَّ وَ يُظْهِرُ مَا يَسْمَعُهُ.

He said in (the book) 'Al Nihaya', 'In a Hadeeth of Fatima<sup>-asws</sup> at the expiry of the Prophet<sup>-saww</sup>, she<sup>-asws</sup> said to Ayesha: 'Then I<sup>-asws</sup> would be a slanderous publiciser who divulges the secret and reveals what he has heard'. (When Ayesha had asked her<sup>-asws</sup> what Rasool-Allah<sup>-saww</sup> had said to her<sup>-asws</sup> in secret before his<sup>-saww</sup> expiry).

29- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْغَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوَى لِكُلِّ عِنْدَ نَوْمَةٍ لَا يُؤْنَهُ لَهُ يَعْرِفُ النَّاسَ وَ لَا يَعْرِفُهُ النَّاسَ يُعْرِفُهُ اللَّهُ مِنْهُ بِرِضْوَانٍ أُولَئِكَ مَصَابِيخُ الْهُدَى يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُدْرِ الْمَذَابِيحِ وَ لَا الْجَفَاةِ الْمَرَائِي

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al-Hassan Al Asfahany,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Beatitude is for every 'Nowma' servant not being paid attention to. He knows the people and the people don't know him. Allah<sup>-azwj</sup> is known from him by satisfaction. They are lamps in the darkness. Every dark Fitna is cleared from the, and the door of every Mercy is opened for them. They aren't with slanderous publicising nor arrogant show-offs'.

وَ قَالَ قُولُوا الْحَيِّزُ تُعْرِفُوا بِهِ وَ اعْمَلُوا الْحَيِّزُ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عُجُلًا مَذَابِيحَ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذُكِرَ اللَّهُ وَ شَرَّكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمَقْرُوفُونَ بَيْنَ الْأَحْبَةِ الْمُتَبَعُونَ لِلْبِرَاءِ الْمَعَايِبِ.

And he<sup>-asws</sup> said: 'Speak goodly you will be recognise by it, and know that good you will be from its people, and do not be hasty publicisers, for the best of you are the ones when they are looked at, Allah<sup>-azwj</sup> is recalled, and your evil ones are the ones walking with the gossip, the separators between the loved ones, and the seeker of the faults of the righteous ones".<sup>288</sup>

30- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَخْبَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُّوا بَيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تُخْصُونَ بِهِ أَبَدًا وَ لَا تَزَالُ الرَّيْدِيَّةُ لَكُمْ وَقَاءً أَبَدًا.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from usman Bin Isa, from the one who informed him, said,

'Abu Abdullah<sup>-asws</sup> said: 'Restrain your tongues, and stick to your houses, for no matter will hit you specialising you with it, ever, nor will the Zaydiites cease to talk badly about you, ever!"<sup>289</sup>

31- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَافْعَلْ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from usman Bin Isa,

<sup>288</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 29

<sup>289</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 30

'From Abu Al-Hassan<sup>-asws</sup> having said: 'If this matter (Al Wilayah) were to be in your hands, and you are able not teaching this, then do so'.

قَالَ وَكَانَ عِنْدَهُ إِنْسَانٌ فَتَدَاكَرُوا الْإِدَاعَةَ فَقَالَ احْفَظْ لِسَانَكَ تَعَزَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذِلَّ.

He (the narrator) said, 'And there were people in his<sup>-asws</sup> presence, and they discussed the publicising. He<sup>-asws</sup> said: 'Protect your tongues, you will be honoured, and do not enable the people from sitting on your necks, you will be humiliated''<sup>.290</sup>

32- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمْرَنَا مَشْتَوْرٌ مُقَنَّعٌ بِالْمِثْقَالِ فَمَنْ هَتَكَ عَلَيْنَا أَذْلَهُ اللَّهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Khalid Bin Najeeh,

'From Abu Abdullah<sup>-asws</sup> having said: 'Our<sup>-asws</sup> matter is concealed, veiled by the Covenant. So the one who violates upon us<sup>-asws</sup>, Allah<sup>-azwj</sup> will Humiliate him''<sup>.291</sup>

33- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَ مُحَمَّدٍ بْنِ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ عَزْوَانٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَتَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمُتَهَمُونَ لَنَا الْمُغْتَمِّ لُظْمِنَا تَسْبِيحٌ وَ هُمُ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Muhammad Bin Saeed Bin Gazwan, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Masour who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The worried breath (sigh) for us<sup>-asws</sup>, the gloomy at the injustices upon us<sup>-asws</sup>, is Glorification (Tasbeeh), and his worry for our<sup>-asws</sup> matter is (an act of) worship, and his concealment of our<sup>-asws</sup> secrets is Jihad in the Way of Allah<sup>-azwj</sup>'.

قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كُتِبَتْ شَيْئاً أَحْسَنَ مِنْهُ.

Muhammad Bin Saeed said to me, 'Write this with gold, for I have not written anything more excellent than it''<sup>.292</sup>

34- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجَلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَيَّرَ أَقْوَاماً بِالْإِدَاعَةِ فِي قَوْلِهِ عَزَّ وَ جَلَّ- وَ إِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ فَإِنَّا كُمْ وَ الْإِدَاعَةُ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad Bin Ajlan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic has Faulted a people for the publicising, in His<sup>-azwj</sup> Words, Mighty and Majestic: **And when there comes to them a**

<sup>290</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 31

<sup>291</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 32

<sup>292</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 33



**Command of the security or the fear, they publicise it; [4:83].** So beware of the publicising!”<sup>293</sup>

35- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْحَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدَاعَ عَلَيْنَا حَدِيثَنَا فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقًّا

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Al Khazzaz,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who publicises our<sup>-asws</sup> Ahadeeth upon us<sup>-asws</sup>, so he is at the status of the one who rejected us<sup>-asws</sup> of our<sup>-asws</sup> rights’.

قَالَ وَ قَالَ لِلْمُعَلَّى بْنِ حُنَيْسٍ الْمَذْبُوحِ حَدِيثَنَا كَالْجَاهِدِ لَهُ.

He (the narrator) said, ‘And he<sup>-asws</sup> said to Al-Moalla Bin Khuneys: ‘The publiciser of our<sup>-asws</sup> Ahadeeth is like the rejecter of it’.<sup>294</sup>

وَرَوَى الْكَتَبِيُّ بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع يَوْمَ قُتِلَ فِيهِ الْمُعَلَّى - فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَلَا تَرَى إِلَى هَذَا الْخُطْبِ الْجَلِيلِ الَّذِي نَزَلَ بِالسَّبْعَةِ فِي هَذَا الْيَوْمِ

It is reported by Al Kashi, by his chain from Al Mufazzal who said,

‘I entered to see Abu Abdullah<sup>-asws</sup> in the day Al-Moalla was killed. I said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Are you<sup>-asws</sup> not seeing this majestic event which has befallen with the Shia during this day?’

قَالَ وَ مَا هُوَ

He<sup>-asws</sup> said: ‘And what is it?’

قُلْتُ قَتَلُ الْمُعَلَّى بْنِ حُنَيْسٍ

I said, ‘Al-Moalla Bin Khunays has been killed!’

قَالَ رَحِمَ اللَّهُ الْمُعَلَّى قَدْ كُنْتُ أَتَوَقَّعُ ذَلِكَ إِنَّهُ أَدَاعَ سِرَّنَا وَ لَيْسَ النَّاصِبُ لَنَا حَرْبًا بِأَعْظَمَ مَثَوْنَةً عَلَيْنَا مِنَ الْمَذْبُوحِ عَلَيْنَا سِرَّنَا فَمَنْ أَدَاعَ سِرَّنَا إِلَى غَيْرِ أَهْلِهِ لَمْ يُفَارِقِ الدُّنْيَا حَتَّى يَعْصَهُ السِّلَاحُ أَوْ يَمُوتَ بِحَبْلِ.

He<sup>-asws</sup> said: ‘May Allah<sup>-azwj</sup> have Mercy on Moalla! I<sup>-asws</sup> had been anticipating that. He had publicised our<sup>-asws</sup> secrets, and the Nasibi (hostile one) at war to us<sup>-asws</sup> is not of mightier weapons against us<sup>-asws</sup> than the publiciser of our<sup>-asws</sup> secrets upon us<sup>-asws</sup>. The one who publicises our<sup>-asws</sup> secrets to other than its rightful one will not separate from the world until he is either harmed by the weapon or he dies by a rope’.<sup>295</sup>

<sup>293</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 34

<sup>294</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 35 a

<sup>295</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 35 b

36- كَأ، الكافي عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَدَاعَ عَلَيْنَا حَدِيثًا سَلَبَهُ اللَّهُ الْإِيمَانَ.

(The book) 'Al Kafi' – From Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who publicises a Hadeeth upon us<sup>-asws</sup>, Allah<sup>-azwj</sup> will Strip him of the Eman".<sup>296</sup>

37- كَأ، الكافي عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا قَتَلْنَا مِنْ أَدَاعٍ حَدِيثًا قَتَلَ خَطِيئًا وَ لَكِنْ قَتَلْنَا قَتْلَ عَمْدٍ.

(The book) 'Al Kafi' – From Yunus Bin Yaquob, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'The one who publicises our<sup>-asws</sup> Ahadeeth has not killed us by mistake, but he has killed us<sup>-asws</sup> a deliberate killing".<sup>297</sup>

38- كَأ، الكافي عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يُخْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَ مَا نَدِي دَمًا فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِحْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيَقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ

(The book) 'Al Kafi' – From Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'The servant will be Resurrected on the Day of Qiyamah and there will be no claim for blood (upon him). But (a container) resembling the cupping will be handed to him, or above (bigger than) that. He<sup>-azwj</sup> will Say to him: "This is your share from the blood of so and so!"

فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَ مَا سَفَكْتُ دَمًا

He will say, 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Know, You<sup>-azwj</sup> had Captured me (my soul) and I had not shed any blood!'

فَيَقُولُ بَلَى سَمِعْتَ مِنْ فُلَانٍ رَوَايَةً كَذَا وَ كَذَا فَرَوَيْتَهَا عَلَيْهِ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ الْجُبَّارِ فَقَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ.

He<sup>-azwj</sup> will Say: "Yes! You heard such and such report from so and so. You reported upon it, so it got transmitted until it came to be to so and so tyrant. So he killed him upon it, and this is your share from his blood! (to be compensated for)"<sup>298</sup>

39- كَأ، الكافي عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ تَلَا هَذِهِ الْآيَةَ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

(The book) 'Al Kafi' – From Yunus, from Ibn Sinan, from Is'haq Bin Ammar,

<sup>296</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 36

<sup>297</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 37

<sup>298</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 38

'From Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> recited this Verse: ***That was due to their disbelieving in the Signs of Allah, and their killing the Prophets without the right. That was due to their disobeying, and they were transgressing [2:61].***

قَالَ وَ اللَّهُ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرْبُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنَّهُمْ سَبَّعُوا أَحَادِيثَهُمْ فَأَدَّاعَوْهَا فَأَخَذُوا عَلَيْهَا فُقْتُلُوا فَصَارَ قَتَلًا وَ اغْتِدَاءً وَ مَعْصِيَةً.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! They had not killed them<sup>-as</sup> with their own hands, nor struck them<sup>-as</sup> with their swords. But they had heard their<sup>-as</sup> Ahadeeth and they publicised them, so they<sup>-as</sup> were seized upon these and were killed. Thus they (people) became killers, and transgressors, and disobedient'.<sup>299</sup>

40- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ فَقَالَ أَمَا وَ اللَّهُ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنْ أَدَّاعَوْا سِرَّهُمْ وَ أَفْشَوْا عَلَيْهِمْ فُقْتُلُوا.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Mighty and Majestic: ***and were killing the Prophets without a right; [3:112].*** He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! They had not killed them<sup>-as</sup> by their swords, but they had publicised their<sup>-as</sup> secrets and spread it out upon them<sup>-as</sup>, so they<sup>-as</sup> were killed'.<sup>300</sup>

41- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدَّاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَدُوًّا وَ لَمْ يَقْتُلْنَا خَطًّا.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who informed him,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who publicises upon us<sup>-asws</sup> something from our<sup>-asws</sup> matter, so he is like the one who killed us<sup>-asws</sup> deliberately and did not kill us<sup>-asws</sup> by mistake'.<sup>301</sup>

42- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مُذْبِغُ السِّرِّ شَاكٌّ وَ قَائِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِرٌ وَ مَنْ تَمَسَّكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاجٍ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Nasr Bin Sa'id,

'A slave of Abu Abdullah<sup>-asws</sup>, from his father who said, 'I heard Abu Abdullah<sup>-asws</sup> saying: 'A publiciser of the secret is a doubter, and its speaker in the presence of other than its rightful ones is a Kafir, and the one who holds the Firmest Handhold, he attains salvation'.

<sup>299</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 39

<sup>300</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 40

<sup>301</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 41

فُلْتُ مَا هُوَ

I said, 'What is it (Firmest Handhold)?'

قَالَ التَّسْلِيمُ.

He<sup>-asws</sup> said: 'The submission (to the Wilayah)'.<sup>302</sup>

43- كَأ، الكافي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ رَجُلٍ مِنَ الْكُوفِيِّينَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ الدِّينَ دَوْلَتَيْنِ دَوْلَةَ آدَمَ وَ هِيَ دَوْلَةُ اللَّهِ وَ دَوْلَةُ إِبْلِيسَ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from a man from the Kufis, from Abu Khalid Al Kabuly,

'From Abu Abdullah<sup>-asws</sup>, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Made the religion as two governments – a government of Adam<sup>-as</sup>, and it is the government of Allah<sup>-azwj</sup>, and a government of Iblees<sup>-la</sup>.

فَإِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ عَلَانِيَةً كَانَتْ دَوْلَةُ آدَمَ وَ إِذَا أَرَادَ اللَّهُ أَنْ يُعْبَدَ فِي السِّرِّ كَانَتْ دَوْلَةُ إِبْلِيسَ وَ الْمُنْذِعُ لِمَا أَرَادَ اللَّهُ سِتْرُهُ مَا رُقِيَ مِنَ الدِّينِ.

Whenever Allah<sup>-azwj</sup> Wants to be worshipped in the open, the government of Adam<sup>-as</sup> comes into being, and whenever Allah<sup>-azwj</sup> Wants to be worshipped in the secret, the government of Iblees<sup>-la</sup> comes into being, and the publiciser of what Allah<sup>-azwj</sup> Wants kept as a secret, is a deviant from the religion".<sup>303</sup>

44- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَفْتَحَ نَهَارَهُ بِإِدَاعَةِ سِرِّنَا سَلَّطَ اللَّهُ عَلَيْهِ حَرَ الْحَدِيدِ وَ ضَبَقَ الْمَحَابِسَ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who begins his day by publicising our<sup>-asws</sup> secrets, Allah<sup>-azwj</sup> will Cause the heat of iron (sword) to prevail upon him and narrowness of the prison".<sup>304</sup>

<sup>302</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 42

<sup>303</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 43

<sup>304</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 45 H 44

## CHAPTER 46 – PRECAUTION FROM PLACES OF ACCUSATION AND SITTING WITH ITS PEOPLE

1- ل، الخصال القاسم بن محمد السراج عن محمد بن أحمد الصبي عن محمد بن عبد العزيز عن عبيد الله بن موسى عن سفيان الثوري عن الصادق ع قَالَ: قَالَ لِي أَبِي يَا بُنَيَّ مَنْ يَصْحَبْ صَاحِبَ السُّوءِ لَا يَسْلَمْ وَ مَنْ يَدْخُلْ مَدْخَلَ السُّوءِ يَتَّهَمُ وَ مَنْ لَا يَمْلِكْ لِسَانَهُ يَنْدَمُ.

(The people) 'Al Khisaal' – Al Qasim Bin Muhammad Al Sarraj, from Muhammad Bin Ahmad Al Zaby, from Muhammad Bin Abdul Aziz, from Ubeydullah Bin Musa, from Sufyan Al Sowry,

'From Al-Sadiq<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said to me: 'O my<sup>asws</sup> son! One who accompanies the evil companion is not safe, and one who enters the evil entrance will be accused, and one who does not control his tongue will regret".<sup>305</sup>

2- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ إِثَّاكَ وَ مَوَاطِنَ التُّهْمَةِ وَ الْمَجْلِسَ الْمَطْنُونَ بِهِ السُّوءُ فَإِنَّ قَرِينَ السُّوءِ يُغْرِ جَلِيسُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen<sup>asws</sup> bequeathed at his<sup>asws</sup> expiry: 'Beware of the places of accusation, and the gatherings evil is being thought with, for a pair (companion) of the evil deceives his gatherer".<sup>306</sup>

3- مع، معاني الأخبار ابن الوليد عن الصفار عن أيوب بن نوح عن ابن أبي عمير عن ابن عميرة عن الثمالي عن الصادق ع قَالَ قَالَ النَّبِيُّ ص أَوَّلَى النَّاسِ بِالتُّهْمَةِ مَنْ جَالَسَ أَهْلَ التُّهْمَةِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Abu Umeyr, from Ibn Aameyr, from Al Sumali,

'From Al-Sadiq<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'Foremost of the people with accusation is one who sits with the accused people".<sup>307</sup>

4- لي، الأماالي للصدوق العطار عن أبيه عن ابن أبي الخطاب عن محمد بن سنان عن أبي الجارود عن أبي جعفر عن أبيه عن جدّه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وَقَفَ نَفْسُهُ مَوْقِفَ التُّهْمَةِ فَلَا يَلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud,

<sup>305</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 1

<sup>306</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 2

<sup>307</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 3

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who pauses himself at a pausing of accusation, he should not blame one who thinks evil with him''<sup>308</sup>

5- لي، الأماالي للصدوق بهذا الإسناد عن محمد بن سنان عن الحسين بن زيد عن الصادق ع قال: مَنْ دَخَلَ مَوْضِعاً مِنْ مَوَاضِعِ التُّهْمَةِ فَأُتِمَّ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ.

(The book) 'Al Amaali' of Al Sadouq – By this chain, from Muhammad Bin Sinan, from Al-Husayn Bin Zayd,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who enters a place from the places of accusation, so he gets accused, he should not blame except himself''<sup>309</sup>

6- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه ع قال قال أمير المؤمنين ع مَنْ عَرَّضَ نَفْسَهُ لِلتُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ الظَّنَّ بِهِ.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who exposes himself to the accusation, he should not blame someone having evil thoughts with him''<sup>310</sup>

7- سر، السرائر في جوامع البرزخية قال قال أبو الحسن ع قال أبو عبد الله ع اتقوا مواضع الزئب و لا يقعن أحدكم مع أمه في الطريق فإنه ليس كل أحد يعرفها.

(The book) 'Al Saraair' – In (the book) 'Jawamie' of Al Bazanty who said,

'Abu Al-Hassan<sup>-asws</sup> said: 'Abu Abdullah<sup>-asws</sup> said: 'Fear the suspicious places and not one of you should pause with his mother in the road, for not everyone recognises her''<sup>311</sup>

8- نهج، نهج البلاغة مَنْ وَضَعَ نَفْسَهُ مَوَاضِعَ التُّهْمَةِ فَلَا يُلُومَنَّ مَنْ أَسَاءَ بِهِ الظَّنَّ.

(The book) 'Nahj Al Balagah' –

'One who places himself in places of accusation, he should not blame someone having evil thoughts with him''<sup>312</sup>

و قال ع مَنْ دَخَلَ مَذَاخِلَ الشُّوْءِ أُتِمَّ.

And he<sup>-asws</sup> said: 'One who enters the evil entrance is (will be) accused''<sup>313</sup>

<sup>308</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 4

<sup>309</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 5

<sup>310</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 6

<sup>311</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 7

<sup>312</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 8 a

<sup>313</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 46 H 8 b

باب 47 لزوم الوفاء بالوعد و العهد و ذم خلفهما

## CHAPTER 47 – STICKING TO THE LOYALTY WITH THE PROMISE, AND THE PACT, AND CONDEMNATION OF BREAKING IT

الآيات

### The Verses

البقرة أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

(Surah) 'Al Baqarah' - **Or is it not so that every time they make an agreement, a group of them discards it? But, most of them are not believing [2:100]**

و قَالَ الْمُؤْمِنُونَ يَعْهَدُهُمْ إِذَا عَاهَدُوا

And He<sup>-azwj</sup> Said: **and they fulfil their promises when they are promising, [2:177]**

الإِسْرَاءِ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

(Surah) 'Al Isra'a' - **and fulfil the oath, surely the oath would always be questioned about [17:34]**

مَرْيَمَ وَ أَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

(Surah) 'Maryam<sup>-as</sup>' - **And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]**

الْمُؤْمِنُونَ وَ الَّذِينَ هُمْ لِأَمَانَتِهِمْ وَ عَهْدِهِمْ رَاعُونَ

(Surah) 'Al-Momineen' - **And those who are keepers of their trusts and their covenants [23:8]**

الصف يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ - كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

(Surah) 'Al Saff' - **O you those who believe! Why do you say that which you do not do? [61:2] It is most Hateful to Allah that you should say that which you do not do [61:3]**

المعارج وَ الَّذِينَ هُمْ لِأَمَانَتِهِمْ وَ عَهْدِهِمْ رَاعُونَ

(Surah) 'Al Ma'arij' - **And those who are guardians of their entrustments and their agreements [70:32]**

1- ل، الخصال جَعْفَرُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَدِّهِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ سَعِيدِ بْنِ شُرَحْبِيلَ عَنِ ابْنِ هُبَيْرَةَ عَنْ أَبِي مَالِكٍ قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ ع أَخْبِرْنِي بِجَمِيعِ شَرَائِعِ الدِّينِ

(Surah) 'Al Khisaal' – Ja'far Bin Ali Bin Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from his grandfather Al-Hassan, from Amro Bin Usman, from Saeed Bin Shurheel, from Ibn Lahiy, from Abu Malik who said,

'I said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'Inform me with entirety of the laws of religion'.

قَالَ قَوْلُ الْحَقِّ وَالْحُكْمُ بِالْعَدْلِ وَالْوَفَاءُ بِالْعَهْدِ.

'He<sup>-asws</sup> said: 'The word of truth, and the judgment with justice, and the loyalty with the pact''<sup>314</sup>

2- ل، الخصال أَبِي عَنِ الْكُؤْمُنْدَانِيِّ - عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا عُذْرَ لِأَحَدٍ فِيهَا أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ وَالْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ وَبِرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ.

(The book) 'Al Khisaal' – My father, from Al Kumundany, from Ibn Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Mus'ab who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Three (matters) there is no excuse for anyone regarding these – fulfilling the entrustment to the righteous and the immoral, and the loyalty with the pact to the righteous and the immoral, and righteousness to the parents whether they were to be righteous or immoral''<sup>315</sup>

3- ل، الخصال أَبِي عَنِ الْحُمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحْبُوبٍ عَنِ ابْنِ عَطِيَّةَ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ مِنَ النَّاسِ فِيهِنَّ رُحْصَةً بَرِّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ وَوَفَاءُ بِالْعَهْدِ بِالْبَرِّ وَالْفَاجِرِ وَأَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَالْفَاجِرِ.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Atiyya, from Anbasa Bin Mus'ab,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three (matters), Allah<sup>-azwj</sup> has not Made any allowance for anyone regarding these – righteousness with the parents whether they were righteous or immoral, and loyalty with the pact with the righteous and the immoral, and fulfilling the entrustment to the righteousness and the immoral''<sup>316</sup>

4- ل، الخصال أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ بَكْرٍ عَنْ زَيْدِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ غَامِرٍ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمَهُمْ وَحَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَوَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ فَهُوَ مِمَّنْ كَمَلَتْ مَرْوَتُهُ وَظَهَرَتْ عَدَالَتُهُ وَوَجَبَتْ أُخُوَّتُهُ وَحُرِّمَتْ غِيْبَتُهُ.

(The book) 'Al Khisaal' – Ahmad Bin Ibrahim Bin Bakr, from Zayd Bin Muhammad Al Baghdady, from Abdullah Bin Ahmad Bin Aamir, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said: 'One who employs the people, so he does not oppress them, and narrates to them so he does not lie to them, and promises them, so he does not break to them, he would be from the ones whose

<sup>314</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 1

<sup>315</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 2

<sup>316</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 3



manliness is complete, and his justice is revealed, and his brotherhood is obligated, and backbiting him is prohibited”<sup>317</sup>.

5- ل، الخصال أبي عن الكُنداني عن ابن عيسى عن ابن أبي عمير عن عبد الله بن سنان عن أبي عبد الله ع قال: ثلاث من كن فيه أوجب له أربعاً على الناس من إذا حدثهم لم يكذبهم وإذا خالطهم لم يظلمهم وإذا وعدهم لم يخلفهم وجب أن تظهر في الناس عدالته وتظهر فيهم مروءته وأن تحرم عليهم غيبته وأن يحب عليهم أخوته.

(The book) ‘Al Khisaal’ – My father, from Al Kumundany, from Ibn Isa, from Ibn Abu Umeir, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Three (traits), one who has these in him, four (matters) will be obligated for him upon the people – one when he narrates to them does not lie to them, and when he mingles with them does not oppress them, and when he promises them does not break them, it would obligate that his justice will appear among the people, and his manliness will appear among them, and backbiting him would be prohibited upon them, and his brotherhood would be obligate upon them’<sup>318</sup>.

6- ل، الخصال ابن مسرور عن ابن عامر عن عمه عن ابن محبوب عن أبي أيوب عن الثمالي عن أبي جعفر عن أبيه ع قال: أربع من كن فيه كمل إسلامه ومحصت عنه ذنوبه وتقي ربه عز وجل وهو عنه راض من وقى لله عز وجل بما يجعل على نفسه للناس وصدق لسانه مع الناس واستحيا من كل قبيح عند الله وعند الناس وحسن خلقه مع أهله.

(The book) ‘Al Khisaal’ – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

‘From Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Four (traits), one who has these in him, his Islam would be complete and his sins will be purified from him and he will meet his Lord<sup>-azwj</sup> Mighty and Majestic and He<sup>-azwj</sup> will be Satisfied with him – one who is loyal to Allah<sup>-azwj</sup> Mighty and Majestic with what he makes to be upon himself for the people, and his tongue is truthful with the people, and he is embarrassed from every ugliness in the Presence of Allah<sup>-azwj</sup> and in the presence of people, and his good manners with his family’<sup>319</sup>.

7- ل، الخصال العطائر عن سعد بن أحمد بن الحسين بن سعيد بن الحسن بن الحسين عن موسى بن القاسم عن صفوان بن يحيى عن عبد الله بن بكير عن أبيه عن أبي جعفر ع قال: أربعة أسرع شيء عثوبة رجل أحسنت إليه وكافيك بالإحسان إليه إساءة ورجل لا تبغي عليه وهو يبغي عليك ورجل عاهدته على أمر فمن أوفاء له ومن أمر العذر بك ورجل يصل قرابته ويفطعونه.

(The book) ‘Al Khisaal’ – Al Attar, from Sa’ad, from Ahmad Bin Al-Husayn Bin Saeed Bin Al-Hassan Bin Al-Husayn, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Abdullah Bin Bukeyr, from his father,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Four are quickest of things in consequential Punishment – a man you are good to him and he reciprocates to you with evil for the good deed to him, and a man whom you do not rebel against and he rebels against you, and a man you make an

<sup>317</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 4

<sup>318</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 5

<sup>319</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 6

agreement upon a matter, so from your affair is the loyalty to him and from his affair is the betrayal with you, and a man who connects with his relatives and they cut him off".<sup>320</sup>

8- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ صَلَّى إِلَى عَلِيٍّ عِ مِثْلَهُ وَ زَادَ فِي آخِرِهِ ثُمَّ قَالَ ص يَا عَلِيُّ مَنِ اسْتَوَلَى عَلَيْهِ الصَّبْرُ رَحَلَتْ عَنْهُ الرَّاحَةُ.

(The book) 'Al-Khisaa' – In a bequest of the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>, similar to it and there is an increase in its end: 'Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! One the restlessness governs upon him, the comfort (rest) will depart from him".<sup>321</sup>

9- ل، الخصال الْعَسْكَرِيُّ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْوَلِيدِ عَنْ يَحْيَى بْنِ خَاتِمٍ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ وَإِنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْبِقَاقِ حَتَّى يَدْعَهَا مَنْ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ.

(The book) 'Al Khisaa' of Al Askari – from Muhammad Bin Musa Bin Al Waleed, from Yahya Bin Hatim, from Yazeed BinHaroun, from Shuba, from Al Amsh, from Abdullah Bin Murrah, from Masrouq, from Abdullah Bin Masoud,

'From the Prophet<sup>-saww</sup> having said: 'Four (traits), one who has these in him, so he is a hypocrite, and even if there were to be one of these in him, there would be one characteristic of the hypocrisy in him until he leaves it. One, when he narrates, lies, and when he promises, breaks, and when he makes a pact, betrays, and when he disputes, is immoral".<sup>322</sup>

وَقَدْ مَضَى فِي بَابِ جَوَامِعِ الْمَكَارِمِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى أَنَّهُ قَالَ: تَقَبَّلُوا لِي بِسِتِّ أَتَقَبَّلُ لَكُمْ بِالْجَنَّةِ إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا وَإِذَا أَوْثَقْتُمْ فَلَا تَخُونُوا وَغُضُّوا أَبْصَارَكُمْ وَاحْفَظُوا فُرُوجَكُمْ وَكُفُّوا أَيْدِيَكُمْ وَالْسَّتِّكُمْ.

And it has passed in the chapter of summary of the honourable manners, from Anas (well-known fabricator),

'From the Prophet<sup>-saww</sup> having said: 'Accept six to me<sup>-saww</sup>, I<sup>-saww</sup> shall accept for you (to be in) the Paradise – when you narrate, do not lie, and when you promise, so do not break, and when you are entrusted, so do not betray (embezzle), and shut your eyes, and preserve your private parts, and restrain your hands and your tongues".<sup>323</sup>

وَمَضَى فِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ الْوَفَاءُ كَثِيرٌ.

And there has passed in it, from Amir Al-Momineen<sup>-asws</sup>: 'The loyalty is a measure".<sup>324</sup>

10- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدِ بْنِ ابْنِ يَزِيدَ عَنْ ابْنِ أَشْيَمٍ عَنِ الْجَعْفَرِيِّ عَنِ الرِّضَا عِ قَالَ: تَدْرِي لَمْ سَمِعِي إِسْمَاعِيلَ صَادِقَ الْوَعْدِ.

(The book) 'Ilal Al Sharaie', (and), 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – My father, from Sa'ad, from Ibn Yazeed, from Ibn Asheyem, from Al Ja'fari,

<sup>320</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 7

<sup>321</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 8

<sup>322</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 9 a

<sup>323</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 9 b

<sup>324</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 9 c

‘From Al-Reza<sup>-asws</sup> having said: ‘Do you know why Ismail<sup>-as</sup> was named as ‘True of the promise’?’

قَالَ قُلْتُ لَا أَذْرِي

He (the narrator) said, ‘I said, ‘I don’t know’.

قَالَ وَعَدَ رَجُلًا فَجَلَسَ لَهُ حَوْلًا يَنْتَظِرُهُ.

He<sup>-asws</sup> said: ‘He<sup>-as</sup> had promised a man, so he<sup>-as</sup> sat for him for a year, awaiting him’.<sup>325</sup>

11- ما، الأماالي للشيخ الطوسي المفيّد عن ابن عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَمِّ أَبِيهِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَوْفُوا بِعَهْدٍ مَنْ عَاهَدْتُمْ الْحَبِيرَ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail, from an uncle of his father,

Al-Husayn son of Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: ‘Be loyal with the pact with the one you make a pact with’ – the Hadeeth’.<sup>326</sup>

12- ما، الأماالي للشيخ الطوسي المفيّد عن ابن قُؤْلُوبٍ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ عِيسَى عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ الْحَسَنِ بْنِ زَيْدٍ عَنْ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْرَبُكُمْ غَدًا مِنِّي فِي الْمَوْفِقِ أَصْدَقُكُمْ لِلْحَدِيثِ وَ أَدَانُكُمْ لِلْأَمَانَةِ وَ أَوْفَاكُمْ بِالْعَهْدِ وَ أَحْسَنُكُمْ خُلُقًا وَ أَقْرَبُكُمْ مِنَ النَّاسِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from his father, from Sa’ad, from Ibn Isa, from Bakr Bin Salih, from Al-Husayn Bin Ali, from Abdullah Bin Ibrahim, from Al-Hassan Bin Zayd,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The closest of you all from me<sup>-saww</sup> tomorrow in the pausing (Day of Qiyamah) will be the most truthful of you of the narrating, and the most fulfilling of you of the entrustment, and your most loyal with the pact, and your best in manners, and the closest of you from the people’.<sup>327</sup>

13- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ وَعَدَ رَجُلًا إِلَى صَخْرَةٍ فَقَالَ أَنَا لَكَ هَاهُنَا حَتَّى تَأْتِي

(The book) ‘Ilal Al Sharaie’ – My father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Al-Husayn from Musa Bin Sa’dan, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> promised a man to (meet at) a rock. He<sup>-saww</sup> said: ‘I<sup>-saww</sup> shall be for you over here until you come’.

<sup>325</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 10

<sup>326</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 11

<sup>327</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 12

قَالَ فَاشْتَدَّتِ الشَّمْسُ عَلَيْهِ فَقَالَ أَصْحَابُهُ يَا رَسُولَ اللَّهِ لَوْ أَنَّكَ تَحُولُ إِلَى الظِّلِّ

He<sup>-asws</sup> said: 'The sun (heat) intensified upon him<sup>-saww</sup>. His<sup>-saww</sup> companions said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could transfer to the shade!'

قَالَ قَدْ وَعَدْتُهُ إِلَى هَاهُنَا وَإِنْ لَمْ يَجِئْ كَانَ مِنْهُ الْمَحْشَرُ.

He<sup>-saww</sup> said: 'I<sup>-saww</sup> had promised him to (wait) over here, and if he does not come, the Resurrection would happen from it'.<sup>328</sup>

14- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ مَا جِيلَوْنِهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي نَبِيٍّ عَنْ أَوْمَةَ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ شُعَيْبِ الْعَقْرَقُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ إِسْمَاعِيلَ نَبِيَّ اللَّهِ وَعَدَ رَجُلًا بِالصِّفَاحِ فَمَكَثَ بِهِ سَنَةً مُقِيمًا وَأَهْلُ مَكَّةَ يَطْلُبُونَهُ لَا يَدْرُونَ أَيْنَ هُوَ حَتَّى وَفَّعَ عَلَيْهِ رَجُلٌ فَقَالَ يَا نَبِيَّ اللَّهِ ضَعُفْنَا بَعْدَكَ وَهَلَكْنَا

(The book) 'Qasas Al Anbiya<sup>-as</sup>, may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Shueyb Al Aqarquqi who said,

'Abu Abdullah<sup>-asws</sup> said: 'Ismail<sup>-as</sup>, Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>, promised a man (to meet) at Al-Sifah. He<sup>-as</sup> waited at it staying for a year, and the people of Makkah were searching for him<sup>-as</sup>, not knowing where he<sup>-as</sup> was, until a man found him<sup>-as</sup>. He said, 'O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>! We are weakened after you<sup>-as</sup> and destroyed!'

فَقَالَ إِنَّ فَلَانَ الظَّاهِرِ وَعَدَنِي أَنْ أَكُنْ [أَكُونُ] هَاهُنَا وَلَمْ أَتْرَحْ حَتَّى يَجِيءَ

He<sup>-as</sup> said: 'So and so had apparently taken my<sup>-as</sup> promise that I<sup>-as</sup> would be over here and I<sup>-as</sup> will not depart until he comes'.

فَقَالَ فَخَرَجُوا إِلَيْهِ حَتَّى قَالُوا لَهُ يَا عَدُوَّ اللَّهِ وَعَدْتَ النَّبِيَّ فَأَخْلَفْتَهُ

He<sup>-asws</sup> said: 'They went out to him until they said, 'O enemy of Allah<sup>-azwj</sup>! You promised the Prophet<sup>-as</sup> and you broke it!'

فَجَاءَ وَهُوَ يَقُولُ لِإِسْمَاعِيلَ ع يَا نَبِيَّ اللَّهِ مَا دَكَّرْتُ وَ لَقَدْ نَسِيتُ مِيعَادَكَ

He came and he said to Ismail<sup>-as</sup>, 'O Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>! I did not remember and I had forgotten your<sup>-as</sup> appointment'.

فَقَالَ أَمَا وَاللَّهِ لَوْ لَمْ يَجِئْنِي لَكَانَ مِنْهُ الْمَحْشَرُ فَأَنْزَلَ اللَّهُ وَ ادَّكَّرَ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ.

He<sup>-as</sup> said: 'But, by Allah<sup>-azwj</sup>! If you had not come to me, (my<sup>-as</sup> waiting for you would have been up to) the Resurrection'. So Allah<sup>-azwj</sup> Revealed: **And mention Ismail in the Book. He was truthful of the promise, [19:54]**'.<sup>329</sup>

<sup>328</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 13

<sup>329</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 14

15- شي، تفسير العياشي عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ اللَّهِ - يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ قَالَ الْعُهُودُ.

Tafseer Al Ayyashi – From Al Nazar Bin Suweyd, from one of our companions, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: **O you who believe! Fulfil the agreements.** [5:1]. He<sup>-asws</sup> said: ‘The pacts’<sup>330</sup>.

16- جاء، المجالس للمفيد بالإسناد عَنِ الْأَصْمَعِيِّ عَنْ عَمْرِو بْنِ عُمرٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَمْرٍو بْنَ الْعَلَاءِ حَاجَةً فَوَعَدَهُ ثُمَّ إِنَّ الْحَاجَةَ تَعَدَّرَتْ عَلَى أَبِي عَمْرٍو فَلَقِيَهُ الرَّجُلُ بَعْدَ ذَلِكَ فَقَالَ لَهُ يَا أَبَا عَمْرٍو وَعَدْتَنِي وَعْدًا فَلَمْ تُنَجِّزْهُ

(The book) ‘Al Majalis’ of Al Mufeed – by the chain from Al Asmaie, from Isa Bin Umar who said,

‘A man asked Abu Amro Bin Al-A’ala a need. He promised him. Then (fulfilling) the need became difficult unto Abu Amro. The man met him after that. He said to him, ‘O Abu Amro! You had given me a promise but did not fulfil it’.

قَالَ أَبُو عَمْرٍو فَمَنْ أَوْلَى بِالْغَمِّ أَنَا أَوْ أَنْتَ فَقَالَ الرَّجُلُ أَنَا

Abu Amro said, ‘So who is foremost with the sorrow, me or you?’ The man said, ‘I am’.

فَقَالَ أَبُو عَمْرٍو لَا وَاللَّهِ بَلْ أَنَا فَقَالَ لَهُ الرَّجُلُ وَكَيْفَ ذَاكَ

Abu Amro said, ‘No, by Allah<sup>-azwj</sup>! But I am!’ The man said, ‘And how is that so?’

فَقَالَ لِأَنَّنِي وَعَدْتُكَ وَعْدًا فَأَبُتْ بِفَرْحِ الْوَعْدِ وَأُبُتْ بِحَمِّ الْإِنْجَازِ وَبِتَّ فَرِحًا مَسْرُورًا وَبِتَّ لَيْلِي مُفَكِّرًا مَغْمُومًا ثُمَّ عَاقَ الْقَدَرُ عَنْ بُلُوغِ الْإِرَادَةِ فَلَقِيْتَنِي مُذِلًّا وَ لَقِيْتَنِي مُخْتَشِمًا.

He said, ‘Because I had give you a promise, so you spent the night with happiness of the promise while I spent the night with worrying for the fulfilment, and you spent the night happy, cheerful, and I spent my night thoughtful, gloomy. Then fate hindered me from reaching the intent, so you met me as being humiliated, and I met you as being modest’<sup>331</sup> (not a Hadeeth)

17- كشف، كشف الغمة قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ زَوْي دَاوُدُ بْنُ سُلَيْمَانَ عَنِ الرِّضَا عَنِ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عِدَّةُ الْمُؤْمِنِ نَذْرٌ لَا كَفَّارَةَ لَهُ.

(The book) ‘Kashf Al Ghumma’ – Al Hafiz Abdul Aziz said, ‘It is reported by Dawood Bin Suleyman, ‘

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘The promise the Momin (for someone) is a vow, there is no expiation for it’<sup>332</sup>.

<sup>330</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 15

<sup>331</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 16

<sup>332</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 17

18- مِنْ كِتَابِ فَضَاءِ الْخُفُوقِ لِلصُّورِيِّ، قَالَ رَسُولُ اللَّهِ ﷺ صَ عِدَّةُ الْمُؤْمِنِ أَخَذَ بِإِلْيَدِ يَحْتُ عَلَى الْوَفَاءِ بِالْمَوَاعِيدِ وَ الصِّدْقِ فِيهَا يُرِيدُ أَنَّ الْمُؤْمِنَ إِذَا وَعَدَ كَانَ التَّمَهُ بِمَوْعِدِهِ كَالْتَمَهُ بِالشَّيْءِ إِذَا صَارَ بِالْيَدِ

From the book 'Qaza Al Huquouq' of Al Sowry,

'Rasool-Allah<sup>-saww</sup> said: 'A promise of the Momin is taken by the hand urging upon the loyalty with the promises, and the sincerity in it intending that the Momin, when he promises, would be trusted with his promise, like the trusted with the thing when it comes to be in the hand'.

وَقَالَ صَ الْمُؤْمِنُونَ عِنْدَ شُرُوطِهِمْ.

'And he<sup>-saww</sup> said: 'The Momineen are such during their stipulated conditions''<sup>333</sup>

19- صَ، قِصَصِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ الصَّدُوقُ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ الْأَشْعَرِيِّ عَنْ سَيْفِ بْنِ خَاتِمٍ عَنْ رَجُلٍ مِنْ وَلَدِ عَمَّارٍ يُقَالُ لَهُ أَبُو لَوْلُؤَةَ عَنْ آبَائِهِ قَالَ قَالَ عَمَّارٌ كُنْتُ أَرْغَى غَنِيمَةً أَهْلِي وَ كَانَ مُحَمَّدٌ صَ يَرْغَى أَيْضًا فَقُلْتُ يَا مُحَمَّدُ هَلْ لَكَ فِي فَجٍّ فَإِنِّي تَرَكْتُهَا رَوْضَةً بَرِّقَ قَالَ نَعَمْ

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – Al Sadouq, from his father, from Muhammad Al Attar, from Al Ashary, from Sayf Bin Hatim, from a man, from the sons of Ammar call Abu Lulu, from his forefathers who said,

'Ammar<sup>-ra</sup> said, 'I<sup>-ra</sup> was tending the sheep of my<sup>-ra</sup> family, and Muhammad<sup>-saww</sup> was tending as well. I<sup>-ra</sup> said, 'O Muhammad<sup>-saww</sup>! Is it okay for you<sup>-saww</sup> (to tend) in (valley of) Fajj, for I have left it as a lustre garden?' He<sup>-saww</sup> said: 'Yes'.

فَجِئْتُهَا مِنَ الْغَدِ وَ قَدْ سَبَقَنِي مُحَمَّدٌ صَ وَ هُوَ قَائِمٌ يَذُودُ غَنَمَهُ عَنِ الرَّوْضَةِ قَالَ إِنِّي كُنْتُ وَعَدْتُكَ فَكِرِهْتُ أَنْ أَرْغَى قَبْلَكَ.

I<sup>-ra</sup> came to it the next morning, and Muhammad<sup>-saww</sup> had preceded me, and he<sup>-saww</sup> was standing, impeding his<sup>-saww</sup> sheep from the garden. He<sup>-saww</sup> said: 'I<sup>-saww</sup> had promised you, so I<sup>-saww</sup> disliked to pasture (the sheep) before you<sup>-ra</sup>'<sup>334</sup>

20- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صَ لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no religion for the one having not pact (loyalty with agreement) for him''<sup>335</sup>

21- فَ، تَحَفُّ الْعُقُولِ نَحَجْ، نَحَجِ الْبَلَاغَةِ فِي وَصِيَّتِهِ عَ لِلْأَشْتَرِ وَ إِيَّاكَ وَ الْمَنْ عَلَى رِعِيَّتِكَ بِإِحْسَانِكَ أَوْ التَّزَيُّدِ فِيمَا كَانَ مِنْ فِعْلِكَ أَوْ أَنْ تَعِدَهُمْ فَتُتْبِعَ مَوْعِدَكَ بِخُلْفِكَ فَإِنَّ الْمَنْ يَبْطُلُ الْإِحْسَانُ وَ التَّزَيُّدُ يَذْهَبُ بِمُورِ الْحَقِّ وَ الْخُلْفُ يُوْجِبُ الْمَقْتِ عِنْدَ اللَّهِ وَ عِنْدَ النَّاسِ قَالَ اللَّهُ سُبْحَانَهُ- كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ.

(The books) 'Tuhaf Al Uqoul', (and) 'Nahj Al Balagah' –

<sup>333</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 18

<sup>334</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 19

<sup>335</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 20

'In an advice of his<sup>-asws</sup> to Al-Ashtar: 'And beware of reminding the conferment upon your citizens with your favours or magnification regarding what had happened from your deeds, or that you should make promises to them then follow your promise with your breaking it, for the reminding of the conferment would invalidate the favours, and magnification would do away with the radiance of the truth, and the breaking (of the promise) would obligate the hatred in the Presence of Allah<sup>azwj</sup> and presence of the people. Allah<sup>azwj</sup> the Glorious Said: ***It is most Hateful to Allah that you should say that which you do not do [61:3]***'<sup>336</sup>

وَقَالَ عِ الْوَفَاءُ لِأَهْلِ الْعَدْرِ عِنْدَ اللَّهِ وَالْعَدْرُ بِأَهْلِ الْعَدْرِ وَفَاءٌ عِنْدَ اللَّهِ.

And he<sup>-asws</sup> said: 'The loyalty with the treacherous people is betrayal in the Presence of Allah<sup>-azwj</sup>, and the betrayal with the treacherous people is loyalty in the Presence of Allah<sup>-azwj</sup>'<sup>337</sup>

وَمِنْ حُطْبَةٍ لَهُ عِ أَنَّ الْوَفَاءَ تَوَاقُمُ الصِّدْقِ وَلَا أَعْلَمُ جُنَّةً أَوْقَى مِنْهُ وَمَا يَغْدِرُ مَنْ عَلِمَ كَيْفَ الْمَرْجِعِ وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ قَدِ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْعَدْرَ كَيْسًا وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ مَا كُنْهُمْ قَاتَلَهُمُ اللَّهُ قَدْ بَرَى الْحَوْلَ الْقُلُوبَ وَجَهَ الْحِيلَةَ

And from a sermon of his<sup>-asws</sup>: 'O you people! Loyalty is a twin of sincerity, and I<sup>asws</sup> do not know of any shield more saving than it, nor will he betray, one who know how is the return. We have come to be in such an era, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to 'a good trick' during it.

وَدُونَهُ مَانِعٌ مِنْ أَمْرِ اللَّهِ وَهَبِهِ فَيَدْعُهَا رَأْيٍ عَيْنٍ بَعْدَ الْفُدْرَةِ عَلَيْهَا وَبَيِّنْهُمْ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

What is the matter with them? May Allah<sup>azwj</sup> Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is a prevented from the Commands of Allah<sup>azwj</sup> and His<sup>azwj</sup> Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion"<sup>338</sup>

22- مَشْكَاهُ الْأَنْوَارِ، عَنِ الرِّضَا ع قَالَ: إِنَّا أَهْلُ بَيْتٍ نَرَى مَا وَعَدْنَا عَلَيْنَا دَيْنًا كَمَا صَنَعَ رَسُولُ اللَّهِ ص.

(The book) 'Mishkat Al Anwaar' –

'From Al-Reza<sup>-asws</sup> having said: 'We<sup>-asws</sup>, People<sup>-asws</sup> of the Household, view whatever we<sup>-asws</sup> promise as being a debt upon us<sup>-asws</sup>, just as Rasool-Allah<sup>-saww</sup> had done"<sup>339</sup>

وَقَالَ النَّبِيُّ ص تَقَبَّلُوا لِي سِتَّ خِصَالٍ أَتَقَبَّلُ لَكُمْ الْجَنَّةَ إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا وَإِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا وَإِذَا أَوْثَقْتُمْ فَلَا تَخُونُوا وَغُضُّوا أَبْصَارَكُمْ وَاحْفَظُوا فُرُوجَكُمْ وَكُفُّوا أَيْدِيَكُمْ وَالسِّنَّتَكُمْ.

And the Prophet<sup>-saww</sup> said: 'Accept six characteristics to me<sup>-saww</sup>, I<sup>-saww</sup> shall accept the Paradise to be for you all – when you narrate do not lie, and when you promise do not break, and when

<sup>336</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 21 a

<sup>337</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 21 b

<sup>338</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 21 c

<sup>339</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 22 a

you are entrusted do not betray (embezzle), and shut your eyes (from Prohibitions), and preserve your private parts, and restrain your hands and your tongues’’.<sup>340</sup>

---

<sup>340</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 47 H 22 b



باب 48 المشورة و قبولها و من ينبغي استشارته و نصيح المستشير و النهي عن الاستبداد بالرأي

## CHAPTER 48 – THE CONSULTING AND ACCEPTING IT, AND ONE IT IS BEFITTING TO CONSULT, AND ADVISING THE CONSULTANT, AND PROHIBITION FROM HIGH HANDEDNESS WITH THE OPINION

الآيات

### The Verses

آل عمران وَ شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

(Surah) Aaal-Imran<sup>as</sup>: **and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159]**

جمعسق و ما عند الله خير و أبقى للذين آمنوا و على ربحهم يتوكلون إلى قوله و أمرهم شورى بينهم

(Surah) Al Shura: **and what is in the Presence of Allah is better and more lasting for those who believe, and they are relying upon their Lord [42:36]** – up to His<sup>azwj</sup> Words: **and their affair is to consult between them, [42:38]**

1- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن موسى عن الصوفي عن الرؤبائي عن عبد العظيم الحسيني عن أبي جعفر الثاني عن آبائه ع قال قال أمير المؤمنين ع خاطر بنفسه من استغنى برأيه.

(The books) ‘Uyoun Akhbar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup>, (and) ‘Al Amaali’ of Al Sadouq – Ibn Musa, from Al Sowfy, from Rowbany, from Abdul Azeem Al Hasany,

‘From Abu Ja’far<sup>asws</sup> the 2<sup>nd</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Amir Al-Momineen<sup>asws</sup>: ‘He puts himself in danger, the one who is needless (apart from relying upon) his own opinion’’.<sup>341</sup>

2- ل، الخصال عن الصادق ع قال: لا تطمعن القليل التجربة المعجب برأيه في رئاسة.

(The book) ‘Al Khisaal’ –

‘From Al-Sadiq<sup>asws</sup> having said: ‘The one of little experience should not covet the fascination with his own opinion regarding governance’’.<sup>342</sup>

<sup>341</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 1

<sup>342</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 2

3- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَامِرِ بْنِ رِيَّاحٍ عَنْ عُمَرَ بْنِ الْوَلِيدِ عَنْ سَعْدِ الْإِسْكَافِ عَنِ الصَّادِقِ ع قَالَ: ثَلَاثٌ هُنَّ قَاصِمَاتُ الطَّهْرِ رَجُلٌ اسْتَكْثَرَ عَمَلَهُ وَ نَسِيَ ذُنُوبَهُ وَ أُعْجِبَ بِرَأْيِهِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Muhammad Bin Abdul Hameed, from Aamir Bin Riyah, from Umar Bin Al Waleed, from Sa'ad Al Iskaf,

'From Al-Sadiq<sup>asws</sup> having said: 'Three, these are breakers of the back – a man considering his deeds as being a lot, and he forgets his sins, and is fascinated by his opinion'.<sup>343</sup>

4- لي، الأمايلي للصدوق العطار عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شَاوِرٌ فِي حَدِيثِكَ الَّذِينَ يَخَافُونَ اللَّهَ وَ أَحِبِّ الْإِخْوَانَ عَلَى قَدْرِ التَّقْوَى وَ اتَّقُوا شَرَّارَ النِّسَاءِ وَ كُونُوا مِنْ خِيَارِهِنَّ عَلَى حَذَرٍ وَ إِنْ أَمَرْنَاكُمْ بِالْمَعْرُوفِ فَخَالِفُوهُنَّ كَيْلَا يَطْمَعَنَّ مِنْكُمْ فِي الْمُنْكَرِ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'Consult regarding your narrations, the ones who are fearing Allah<sup>azwj</sup>, and love the brethren based upon a measurement of the piety, and fear the evil women, and be upon the caution from their good ones, and if they were to instruct you with the act of kindness, oppose them, lest they covet from you regarding the evil'.<sup>344</sup>

5- ل، الخصال فيما أوصى به الصادق ع سُفْيَانَ الثَّوْرِيَّ وَ شَاوِرٌ فِي أَمْرِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' –

'Among what Al-Sadiq<sup>asws</sup> had advised Sufyan Al-Sowry with: 'And consult regarding your matter, those who are fearing Allah<sup>azwj</sup> Mighty and Majestic'.<sup>345</sup>

6- ل، الخصال فيما أوصى به النبي ص إِلَى عَلِيٍّ ع لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ إِلَى قَوْلِهِ وَ لَا تُسْتَشَارُ

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>saww</sup> bequeathed to Ali<sup>asws</sup> with: 'There is neither Friday (Salat) nor congregation (Salat) upon the women' – up to his<sup>saww</sup> words: 'And do not consult (women)'.<sup>346</sup>

وَ سَيَأْتِي فِي بَابِ خَوَاصِّ النِّسَاءِ بِسَنَدٍ آخَرَ عَنِ الْبَاقِرِ ع.

And I (Majlisi) shall bring in the chapter of specialities of the women, by another chain from Al-Baqir<sup>asws</sup>.<sup>346</sup>

<sup>343</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 3

<sup>344</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 4

<sup>345</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 5

<sup>346</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 6

7- ن، عيون أخبار الرضا عليه السلام بِالسَّانِدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَوْمٍ كَانَتْ لَهُمْ مَشُورَةٌ فَخَضَرَ مَعَهُمْ مِنْ اسْمِهِ مُحَمَّدٌ أَوْ حَامِدٌ أَوْ مُحَمَّدٌ أَوْ أَحَدٌ فَأَدْخَلُوهُ فِي مَشُورَتِهِمْ إِلَّا خَيْرَ لَهُمْ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no group of people having consultation for them, so there is present with them someone whose name is either 'Muhammad', or 'Hamid', or 'Mahmoud', from 'Ahmad', so they include him in their consultation, it would only be better for them".<sup>347</sup>

8- ن، عيون أخبار الرضا عليه السلام بِالسَّانِدِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ عَشَّ الْمُسْلِمِينَ فِي مَشُورَةٍ فَقَدْ بَرِئَتْ مِنْهُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the chain of Al-Tameemi, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'One who cheats the Muslims in a consultation, so I<sup>-asws</sup> am disavowed from him".<sup>348</sup>

9- ع، علل الشرائع أَبِي، عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا عَمَّارُ إِنْ كُنْتَ تُحِبُّ أَنْ تَسْتَتِيبَ لَكَ التَّغْمَةُ وَ تَكْمُلَ لَكَ الْمُرُوءَةُ وَ تَصْلُحَ لَكَ الْمَعِيشَةُ فَلَا تَسْتَشِيرِ الْعَبْدَ وَ السَّفَلَةَ فِي أَمْرِكَ فَإِنَّكَ إِنْ اتَّمَمْتَهُمْ خَانُوكَ وَ إِنْ خَدَعْتَهُمْ كَذَبُوكَ وَ إِنْ نَكَبْتَ خَدَلُوكَ وَ إِنْ وَعَدْتَهُمْ مَوْعِدًا لَمْ يَصْدُقُوكَ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashari, from Musa Bin Umar, from Muhammad Bin Sinan, from Ammar Al Sabaty who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Ammar! If you would like the bounties to be stable for you and the manliness to be complete for you, and the living to be correct for you, then do not consult the slave and the foolish ones in your affairs, for it you were to entrust them they will betray you, and if they were to narrate to you they will lie to you, and if you are afflicted they will abandon you, and if they promise you a promise, they will not ratify you".<sup>349</sup>

10- ع، علل الشرائع بِهَذَا السَّانِدِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قُمْ بِالْحَقِّ وَ لَا تَعْرِضْ لِمَا فَاتَكَ وَ اعْتَزِلْ مَا لَا يَغْنِيكَ وَ تَجُنَّبْ عَدُوَّكَ وَ اخْذِرْ صَدِيقَكَ مِنَ الْأَقْوَامِ إِلَّا الْأَمِينَ وَ الْأَمِينُ مَنْ خَشِيَ اللَّهَ وَ لَا تَصْحَبِ الْفَاجِرَ وَ لَا تُطْلِعْهُ عَلَى سِرِّكَ وَ لَا تَأْمَنَّهُ عَلَى أَمَانَتِكَ وَ اسْتَشِيرِ فِي أُمُورِكَ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ.

(The book) 'Ilal Al Sharaie' – By this chain, from Al Ashary, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Muawiya Bin Wahab,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Stand with the truth and do not be exposed to what is lost from you, and isolate from what does not concern you, and stay aside from your enemy, and be careful of your friend from the people except the trustworthy, and the trustworthy is the one who fears Allah<sup>-azwj</sup>, and do not accompany the

<sup>347</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 7

<sup>348</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 8

<sup>349</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 9

immoral, and do not notify him upon your secret, and do not trust him upon your entrustment, and consult in your affairs those who are fearing their Lord<sup>-azwj</sup>”.<sup>350</sup>

11- ع، علل الشرائع بالإسناد عن الأشعري عن محمد بن آدم عن أبيه رفعه قال قال رسول الله ص يا علي لا تشاور جباناً فإنه يضيق عليك المخرج ولا تشاور البخل فإنه يفسد بك عن غائبك ولا تشاور حريصاً فإنه يزين لك شرها [شرها]

(The book) 'Ilal Al Sharaie' – by the chain, from Al Ashari, from Muhammad Bin Adam, from his father raising it, said,

'Rasool-Allah<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! Neither consult a coward for he will restrict the way out upon you<sup>-asws</sup>, nor consult the miser for he will be deficient with you<sup>-asws</sup> from your<sup>-asws</sup> peak, nor consult a greedy for he will adorn their evil to you.

وَاعْلَمْ يَا عَلِيُّ أَنَّ الْجُبْنَ وَالْبُخْلَ وَالْحِرْصَ غَرِيزَةٌ وَاحِدَةٌ يَجْمَعُهَا سُوءُ الظَّنِّ.

And know, O Ali<sup>-asws</sup>! The coward, and the miser, and the greedy are of one instinct united by the evil thoughts”.<sup>351</sup>

12- ما، الأماالي للشيخ الطوسي فيما كتب أمير المؤمنين ع لمحمد بن أبي بكرٍ و انصح المرأة إذا استشارك.

(The book) 'Al Amaali' of the sheykh Al Tysi –

'Among what Amir Al-Momineen<sup>-asws</sup> wrote to Muhammad Bin Abu Bakr: 'And give good advice to the person when he consults you”.<sup>352</sup>

13- ما، الأماالي للشيخ الطوسي المفيد عن المراجعي عن محمد بن الفضل عن أبيه عن عبد العظيم الحسيني عن أبي جعفر الثاني عن آبائه عن أمير المؤمنين ع قال: بعثني رسول الله ص على اليمن

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Muhammad Bin Al Feyz, from his father, from Abdul Azeem Al Hasany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> sent me<sup>-asws</sup> to Al-Yemen'.

فَقَالَ وَهُوَ يُوصِيَنِي يَا عَلِيُّ مَا حَارَ مِنِ اسْتِخَارَ وَلَا نَدِمَ مِنِ اسْتِشَارَ

He<sup>-asws</sup> said: 'And he<sup>-saww</sup> advised me<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! He will not be perplexed, one who does Istikhara (seeks Choice of Allah<sup>-azwj</sup>), nor will he regret, the one who consults.

يَا عَلِيُّ عَلَيْكَ بِالْذُّجَةِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ مَا لَا تُطَوَّى بِالنَّهَارِ

<sup>350</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 10

<sup>351</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 11

<sup>352</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 12

O Ali-asws! Upon you-asws is with the ideology, for the ground folds at night but it does not fold at daytime.

يَا عَلِيُّ اغْدُ عَلَى اسْمِ اللَّهِ فَإِنَّ اللَّهَ تَعَالَى بَارَكَ لِأَمَّتِي فِي بُكُورِهَا.

O Ali-asws! Rise early upon the Name of Allah-azwj, for Allah-azwj the Exalted Blessed for my-saww community during their early mornings”.<sup>353</sup>

14- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ التَّمَّارِ عَنْ عَلِيٍّ بْنِ مَاهَانَ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ دَاهِرٍ عَنْ دَاوُدَ بْنِ الْمُخَبِرِ عَنْ عَبَّادِ بْنِ كَثِيرٍ عَنْ سُهَيْلِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَزِيدُوا الْعَاقِلَ وَ لَا تَعُصُوهُ فَتَنْدَمُوا.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Tammar, from Ali Bin Mahan, from Al Haris Bin Muhammad Bin Dahir, from Dawood Bin Al Mukhbir, from Abbad Bin Kaseer, from Suheyli Bin Abdullah, from his father, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah-saww said: ‘Seek guidance of the intellectual and do not disobey him, for you will regret’”.<sup>354</sup>

15- ل، الخصال الأَرْغَمَاءِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا عَطِبَ امْرُؤٌ اسْتَشَارَ.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen-asws said: ‘He will not slip, a person who consults’”.<sup>355</sup>

16- سن، المحاسن جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص مَا الْحَزْمُ

(The book) ‘Al Mahasin’ – Ja’far Bin Muhammad, from Ibn Al Qaddah,

‘From Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘It was said to Rasool-Allah-saww, ‘What is the resoluteness?’

قَالَ مُشَاوَرَةُ دَوِي الرِّأْيِ وَ اتِّبَاعُهُمْ.

He-saww said: ‘Consulting the ones with view and following them’”.<sup>356</sup>

17- سن، المحاسن عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَسْبَاطٍ عَنْ عَبْدِ الْمَلِكِ بْنِ سَلَمَةَ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا ع أَنْ قَالَ: لَا مَظَاهِرَةَ أَوْثَقَ مِنَ الْمُشَاوَرَةِ وَ لَا عَقْلٌ كَالْتَدْبِيرِ.

(The book) ‘Al Mahasin’ – A number of our companions, from Ibn Asbat, from Abdul Malik Bin Salama, from Al Sary Bin Khalid,

<sup>353</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 13

<sup>354</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 14

<sup>355</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 15

<sup>356</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 16

'From Abu Abdullah<sup>-asws</sup> having said: 'Among what Rasool-Allah<sup>-saww</sup> had bequeathed with to Ali<sup>-asws</sup> is, he<sup>-saww</sup> said: 'There is neither any demonstration more reliable than the consultation, nor any (use of) intellect like the pondering''<sup>357</sup>

18- سن، المحاسن أبي عن محمد بن سنان عن أبي الجارود عن أبي جعفر ع قال: في التوراة أربعة أسطر من لا يستشير يندم و الفقر الموت الأكبر و كما تدفن ثداً و من ملك استأثر.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: 'In the Torah there are four lines (sentences) – one who does consult will regret, and the poverty is the greatest death, and just as you sow you shall reap, and one who rules (king) will be held accountable''<sup>358</sup>

19- سن، المحاسن موسى بن القاسم عن جده معاوية بن وهب عن أبي عبد الله ع قال: استشير في أمرك الذين يحسنون رهم.

(The book) 'Al Mahasin' – Musa Bin Al Qasim, from his grandfather Muawiya Bin Wahab,

'From Abu Abdullah<sup>-asws</sup> having said: 'Consult in your affairs, the one fearing their Lord<sup>-azwj</sup>'<sup>359</sup>

20- سن، المحاسن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال قال: لن يهلك امرؤ عن مشورة.

(The book) 'Al Mahasin' – Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'A person will never be destroyed from consultation''<sup>360</sup>

21- سن، المحاسن أبي عمير عن الحسين بن المختار عن أبي عبد الله ع قال قال علي ع في كلام له شاور في حديثك الذين يخافون الله.

(The book) 'Al Mahasin' – My father, from the one who mentioned it, from Al-Husayn Bin Al Mukhtar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: 'Consult in your narrations, those who are fearing Allah<sup>-azwj</sup>'<sup>361</sup>

22- سن، المحاسن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع قال: أتى رجل أمير المؤمنين ع فقال له جئتك مستشيراً إن الحسن والحسين وعبد الله بن جعفر خطبوا إليّ

(The book) 'Al Mahasin' – Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came to Amir Al-Momineen<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'I have come to you<sup>-asws</sup> to consult. Al-Hassan<sup>-asws</sup>, and Al-Husayn<sup>-asws</sup>, and Abdullah son of Ja'far<sup>-as</sup> have proposed to me (for my daughter)'.

<sup>357</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 17

<sup>358</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 18

<sup>359</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 19

<sup>360</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 20

<sup>361</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 21

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُسْتَشَارُ مُؤْتَمَرٌ أَمَّا الْحَسَنُ فَإِنَّهُ مِطْلَاقٌ لِلنِّسَاءِ وَ لَكِنْ زَوْجُهَا الْحُسَيْنُ فَإِنَّهُ خَيْرٌ لِابْنَتِكَ.

Amir Al-Momineen<sup>-asws</sup> said: 'The consulted is trusted. As for Al-Hassan<sup>-asws</sup>, he<sup>-asws</sup> is a divorcer of the women, but get her married to Al-Husayn<sup>-asws</sup>, for he<sup>-asws</sup> is better for your daughter".<sup>362</sup>

23- سن، المحاسن أبي عن معمر بن خلاد قال: هلك مؤل لأبي الحسن الرضا ع يقال له سعد فقال أشير علي برجل له فضل و أمانة فقلت أنا أشير عليك

(The book) 'Al Mahasin' – My father, from Muammar Bin Khallad who said,

'A slave of Abu Al-Hassan Al-Reza<sup>-asws</sup> called Sa'ad died. He<sup>-asws</sup> said: 'Indicate to me a man having merit for him and trustworthiness'. I said, 'I should indicate to you<sup>-asws</sup>!'

فَقَالَ شِبْهَ الْمُعْضَبِ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَسْتَشِيرُ أَصْحَابَهُ ثُمَّ يَغْزِمُ عَلَى مَا يُرِيدُ اللَّهُ.

He<sup>-asws</sup> said resembling the anger: 'Rasool-Allah<sup>-saww</sup> used to consult his<sup>-saww</sup> companions, then he<sup>-saww</sup> would determine upon whatever Allah<sup>-azwj</sup> Wanted".<sup>363</sup>

24- سن، المحاسن أبي عن ابن أبي عمير عن الفضل قال: استشارني أبو عبد الله ع مرة في أمر فقلت أصلحك الله مثلي يشير على مثلك

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Al Fuzeyl who said,

'Abu Abdullah<sup>-asws</sup> consulted me<sup>-asws</sup> once regarding a matter. I said, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! The likes of me consulting to the likes of you<sup>-asws</sup>!'

قَالَ نَعَمْ إِذَا اسْتَشِيرَ بِكَ.

He<sup>-asws</sup> said: 'Yes, when I<sup>-asws</sup> seek to be consulted by you".<sup>364</sup>

25- سن، المحاسن عدة من أصحابنا عن ابن أسباط عن الحسن بن الجهم قال: كنا عند أبي الحسن الرضا ع فذكرنا أباه قال كان عقله لا يوازن به الغفول و ربما شاور الأسود من سودانه فقيل له تشاور مثل هذا فقال إن شاء الله تبارك و تعالى ربما فتح على لسانه

(The book) 'Al Mahasin' – A number of our companions, from Ibn Asbaat, from Al-Hassan Bin Al Jahm who said,

'We were in the presence of Abu Al-Hassan Al-Reza<sup>-asws</sup>. We mentioned his<sup>-asws</sup> father<sup>-asws</sup>. He<sup>-asws</sup> said: 'His<sup>-asws</sup> intellect could not be weighed (compared) with the (other) intellects, and sometimes he<sup>-asws</sup> consulted the black (slave) from his<sup>-asws</sup> Sudanese ones. It was said to him<sup>-asws</sup>, 'You<sup>-asws</sup> are consulting the likes of this one!' He<sup>-asws</sup> said: 'If Allah<sup>-azwj</sup> Blessed and Exalted so Desires, perhaps He<sup>-azwj</sup> would Open (a door) upon his tongue'.

قَالَ فَكَانُوا يُرْمَى أَشَارُوا عَلَيْهِ بِالشَّيْءِ فَيَعْمَلُ بِهِ مِنَ الصَّيْغَةِ وَ الْبُسْتَانِ.

<sup>362</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 22

<sup>363</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 23

<sup>364</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 24

He<sup>-asws</sup> said: 'Sometimes they would consult to him with the thing and he<sup>-asws</sup> would work with it, from (regarding) the estate and the orchard'.<sup>365</sup>

26- سن، المحاسن الجأمراني عن علي بن الحسن بن علي بن أبي حمزة عن صندل عن ابن مسكأن عن سليمان بن خالد قال سمعت أبا عبد الله ع يقول استشير العاقل من الرجال الورع فإنه لا يأمر إلا بخير وإياك والخلاف فإن خلاف الورع العاقل مفسدة في الدين والدنيا.

(The book) 'Al Mahasin' – Al Jamourany, from Ali Bin Al-Hassan Bin Ali Bin Abu Hamza, from Sandal, from Ibn Muskan, from Suleyman Bin Khalid who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Consult the intellectual from the men, the devout one, for he will not instruct except with good, and beware of opposing the devout intellectual, a mischief-maker in the religion and the world'.<sup>366</sup>

27- سن، المحاسن الجأمراني عن الحسن بن علي بن ابن عميرة عن منصور بن حازم عن أبي عبد الله ع قال قال رسول الله ص مشاوره العاقل الناصح رشد وممن وتوفيق من الله فإذا أشار عليك الناصح العاقل إياك والخلاف فإن في ذلك العطب.

(The book) 'Al Mahasin' – Al Jamourany, from Al-Hassan Bin Ali, from Ibn Ameyra, from Mansour Bin Hazim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Consulting the intellectual, the adviser, is rightful guidance and conferment and inclination from Allah<sup>-azwj</sup>. When the advising intellectual indicates to you, beware of opposing, for there is the faulting in that'.<sup>367</sup>

28- سن، المحاسن الجأمراني عن الحسن بن علي بن أبي حمزة عن الحسين بن علي عن معلى بن حنيس قال قال أبو عبد الله ع ما يمنع أحدكم إذا ورد عليه ما لا قبل له به أن يستشير رجلاً عاقلاً له دين ورع

(The book) 'Al Mahasin' – Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Al-Husayn Bin Ali, from Moalla Bin Khuneys who said,

'Abu Abdullah<sup>-asws</sup> said: 'What prevents one of you, when it is referred to him what there is no acceptance for him with it, to consult an intellectual man having religion and devoutness for him?'

ثم قال أبو عبد الله ع أما إنه إذا فعل ذلك لم يخذله الله بل يرفعه الله ورماء بخير الأمور وأقرها إلى الله.

Then Abu Abdullah<sup>-asws</sup> said: 'As for when he does that, Allah<sup>-azwj</sup> will not Abandon him, but Allah<sup>-azwj</sup> will Raise him and Cast good affairs at him and their closest to Allah<sup>-azwj</sup>'.<sup>368</sup>

29- سن، المحاسن بعض أصحابنا عن حسين بن حازم عن حسين بن عمر بن يزيد عن أبي عبد الله ع قال: من استشار أخاه فلم ينصحه مخض الرأي سلبه الله عز وجل رأيه.

(The book) 'Al Mahasin' – one of our companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed,

<sup>365</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 25

<sup>366</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 26

<sup>367</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 27

<sup>368</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 28



‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who consults his brother but does not advise him with sincere view, Allah<sup>-azwj</sup> Mighty and Majestic will Strip him of his view’’.<sup>369</sup>

30- سن، المحاسن أحمد بن نوح عن شعيب التيسابوري عن الدهقان عن أحمد بن عائذ عن الحلبي عن أبي عبد الله ع قال: إِنَّ الْمَشُورَةَ لَا تُكُونُ إِلَّا بِخُذُودِهَا فَمَنْ عَرَفَهَا بِخُذُودِهَا وَإِلَّا كَانَتْ مَضَرَّتْهَا عَلَى الْمُسْتَشِيرِ أَكْثَرَ مِنْ مَنْفَعَتِهَا لَهُ

(The book) ‘Al Mahasin’ – Ahmad Bin Nuh, from Shueyb Al Neysaboury, from Al Dihqan, from Ahmad Bin A’aiz, from Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The consultation cannot take place except with its limits. The one who recognises it with its limits (fine), or else he would be more harmful upon the one seeking consultation than be of benefit to him.

فَأُولَئِكَ أَنْ يَكُونَ الَّذِي يُشَاوِرُهُ عَاقِلًا وَ الثَّانِيَةُ أَنْ يَكُونَ حُرًّا مُتَدَيِّمًا وَ الثَّالِثَةُ أَنْ يَكُونَ صَدِيقًا مُوَاحِيًا وَ الرَّابِعَةُ أَنْ تُطْلَعَهُ عَلَى سِرِّكَ فَيَكُونَ عِلْمُهُ بِهِ كَعِلْمِكَ بِنَفْسِكَ ثُمَّ يُسِرَّ ذَلِكَ وَ يَكْتُمُهُ

The first of it is that the one being consulted should be intellectual, and the second is that he should be free, religious, and the third is the he should be a brotherly friend, and the fourth is that you should notify him upon your secret so his knowledge with it would be like your knowledge with it yourself. Then he should keep it a secret and conceal it.

فَإِنَّهُ إِذَا كَانَ عَاقِلًا انْتَفَعْتَ بِمَشُورَتِهِ وَ إِذَا كَانَ حُرًّا مُتَدَيِّمًا جَهَدَ نَفْسَهُ فِي النَّصِيحَةِ لَكَ وَ إِذَا كَانَ صَدِيقًا مُوَاحِيًا كَتَمَ سِرَّكَ إِذَا أُطْلِعْتَهُ عَلَيْهِ وَ إِذَا أُطْلِعْتَهُ عَلَى سِرِّكَ فَكَانَ عِلْمُهُ بِهِ كَعِلْمِكَ تَمَّتِ الْمَشُورَةُ وَ كَمَلَتِ النَّصِيحَةُ.

So if he were to be an intellectual you will benefit with his consultation, and he were to be free, religious, he would exert himself in the advising to you, and when he were to be a brotherly friend, he would conceal your secret when you notify him upon it, and when he is notified upon your secret, his knowledge with it would be like your knowledge, the consultation would be perfected and the advice would be perfected’’.<sup>370</sup>

31- سن، المحاسن ابن أبي نجران عن محمد بن الصلت عن أبي العديس عن صالح قال قال أبو جعفر ع اتَّبِعْ مَنْ يُنْكِيكَ وَ هُوَ لَكَ نَاصِحٌ وَ لَا تَتَّبِعْ مَنْ يُضْحِكُكَ وَ هُوَ لَكَ غَاشٌّ وَ سَرِّدُونَ عَلَى اللَّهِ جَمِيعًا فَتَعْلَمُونَ.

(The book) ‘Al Mahasin’ – Ibn Abu Najran, from Muhammad Bin Al Salt, from Abu Al Abdous, from Salih who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Follow the one who makes you cry while he is an adviser to you, and do not follow the one who makes you laugh while he is a cheater to you, and all of you will soon be returning to Allah<sup>-azwj</sup>, so you will come to know’’.<sup>371</sup>

32- سن، المحاسن محمد بن عيسى عن بعض أصحابه رفعه قال قال أبو عبد الله ع لَا يَسْتَعْنِي الْمُؤْمِنُ عَنْ خَصْلَةٍ وَ بِهِ الْحَاجَةُ إِلَى ثَلَاثِ خَصَالٍ تَوْفِيقٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ وَاِعْظِ مِنْ نَفْسِهِ وَ قَبُولِ مَنْ يَنْصَحُهُ.

<sup>369</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 29

<sup>370</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 30

<sup>371</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 31

(The book) 'Al Mahasin' – Muhammad Bin Isa, from one of his companions raising it, said,

'Abu Abdullah<sup>-asws</sup> said: 'The Momin is not needless to three characteristics – inclination from Allah<sup>-azwj</sup> Mighty and Majestic, and preaching from himself, and accepting from the one who advises him".<sup>372</sup>

33- مص، مصباح الشريعة قَالَ الصَّادِقُ ع شَاوِرٌ فِي أُمُورِكَ مِمَّا يَفْتَضِي الدِّينَ مَنْ فِيهِ خَمْسُ خِصَالٍ عَقْلٌ وَ حِلْمٌ وَ تَجَرِبَةٌ وَ نُصْحٌ وَ تَقْوَى فَإِنْ لَمْ يَجِدْ فَاسْتَعْمِلِ الْخُمْسَةَ وَ اعْزِمْ وَ تَوَكَّلْ عَلَى اللَّهِ فَإِنَّ ذَلِكَ يُؤَدِّيكَ إِلَى الصَّوَابِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'Consult in your affairs from what are the requirements of religion, someone having five characteristics in him – intellect, and leniency, and experience, and good advice, and piety. If you cannot find (someone), then utilise the five (characteristics) and determine, and rely upon Allah<sup>-azwj</sup>, for that will lead you to the correctness.

وَ مَا كَانَ لَكَ مِنْ أُمُورِ الدُّنْيَا الَّتِي هِيَ غَيْرُ عَائِدَةٍ إِلَى الدِّينِ فَاقْضِهَا وَ لَا تَتَفَكَّرْ فِيهَا فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ أَصَبْتَ بَرَكَاتِ الْعَيْشِ وَ حَلَاوَةِ الطَّاعَةِ

And whatever from affairs of the world which were for you which are without advantage to the religion, decide and do not (keep on) thinking regarding it, for when you do that, you will achieve Blessings of life and sweetness of the obedience (to Allah<sup>-azwj</sup>).

وَ فِي الْمَشُورَةِ تَعَبٌ أَكْثَسَابُ الْعِلْمِ وَ الْعَاقِلُ مَنْ يَسْتَفِيدُ مِنْهَا عِلْماً جَدِيداً وَ يَسْتَدِلُّ بِهِ عَلَى الْمَحْضُولِ مِنَ الْمُرَادِ وَ مَثَلُ الْمَشُورَةِ مَعَ أَهْلِهَا مَثَلُ التَّفَكُّرِ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ فَنَائِهِمَا وَ هُمَا عَيْنَانِ عَنِ الْعَبْدِ لِأَنَّهُ كَلَّمَا قَوِيَ تَفَكُّرُهُ فِيهِمَا غَاصَ فِي بَحْرِ نُورِ الْمَعْرِفَةِ وَ إِزْدَادَ بِهِمَا اعْتِبَاراً وَ يَقِيناً

And in the consultation there is fatigue in attaining the knowledge, and the intellectual is one who benefits from new knowledge, and he evidence's with it upon the intended result, and an example of the consultation with its people is an example of the contemplation regarding creation of the skies and the earth and its annihilation, and these two matters are hidden from the servant because every time a strong one contemplates regarding these, he is immersed in an ocean of understanding and is increased in lessons and certain by these.

وَ لَا تُشَاوِرْ مَنْ لَا يُصَدِّقُكَ عَقْلُكَ وَ إِنْ كَانَ مَشْهُوراً بِالْعَقْلِ وَ الْوَرَعِ وَ إِذَا شَاوَرْتَ مَنْ يُصَدِّقُكَ قَلْبُكَ فَلَا تُخَالِفْهُ فِيمَا يُشِيرُ بِهِ عَلَيْكَ وَ إِنْ كَانَ بِخِلَافِ مُرَادِكَ فَإِنَّ النَّفْسَ تَجْمَحُ عَنْ قَبُولِ الْحَقِّ وَ خِلَافُهَا عِنْدَ الْحَاظِرِينَ.

And do not consult the one your own intellect does not ratify and even though he may be famous with having the intellect and the devoutness; and when you consult the one your heart ratifies, do not oppose him in what he is consulting to you with, and even though it may be opposing your purpose, for the self tends to be reluctant in accepting the truth and opposes it during options".<sup>373</sup>

<sup>372</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 32

<sup>373</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 33

34- شي، تفسير العياشي أحمد بن محمد عن علي بن مهزيار قال: كتب إلي أبو جعفر ع أن سأل فلاناً يشير عليّ و يتخير لنفسه فهو يعلم ما يجوز في بلده و كيف يعامل السلاطين فإن المشورة مباركة قال الله لنبيه في محكم كتابه فاعف عنهم و استغفر لهم و شاورهم في الأمر فإذا عزمت فتوكل على الله إن الله يحب المتوكلين

Tafseer Al Ayyashi – Ahmad Bin Muhammad, from Ali Bin Mahziyar who said,

‘Abu Ja’far<sup>-asws</sup> wrote to me: ‘Ask so and so to give his consultation to me<sup>-asws</sup> and choose for himself, for he knows what is allowed in his city, and how the ruling authorities are working, for the consultation is a Blessing. Allah<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> in the Decisive of His<sup>-azwj</sup> Book: **Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159].**

فإن كان ما يقول مما يجوز كنت أصوب رأيته وإن كان غير ذلك رجوت أن أضعه على الطريق الواضح إن شاء الله-

If what he is saying were to be from what is allowed, I<sup>-asws</sup> shall correct his view, and if were to be other than that, I<sup>-asws</sup> shall hope to place him upon the clear path, if Allah<sup>-azwj</sup> so Desires’.

و شاورهم في الأمر قال يعني الاستخارة.

**And take counsel with them in the affair; [3:159],** he<sup>-asws</sup> said: ‘It means the Istikhara (seeking the Choice of Allah<sup>-azwj</sup>)’.<sup>374</sup>

35- شي، تفسير العياشي عن عمرو بن جميع عن أمير المؤمنين ع قال: من لم يستشير يندم.

Tafseer Al Ayyashi – From Amro Bin Jumie,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘One who does not consult will regret’.<sup>375</sup>

36- وجدت بخط الشيخ محمد بن علي الجبائي ره قال روى المفيد في كتاب الروضة في حديث عبد الله بن النجاشي أن الصادق ع قال أخبرني أبي عن آبائه عن علي ع عن رسول الله ص أنه قال: من استشاره أخوه المؤمن فلم يحضه النصيحة سلبه الله لبه.

I found in the handwriting of the sheykh Muhammad Bin Alli Al Jubaie who said, ‘It is reported by Al Mufeed in the book ‘Al Rowza’ in a Hadeeth by Abdullah Bin Al Najashy,

‘Al-Sadiq<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: ‘One whom his Momin brother consults but he does not advise him sincerely, Allah<sup>-azwj</sup> will Strip him his understanding’.<sup>376</sup>

37- الدرّة الباهرة، قال الصادق ع لا تكونن أول مشير وإياك والرأي الفطير و تحب الرجال الكلام و لا تشير على مستشير برأيه و لا على و غد و لا على متلون و لا على لجوج و خف الله في موافقة هوى المستشير فإن التماس موافقته لؤم و سوء الاستماع منه خيانة.

<sup>374</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 34

<sup>375</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 35

<sup>376</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 36

(The book) 'Al Durr Al Bahira' –

'Al-Sadiq<sup>-asws</sup> said: 'Do not be the first counsellor, and beware of the shallow view, and shun the improvised talk, and do not consult to the one tyrannical with his view, nor to a scoundrel, nor to one of changeable views, nor to an insistent, and fear Allah<sup>-azwj</sup> in conformity with the whims of the counsel, for seeking his conformity is blame, and the evil listening from him is betrayal''.<sup>377</sup>

وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَ مَنْ اسْتَشَارَ لَمْ يَغْدَمْ عِنْدَ الصَّوَابِ مَادِحاً وَ عِنْدَ الْخَطَا غَازِراً.

And Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said: 'One who is consulted should not be lack of praised at the correctness, and apologise at the mistake''.<sup>378</sup>

38- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَا طَهِيرَ كَالْمُشَاوَرَةِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'There is no backing like the consultation''.<sup>379</sup>

وَقَالَ عَ لَا مَظَاهِرَةَ أُوثِقُ مِنْ مُشَاوَرَةٍ.

And he<sup>-asws</sup> said: 'There is no support more reliable than the consultation''.<sup>380</sup>

وَقَالَ عَ مَنْ اسْتَبَدَّ بِرَأْيِهِ هَلَكَ وَ مَنْ شَاوَرَ الرِّجَالَ شَارَكَهَا فِي عُمُومِهَا.

And he<sup>-asws</sup> said: 'One who tyrannises with his opinion is destroyed, and the one who consults the men is their participant in their intellects''.<sup>381</sup>

وَقَالَ عَ مَنْ اسْتَقْبَلَ وَجْهَ الْأَرَاءِ عَرَفَ مَوَاقِعَ الْخَطَا.

And he<sup>-asws</sup> said: 'One who accepts (various) aspects of opinions recognises places of mistakes''.<sup>382</sup>

وَقَالَ عَ اللَّجَاجَةُ تَسْلُ الرِّأْيَ.

And he<sup>-asws</sup> said: 'The stubbornness smears the opinion''.<sup>383</sup>

وَقَالَ عَ الْإِسْتِشَارَةُ عَيْنُ الْهِدَايَةِ وَ قَدْ خَاطَرَ مَنْ اسْتَعْنَى بِرَأْيِهِ.

<sup>377</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 37 a

<sup>378</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 37 b

<sup>379</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 a

<sup>380</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 b

<sup>381</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 c

<sup>382</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 d

<sup>383</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 e

And he<sup>-asws</sup> said: ‘The consultation is the eye of guidance, and he is exposed to danger, the one needless (of others) with his own opinion’<sup>.384</sup>

وَقَالَ ع الخِلافُ يَهْدِمُ الرَّأْيَ.

And he<sup>-asws</sup> said: ‘The opposing demolishes the opinion’<sup>.385</sup>

وَقَالَ ع إِذَا اِزْدَحَمَ الْجَوَابُ خَفِيَ الصَّوَابُ.

And he<sup>-asws</sup> said: ‘When the answers overcrowd (too many), the correctness is hidden’<sup>.386</sup>

وَقَالَ ع مَنْ أَوْمَأَ إِلَى مُتَفَاوِتٍ حَدَلَتْهُ الْحِيلُ.

And he<sup>-asws</sup> said: ‘One who gestures to differences, the means will abandon him’<sup>.387</sup>

39- كُنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا رَأْيَ لِمَنْ انْفَرَدَ بِرَأْيِهِ.

(The book) ‘Kanz’ of Al Karajaky –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘There is no opinion for the one being individual with his own view’<sup>.388</sup>

وَقَالَ ع مَا عَطَبَ مَنْ اسْتَشَارَ.

And he<sup>-asws</sup> said: ‘He will not fail, the one who consults’<sup>.389</sup>

وَقَالَ ع مَنْ شَاوَرَ ذَوِي الْأَلْبَابِ دُلَّ عَلَى الرَّشَادِ وَ نَالَ النَّصِيحَ مِنْ قَبْلِهِ.

And he<sup>-asws</sup> said: ‘One who consults the one with understanding will be pointed to the rightful guidance and attain the advice from the ones before him’<sup>.390</sup>

وَقَالَ ع رَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ حِيلَةِ الشَّبَابِ.

And he<sup>-asws</sup> said: ‘A view of the old man is more beloved to me<sup>-asws</sup> than tricks of the youth’<sup>.391</sup>

وَقَالَ ع رُبُّ وَائِقٍ خَجَلٍ.

<sup>384</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 f

<sup>385</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 g

<sup>386</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 h

<sup>387</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 38 i

<sup>388</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 a

<sup>389</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 b

<sup>390</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 c

<sup>391</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 d

And he<sup>-asws</sup> said: ‘Sometimes a reliable one is bashful’.<sup>392</sup>

وَقَالَ ع اللَّجَاجَةُ تَسْلُبُ الرَّأْيَ.

And he<sup>-asws</sup> said: ‘The stubbornness strips (confiscates) the opinion’.<sup>393</sup>

40- عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: تَصَدِّقُوا عَلَى أَخِيكُمْ بِعِلْمٍ يُرْشِدُهُ وَرَأْيٍ يُسَدِّدُهُ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet<sup>-saww</sup> having said: ‘Give charity upon your brother with knowledge of guiding him, and an opinion for correcting him’.<sup>394</sup>

41- أَعْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص الْحُزْمُ أَنْ تَسْتَشِيرَ ذَا الرَّأْيِ وَتُطِيعَ أَمْرَهُ.

(The book) ‘A’lam Al Deen’ –

‘The Prophet<sup>-saww</sup> said: ‘The resoluteness is that you consult the one with a view and follow his instructions’.<sup>395</sup>

وَقَالَ ص إِذَا أَشَارَ عَلَيْكَ الْعَاقِلُ النَّاصِحُ فَأَقْبَلْ وَإِيَّاكَ وَالْخِلَافَ عَلَيْهِمْ فَإِنَّ فِيهِ الْهَلَاكَ.

And he<sup>-saww</sup> said: ‘When the intellectual consults the good advice to you, then accept (it), and beware of the opposing upon them for there would be destruction in it’.<sup>396</sup>

وَقَالَ الصَّادِقُ ع الْمُسْتَبِدُّ بِرَأْيِهِ مَوْقُوفٌ عَلَى مَدَاحِضِ الرَّئِلِ.

And Al-Sadiq<sup>-asws</sup> said: ‘The one tyrannical with his opinion is standing upon refutation of the slips (mistakes)’.<sup>397</sup>

وَقَالَ ع لَا تُشِيرْ عَلَى الْمُسْتَبِدِّ بِرَأْيِهِ.

And he<sup>-asws</sup> said: ‘Do not consult to the one tyrannical with his view’.<sup>398</sup>

<sup>392</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 e

<sup>393</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 39 f

<sup>394</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 40

<sup>395</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 41 a

<sup>396</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 41 b

<sup>397</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 41 c

<sup>398</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 48 H 41 d

## CHAPTER 49 – THE NEEDLESS SOUL (PERSON), AND THE NEEDLESSNESS FROM THE PEOPLE AND THE DESPAIRING FROM THEM

1- لي، الأمالي للصدوق ل، الخصال مع، معاني الأخبار عن الصادق ع نأقلاً عن حكيم غنى النفس أغنى من البحر.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Al Khisaal', (and) 'Ma'any Al Akhbar' –

'From Al-Sadiq<sup>asws</sup> said: 'Transmitting from a wise one enriches the soul (to be) richer (more needless) than the ocean''.<sup>399</sup>

2- لي، الأمالي للصدوق مع، معاني الأخبار جاء جبرئيل إلى النبي ص فقال يا محمد عيش ما شئت فإنك ميت و أحبب ما شئت فإنك مفارق و اعمل ما شئت فإنك مجزي به و اعلم أن شرف الرجل قيامه بالليل و عزه استغناؤه عن الناس.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' –

'Jibraeel<sup>as</sup> came to the Prophet<sup>saww</sup>. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Live for as long as you<sup>saww</sup> desire to, for you<sup>saww</sup> will be dead, and love the one you<sup>saww</sup> so desire to, for you<sup>saww</sup> will be separated from him, and work whatever you<sup>saww</sup> so desire to, for you<sup>saww</sup> will be Rewarded for it, and know that the nobility of a man is his standing at night (in Salat), and his honour is in his being needless from the people''.<sup>400</sup>

3- مع، معاني الأخبار أبي عن سعد بن ابن هاشم عن ابن مغيرة عن أحمد بن عمر عن يحيى بن عمران عن أبي عبد الله ع قال كان أمير المؤمنين ع يقول ليجمع في قلبك الإتيان إلى الناس و الاستغناء عنهم يكون افتقارك إليهم في لين كلامك و حسن بشرتك و يكون استغناؤك عنهم في نزاهة عرضك و بقاء عزك.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Hashim, from Ibn Ma'bad, from Ahmad Bin Umar, from Yahya Bin Imran,

'From Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> had said: 'Let there be gathered in your heart the poverty (neediness) to the people and the needlessness from them. Your neediness to them should be in softness in your speech, and goodness of your smile, and your needlessness from them should be in integrity of your honour and lasting of your dignity''.<sup>401</sup>

4- فس، تفسير القمي محمد بن إدريس عن محمد بن أحمد عن محمد بن سيار عن الفضل عن أبي عبد الله ع قال: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللَّهِ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسَرَاتٍ

<sup>399</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 1

<sup>400</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 2

<sup>401</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 3

Tafseer Al Qummi – Muhammad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Sayyar, from Al Mufazzal,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When this Verse: ***Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]***, was Revealed, Rasool-Allah<sup>-saww</sup> said: ‘The one who is not consoled by the Consolation of Allah<sup>-azwj</sup>, his soul will be cut into pieces in regrets upon the world.

وَمَنْ رَمَى بَصَرَهُ إِلَى مَا فِي يَدَيِّ غَيْرِهِ كَثُرَ هُمُهُ وَ لَمْ يُشْفَ غَيْظُهُ وَ مَنْ لَمْ يَعْلَمْ أَنَّ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ

And one who shoots his glance at what is in the hands of the others, his worries would be a lot, and his rage will not be healed; and the one who does not know that there is a Favour of Allah<sup>-azwj</sup> upon him only in food or clothing, so his deed are deficient and his Punishment has approached.

وَ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ عَلَى اللَّهِ سَاخِطًا وَ مَنْ شَكَأ مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ

And one who becomes grieving upon the world will become annoyed upon Allah<sup>-azwj</sup>; and the one complaining of a calamity having befallen with him, so he is rather complaining of his Lord<sup>-azwj</sup>.

وَ مَنْ دَخَلَ النَّارَ مِنْ هَذِهِ الْأُمَّةِ مِمَّنْ قَرَأَ الْقُرْآنَ فَهُوَ يَمُنُّ يَتَّخِذُ آيَاتِ اللَّهِ هُزُوءًا وَ مَنْ أَتَى ذَا مَيْسَرَةٍ فَتَخَشَّعَ لَهُ طَلَبَ مَا فِي يَدَيْهِ ذَهَبَ ثُلُثَا دِينِهِ

And the one from this community who enters the Fire, from the ones having read the Quran, so he is from the ones who had taken the Verses (Signs) of Allah<sup>-azwj</sup> mockery, and the one comes to an affluent one, humbling to him, seeking what is in his hands, two-thirds of his religion is gone.

ثُمَّ قَالَ وَ لَا تَعْجَلْ وَ لَيْسَ يَكُونُ الرَّجُلُ يَنَالُ مِنَ الرَّجُلِ الرِّفْقَ فَيَجْلُهُ وَ يُؤَفِّرُهُ فَقَدْ يَجِبُ ذَلِكَ لَهُ عَلَيْهِ وَ لَكِنْ تَرَاهُ أَنَّهُ يُرِيدُ بِتَخَشُّعِهِ مَا عِنْدَ اللَّهِ أَوْ يُرِيدُ أَنْ يَخْتَلِعَهُ عَمَّا فِي يَدَيْهِ.

Then he<sup>-asws</sup> said: ‘And do not be hasty, and a man cannot happen to achieve the friendliness from the man so he attracts him and dignifies him, so that is obligated for him upon him, but you will see him that by his humbleness he wants what is in the Presence of Allah<sup>-azwj</sup>, or wants to cheat him from what is in his hands’.<sup>402</sup>

5- لي، الأماالي للصدوق أبي عن علي عن أبيه عن صفوان عن الكِنَانِيِّ ع قَالَ قَالَ النَّبِيُّ ص خَيْرُ الْعَيْشِ غِنَى النَّفْسِ الْخَيْرِ.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Safwan, from Al Kinany,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘The best of riches is richness of the soul’ – the Hadeeth’.<sup>403</sup>

<sup>402</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 4

<sup>403</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 5



6- لي، الأماالي للصدوق ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن ابن سنان قال سمعت الصادق ع يقول ثلاثة هن فخر المؤمن و زينته في الدنيا و الآخرة الصلاة في آخر الليل و تأسؤه بما في أيدي الناس و ولأية الإمام من آل محمد ص.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan who said,

'I heard Al-Sadiq<sup>asws</sup> saying: 'Three, these are a pride of the Momin and his adornment in the world and the Hereafter – the Salat at the end of the night, and his despair from what is in the hands of people, and Wilayah of the Imam<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>404</sup>

7- ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصفار عن القاشاني عن المنقري عن حفص قال قال أبو عبد الله ع إذا أراد أخذكم أن لا يسأل الله شيئاً إلا أعطاه فليئأس من الناس كلهم و لا يكون له رجاء إلا من عند الله عز و جل فإذا علم الله عز و جل ذلك من قلبه لم يسأل الله شيئاً إلا أعطاه

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al Minqary, from Hafs who said,

'Abu Abdullah<sup>asws</sup> said: 'Whenever one of you wants that he would not ask Allah<sup>azwj</sup> for anything except He<sup>azwj</sup> would Give it to him, then let him despair from the people, all of them, and there should not be any hope for him except from Allah<sup>azwj</sup> Mighty and Majestic. When Allah<sup>azwj</sup> Mighty and Majestic Knows that from his heart, he will not ask Allah<sup>azwj</sup> for anything except He<sup>azwj</sup> will Give it.

ألا فحاسبوا أنفسكم قبل أن تحاسبوا فإن في القيامة خمسين موقفاً كل موقف مثل ألف سنة مما تعدون

Indeed! Reckon yourselves before you are Reckoned with, for there are fifty pausing's during the Qiyamah, each pausing being like a thousand years from what you are counting'.

ثم تلا هذه الآية في يوم كان مقداره خمسين ألف سنة.

Then he<sup>asws</sup> recited this Verse: ***in a day, its measurement would be of fifty thousand years*** [70:4].<sup>405</sup>

8- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن سهل عن موسى بن عمر عن معمر بن خلاد عن الرضا عن أبيه عن أمير المؤمنين ع قال: جاء أبو أيوب خالد بن زيد إلى رسول الله ص فقال يا رسول الله أوصني و أقلل لعلي أن أخفط

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Sahl, from Musa Bin Umar, from Muammar Bin Khallad,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Amir Al-Momineen<sup>asws</sup> having said: 'Ahu Ayoub Khalid Bin Zayd came to Rasool-Allah<sup>saww</sup>. He said, 'O Rasool-Allah<sup>saww</sup>! Advise me and be brief, perhaps I can memorise it'.

<sup>404</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 6

<sup>405</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 7

قَالَ أَوْصِيكَ بِخَمْسٍ بِأَيْدِي النَّاسِ فَإِنَّهُ الْعِنَى وَ إِيَّاكَ وَ الطَّمَعُ فَإِنَّهُ الْفَقْرُ الْحَاضِرُ وَ صَلِّ صَلَاةَ مُودَعٍ وَ إِيَّاكَ وَ مَا تَعْتَذِرُ مِنْهُ وَ أَحِبَّ لِأَخِيكَ مَا تُحِبُّ لِنَفْسِكَ.

He<sup>-saww</sup> said: 'I<sup>-saww</sup> advise you with five (matters) – with despairing from what is in the hands of people, for it is the richness, and beware of the greed, for it is the present poverty, and pray the farewell Salat (as if it is your last), and beware of what you have to apologise from, and love for your brother what you love for yourself'.<sup>406</sup>

9- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ امْتُنْ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرُهُ وَ احْتَجْ إِلَى مَنْ شِئْتَ تَكُنْ أَسِيرُهُ وَ اسْتَغْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرُهُ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen<sup>-asws</sup>: 'Bestow upon the one you so desire to, you will become his governor, and be needy to the one you so desire to, you will become his captive, and be needless from the one you so desire to, you will become his match''.<sup>407</sup>

10- ل، الخصال ثو، ثواب الأعمال مَا جِلَوِيَّهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلٍ عَنْ إِبْرَاهِيمَ بْنِ دَاوُدَ الْبَغُفَوِيِّ عَنْ أَخِيهِ سُلَيْمَانَ رَفَعَهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص عَلَّمَنِي شَيْئاً إِذَا أَنَا فَعَلْتُهُ أَحَبَّنِي اللَّهُ مِنَ السَّمَاءِ وَ أَحَبَّنِي النَّاسُ مِنَ الْأَرْضِ

(The books) 'Al Khisaal', (and) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Asjari, from Sahl, from Ibrahim Bin Dawood Al Yaqoubi, from his brother Sulayman raising it, said,

'A man said to the Prophet<sup>-saww</sup>, 'Teach me something, when I were to do it, Allah<sup>-azwj</sup> will Love me from the sky and the people will love me from the earth!'

قَالَ فَقَالَ ارْعَبْ فِيمَا عِنْدَ اللَّهِ يُحِبَّكَ اللَّهُ وَ ارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ.

He (the narrator) said, 'He<sup>-saww</sup> said: 'Be desirous regarding what is in the Presence of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Love you, and be ascetic regarding what is in the possession of the people, the people will love you''.<sup>408</sup>

11- ضا، فقه الرضا عليه السلام نَرْوِي أَنَّ رَجُلًا أَتَى النَّبِيَّ ص لِيَسْأَلَهُ فَمَسَمِعَهُ وَ هُوَ يَقُولُ مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – 'We are reporting that a man came to the Prophet<sup>-saww</sup> to ask him<sup>-saww</sup>, so he<sup>-saww</sup> was heard saying: 'One who asks us<sup>-asws</sup>, we give him, and the one who is needless, Allah<sup>-azwj</sup> will Enrich him'.

فَانْصَرَفَ وَ لَمْ يَسْأَلْهُ ثُمَّ عَادَ إِلَيْهِ فَسَمِعَ مِثْلَ مَقَالَتِهِ فَلَمْ يَسْأَلْهُ حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا

He left and did not ask him<sup>-saww</sup>. Then he returned to him<sup>-as</sup>. He<sup>-saww</sup> made him listen similar to his<sup>-saww</sup> (previous) words, so he did not ask him<sup>-saww</sup>, to the extent that happened thrice.

<sup>406</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 8

<sup>407</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 9

<sup>408</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 10

فَلَمَّا كَانَ فِي الْيَوْمِ الثَّالِثِ مَضَى وَ اسْتَعَارَ فَأَسَاءَ وَ صَعِدَ الْجَبَلَ فَاحْتَطَبَ وَ حَمَلَهُ إِلَى السُّوقِ فَبَاعَهُ بِنِصْفِ صَاعٍ مِنْ شَعِيرٍ فَأَكَلَهُ هُوَ وَ عِيَالُهُ

When it was during the third day, he went and hired an axe and ascended the mountain. He cut firewood and carried it to the market. He sold it for half a 'Sa'a' (measurement) of barley. He and his dependants ate it.

ثُمَّ أَدَامَ عَلَى ذَلِكَ حَتَّى جَمَعَ مَا اشْتَرَى بِهِ فَأَسَاءَ ثُمَّ اشْتَرَى بِكَرْبَيْنِ وَ غُلَاماً وَ أَيْسَرَ فَصَارَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ فَقَالَ أَلَيْسَ قَدْ فُلْنَا مَنْ سَأَلَ أَغْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ.

Then he was constant upon that until he had gathered (enough) what he could buy an axe with it. Then he bought two cows and a slave and became affluent. He came to the Prophet<sup>-saww</sup> and informed him<sup>-saww</sup>. He<sup>-saww</sup> said: 'Hadn't we<sup>-asws</sup> said that the one who asks we<sup>-asws</sup> shall give him and the one who is needless, Allah<sup>-azwj</sup> will Enrich him?'<sup>409</sup>

وَ أَزْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ عَزُّ الْمُؤْمِنِ فِي دِينِهِ وَ مُرُوَّتُهُ فِي نَفْسِهِ وَ شَرَفُهُ فِي دُنْيَاهُ وَ عَظَمَتُهُ فِي أَعْيُنِ النَّاسِ وَ جَلَالَتُهُ فِي غَشِيرَتِهِ وَ مَهَابَتُهُ عِنْدَ عِيَالِهِ وَ هُوَ أَغْنَى النَّاسِ عِنْدَ نَفْسِهِ وَ عِنْدَ جَمِيعِ النَّاسِ.

And it is reported from the Scholar<sup>-asws</sup> having said: 'The despair from what is in the hands of people is honour of the Momin in his religion, and his manliness in himself, and his nobility in his world, and his might in the eyes of people, and his majesty in his clan, and his respect in his family, and he would be richest of the people with himself and with entirety of the people'.<sup>410</sup>

وَ أَزْوِي شَرَفُ الْمُؤْمِنِ قِيَامُ اللَّيْلِ وَ عِزُّهُ اسْتِغْنَاهُ عَنِ النَّاسِ.

And it is reported: 'Nobility of the Momin is standing (for Salat in) the night, and his honour is in his being needless from the people'.<sup>411</sup>

وَ أَزْوِي أَنَّ أَصْلَ الْإِنْسَانِ تُبُهُ وَ عِزُّهُ دِينُهُ وَ مُرُوَّتُهُ حَيْثُ يَجْعَلُ وَ النَّاسُ إِلَى آدَمَ شَرعاً [شَرْعٌ] سَوَاءٌ وَ آدَمُ مِنْ تُرَابٍ.

And it is reported: 'The origin of the person is his understanding, and his honour is his religion and his manliness is where he makes it to be, and the people to Adam<sup>-as</sup> are of same origin, and Adam<sup>-as</sup> is from soil'.<sup>412</sup>

وَ أَزْوِي الْيَأْسُ غِنَى وَ الطَّمَعُ فَقْرٌ حَاضِرٌ.

And it is reported: 'The despair (from what is in the hands of people) is richness, and the greed is (ever) present poverty'.<sup>413</sup>

وَ رُوِيَ مَنْ أَبْدَى ضَرَّةً إِلَى النَّاسِ فَضَحَ نَفْسَهُ عِنْدَهُمْ.

<sup>409</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 a

<sup>410</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 b

<sup>411</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 c

<sup>412</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 d

<sup>413</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 e

And it is reported: 'One whose evil is manifested to the people will expose himself to them'.<sup>414</sup>

وَأُزِي عَنِ الْعَالِمِ أَنَّهُ قَالَ: قُوُوا دِينَكُمْ بِالاستِغْنَاءِ بِاللَّهِ عَنْ طَلَبِ الْحَوَائِجِ

And it is reported from the Scholar<sup>-asws</sup> having said: 'Strengthen your religion by being needless with Allah<sup>-azwj</sup> from seeking the needs (from the people).

وَاعْلَمُوا أَنَّهُ مَنْ خَضَعَ لِصَاحِبِ سُلْطَانٍ جَائِرٍ أَوْ لِمُخَالِفٍ طَلَبًا لِمَا فِي يَدَيْهِ مِنْ دُنْيَاهُ أَحْمَلَهُ اللَّهُ وَ مَقَتَهُ عَلَيْهِ وَ وَكَلَهُ إِلَيْهِ فَإِنْ هُوَ غَلَبَ عَلَى شَيْءٍ مِنْ دُنْيَاهُ نَزَعَ اللَّهُ مِنْهُ الْبَرَكَاتِ وَ لَمْ يَنْفَعْهُ بِشَيْءٍ فِي حَاجَةٍ وَ لَا عُمْرَةٍ مِنْ أَفْعَالِ الْيَرِّ.

And know, the one who humbles to a companion of a tyrannous ruler, or an adversary, seeking to what is in his hand from his world, Allah<sup>-azwj</sup> will Make him fail and be Hateful upon him and Allocate him to himself. So if he were to prevail upon something from his world, Allah<sup>-azwj</sup> will Remove the Blessings from it and he will not benefit with anything during Hajj nor Umrah, from the righteous works".<sup>415</sup>

وَأُزِي إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئًا إِلَّا وَ أَعْطَاهُ فَلْيُنْيَأْسَ مِنَ النَّاسِ كُلِّهِمْ فَلَا يَكُونُ لَهُ رَجَاءٌ إِلَّا عِنْدَ اللَّهِ جَلَّ وَ عَزَّ.

And it is reported: 'Whenever one of you want that he would not ask his Lord<sup>-azwj</sup> for anything except and He<sup>-azwj</sup> would Give it to him, so let him despair from the people, all of them. So there should be no hope for him except with Allah<sup>-azwj</sup>, Majestic and Mighty'.<sup>416</sup>

وَرُوي سَخَاءُ النَّفْسِ عَمَّا فِي أَيْدِي النَّاسِ أَكْثَرُ مِنْ سَخَاءِ الْبَذْلِ وَ اعْلَمْ أَنَّ بَعْضَ الْعُلَمَاءِ سَمِعَ رَجُلًا يَدْعُو اللَّهَ أَنْ يُغْنِيَهُ عَنِ النَّاسِ فَقَالَ إِنَّ النَّاسَ لَا يَسْتَعْنُونَ عَنِ النَّاسِ وَ لَكِنْ أَغْنَاكَ اللَّهُ عَنْ دُنْيَا النَّاسِ.

And it is reported: 'Generosity of the self from what is in the hands of people is more than generosity of the spending; and know that one of the Scholars<sup>-asws</sup> heard a man supplicating to Allah<sup>-azwj</sup> to Make him needless from the people, so he<sup>-asws</sup> said: 'The people cannot be needless from the people but may Allah<sup>-azwj</sup> Make you needless from being inferior to the people".<sup>417</sup>

12- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع عَزَّ الْمُؤْمِنِينَ غِنَاهُ عَنِ النَّاسِ.

(The book) 'Al Durr Al Bahira' –

'Al-Jawad<sup>-asws</sup> said: 'Honour of the Momin is his being needless (richness) from the people".<sup>418</sup>

وَ قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع الْغِنَاءُ قِلَّةُ تَمَنِّيكَ وَ الرِّضَا بِمَا يَكْفِيكَ وَ الْفَقْرُ شَرُّهُ النَّفْسِ وَ شِدَّةُ الْفُتُوْطِ.

<sup>414</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 f

<sup>415</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 g

<sup>416</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 h

<sup>417</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 11 i

<sup>418</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 12 a

Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> said: ‘The richness is scarcity of your wishing, and the satisfaction with what suffices you, while the poverty is evil of the soul and severity of despair’.<sup>419</sup>

13- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ عَ عِظَمُ الْخَالِقِ عِنْدَكَ يُصَغِّرُ الْمَخْلُوقَ فِي عَيْنَيْكَ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said: ‘The Mightiness of the Creator with you is belittling of the created beings in your eyes’.<sup>420</sup>

14- كَا، الْكَافِي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ ابْنِ عَبَّاسٍ عَنْ ابْنِ مَسْنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَرَفُ الْمُؤْمِنِ قِيَامُ اللَّيْلِ وَ عِزُّهُ اسْتِعْنَاؤُهُ عَنِ النَّاسِ.

(The book) ‘Al Kafi’ – From Muhammad, from Ahmad, from Ibn Isa, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Nobility of the Momin is standing (for Salat in) the night, and his honour is in his needlessness from the people’.<sup>421</sup>

15- كَا، الْكَافِي عَنْ عَلِيِّ بْنِ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سَلِيمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئاً إِلَّا أَعْطَاهُ فَلْيَتَأَسَّ مِنَ النَّاسِ كُلِّهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلَّا عِنْدَ اللَّهِ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلِ اللَّهُ شَيْئاً إِلَّا أَعْطَاهُ.

(The book) ‘Al Kafi’ – from Ali, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Whenever one of you wants, that he should ask his Lord<sup>-azwj</sup> for something except He<sup>-azwj</sup> would Give it to him, then let him despair from the people, all of them, and there should not happen to be any hope for him except with Allah<sup>-azwj</sup>. When Allah<sup>-azwj</sup> Mighty and Majestic Knows that from his heart, he will not ask Allah<sup>-azwj</sup> for anything except He<sup>-azwj</sup> would Give it’.<sup>422</sup>

16- كَا، الْكَافِي بِالْإِسْنَادِ الْمُتَّفَقِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: رَأَيْتُ الْحَزِيزَ كُلَّهُ قَدْ اجْتَمَعَ فِي قِطْعِ الطَّمْعِ عَمَّا فِي أَيْدِي النَّاسِ وَ مَنْ لَمْ يَجْعَلِ النَّاسَ فِي شَيْءٍ وَ رَدَّ أَمْرَهُ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي جَمِيعِ أُمُورِهِ اسْتَجَابَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي كُلِّ شَيْءٍ.

(The book) ‘Al Kafi’ – By the previous chain, from Al Minqary, from Abdul Razzaq, from Ma’mar, from Al Zuhry,

‘From Ali Bin Al-Husayn<sup>-asws</sup> having said: ‘I<sup>-asws</sup> have found the goodness, all of it to have been gathered in cutting the coveting of what is in the hands of people; and the one who does not hope to the people regarding anything and refers his matter to Allah<sup>-azwj</sup> Mighty and Majestic in entirety of his affairs, Allah<sup>-azwj</sup> Mighty and Majestic will Answer to him regarding all things’.<sup>423</sup>

<sup>419</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 12 b

<sup>420</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 13

<sup>421</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 14

<sup>422</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 15

<sup>423</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 16

17- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلِيِّ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ طَلَبَ الْحَوَائِجَ إِلَى النَّاسِ اسْتِغْلَابٌ لِلْعِزِّ وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ عِزٌّ لِلْمُؤْمِنِ فِي دِينِهِ وَ الطَّمَعُ هُوَ الْفَقْرُ الْحَاضِرُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al Ali, from Abdul A'ala Bin Ayn who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Seeking the needs to the people is destructive for the honour, and eradicates the modesty, while the despair from what is in the hands of people is honour for the Momin in his religion, and the coveting, it is the (ever) present poverty'.<sup>424</sup>

18- كذا، الكافي عَنْ الْعَدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْبَزْزَنْطِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع جُعِلْتُ فِدَاكَ أَكْتُبُ لِي إِلَى إِسْمَاعِيلَ بْنِ دَاوُدَ الْكَاتِبِ لَعَلِّي أُصِيبُ مِنْهُ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Bazanty who said,

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Write for me to the scribe (treasurer) Ismail Bin Dawood, perhaps I may attain from him'.

قَالَ أَنَا أَضِلُّ بِكَ أَنْ تَطْلُبَ مِثْلَ هَذَا وَ شِبْهِهِ وَ لَكِنْ عَوَّلَ عَلَى مَالِي.

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am grief-stricken that you should be seeking to the likes of this (Nasibi) and ones resembling him, but take from my<sup>-asws</sup> wealth'.<sup>425</sup>

مِثْلُ مَا رَوَاهُ الْكَثِيرُ بِإِسْنَادِهِ عَنِ الْبَزْزَنْطِيِّ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع فَأَمْسَيْتُ عَنْدهُ

Similar to what is reported by Al Kashi by his chain from Al Bazanty who said,

'I was in the presence of Al-Reza<sup>-asws</sup> and the evening came (while I was) with him<sup>-asws</sup>.'

قَالَ فَقُلْتُ أَنْصَرِفُ

He (the narrator) said, 'I said, 'I shall leave (now)'.

قَالَ لَا تَنْصَرِفْ فَقَدْ أَمْسَيْتُ

He<sup>-asws</sup> said: 'Do not leave, for it is evening'.

قَالَ فَأَقَمْتُ عَنْدهُ فَقَالَ لِجَارِيَتِهِ هَاتِي مُصْرَبَتِي وَ وَسَادَتِي فَأَقْرُبِي لِأَحْمَدَ فِي ذَلِكَ الْبَيْتِ

He (the narrator) said, 'So I stayed with him<sup>-asws</sup>. He<sup>-asws</sup> said to his<sup>-asws</sup> maid: 'Bring me<sup>-asws</sup> my mattress and my<sup>-asws</sup> pillow and spread it for Ahmad in that room'.

قَالَ فَلَمَّا صِرْتُ فِي الْبَيْتِ دَخَلَنِي شَيْءٌ فَجَعَلَ يَخْطُرُ بِيَالِي مَنْ مِثْلِي فِي بَيْتِ وَلِيِّ اللَّهِ وَ عَلَى مَهَادِهِ

<sup>424</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 17

<sup>425</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 18 a

He (the narrator) said, 'When I came to be in the room, something (thought) entered me and it went on to recur in my mind, 'Who can be like me being in a room of a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, and upon his<sup>-asws</sup> spread?'

فَنَادَانِي يَا أَحْمَدُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَادَ صَغَصَعَهُ بَنُ صُوحَانَ فَقَالَ يَا صَغَصَعَهُ لَا تَجْعَلْ عِبَادَتِي إِيَّاكَ فُحْرًا عَلَى قَوْمِكَ وَتَوَاضَعْ لِلَّهِ يَرْفَعَكَ.

He<sup>-asws</sup> called out: 'O Ahmad! Amir Al-Momineen<sup>-asws</sup> had consoled Sa'sa Bin Siwhan. He<sup>-asws</sup> said: 'O Sa'sa! Do not make my<sup>-asws</sup> consoling you as a pride upon your people, and be humble to Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Raise you".<sup>426</sup>

19- كَا، الكافي عن العدة عن البرقي عن أبيه عن حماد بن عيسى عن معاوية بن عمار عن نجم بن حطب عن العنوي عن أبي جعفر ع قَالَ: الْيَأْسُ بِمَا فِي أَيْدِي النَّاسِ عِزُّ الْمُؤْمِنِ فِي دِينِهِ أَوْ مَا سَمِعْتَ قَوْلَ حَاتِمٍ

إِذَا مَا عَزَمْتَ الْيَأْسَ أَلْفَيْتُهُ الْعَيْ - إِذَا عَرَفْتَهُ النَّفْسُ وَ الطَّمَعُ الْفَقْرُ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar, from Najm Bin Huteym Al Ganwy,

'From Abu Ja'far<sup>-asws</sup> having said: 'The despair from what is in the hands of people is an honour for the Momin in his religion. Or, have you not heard the words of Hatim (a poet), 'When I resolved to despair (from the people), I came across the riches, when the soul recognised it, and the coveting, (it is) the poverty".<sup>427</sup>

20- كَا، الكافي عن محمد بن أحمد عن ابن سنان عن عمار الساباطي عن أبي عبد الله ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لِيَجْتَمِعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَ الْإِسْتِعْنَاءُ عَنْهُمْ فَيَكُونَ افْتِقَارُكَ إِلَيْهِمْ فِي لِينِ كَلَامِكَ وَ حُسْنِ بَشْرِكَ وَ يَكُونَ اسْتِعْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عَرْضِكَ وَ بَقَاءِ عَزِّكَ.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Sinan, from Ammar Al Sabity,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> had said: 'Let there be gathered in your heart, the poverty (neediness) to the people and the richness (needlessness) from them. Your neediness to them is in softness of your speech and goodness of your smile, and your needlessness from them is in integrity of your honour and lasting of your dignity".<sup>428</sup>

<sup>426</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 18 b

<sup>427</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 19

<sup>428</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 49 H 20

## CHAPTER 50 – FULFILLING THE ENTRUSTMENT

الآيات

## The Verses

المؤمنون وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

(Surah) Al Mominoun - **And those who are keepers of their trusts and their covenants [23:8]**

الأحزاب إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

(Surah) Al Ahzaab - **Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]**

1- لي، الأماالي للصدوق أبي عن علي بن موسى الكُمُنْدَانِي عن ابن عيسى عن ابن أبي عمير عن الحسين بن مُصْعَبٍ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ أَدَّ الْأَمَانَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali Bin Musa Al Kumundany, from Ibn Isa, from Ibn Abu Umeir, from Al-Husayn Bin Mus'ab who said,

'I heard Al-Sadiq<sup>asws</sup> saying: 'Fulfil the entrustments, and even to a killer of Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>'. 429

2- لي، الأماالي للصدوق أبي عن سعد بن ابن هاشم عن ابن مَرَّارٍ عن يُونُسَ عن عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ اتَّقُوا اللَّهَ وَ عَلَيْكُمْ بِأَدَاءِ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكُمْ فَكُلُوا أَنَّ قَاتِلَ أَمِيرِ الْمُؤْمِنِينَ ع ائْتَمَنَنِي عَلَى أَمَانَةٍ لَأَدِّيْتُهَا إِلَيْهِ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Hashim, from Ibn Marrar, from Yunus, from Umar Bin Yazeed who said,

'I heard Al-Sadiq<sup>asws</sup> saying: 'Fear Allah<sup>azwj</sup>, and upon you all with fulfilling the entrustment to the one who entrusts you. Even if the killer of Amir Al-Momineen<sup>asws</sup> were to entrust me<sup>asws</sup> upon an entrustment, I<sup>asws</sup> would fulfil it to him<sup>-la</sup>'. 430

3- لي، الأماالي للصدوق ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن هشام بن الحكم عن حمزان عن الثُمَالِي عن علي بن الحسين ع قَالَ: سَمِعْتُهُ يَقُولُ لِشِبَعِ بْنِ عَلِيٍّ بِأَدَاءِ الْأَمَانَةِ فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَوْ أَنَّ قَاتِلَ أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ ع ائْتَمَنَنِي عَلَى السَّيْفِ الَّذِي قَتَلَهُ بِهِ لَأَدِّيْتُهُ إِلَيْهِ.

429 Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 1

430 Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 2



(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Humran, from Al Sumali,

'From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying to his<sup>-asws</sup> Shias: 'Upon you all is with fulfilling the entrustment. By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! Even if a killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> were to entrust me<sup>-asws</sup> upon the sword with which he had killed him<sup>-asws</sup> with, I<sup>-asws</sup> would fulfil (return) it to him<sup>-la</sup>!'<sup>431</sup>

4- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن الأشعري عن محمد بن آدم عن الحسن بن علي الخزاز عن الحسين بن أبي الغلاء عن الصادق ع قال سَمِعْتُهُ يَقُولُ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَجَلَّ رَجُلٌ صَدُوقٌ فِي حَدِيثِهِ مُحَافِظٌ عَلَى صَلَوَاتِهِ وَ مَا افْتَرَضَ اللَّهُ عَلَيْهِ مَعَ آدَاءِ الْأَمَانَةِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ashari, from Muhammad Bin Adam, from Al-Hassan Bin Ali Al Khazzaz, from Al-Husayn Bin Abu Al A'ala,

'From Al-Sadiq<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The most beloved of servants to Allah<sup>-azwj</sup> Mighty and Majestic is a man truthful in his narrations, preserving upon his Salats and whatever Allah<sup>-azwj</sup> has Prescribed upon him, along with fulfilling the entrustments'.

ثُمَّ قَالَ ع مَنْ أَوْثَقَ عَلَى أَمَانَةٍ فَأَدَّاهَا فَقَدْ حَلَّ أَلْفَ عُقْدَةٍ مِنْ عُقْدَةٍ مِنْ عُقْدِ النَّارِ فَبَادِرُوا بِآدَاءِ الْأَمَانَةِ فَإِنَّ مَنْ أَوْثَقَ عَلَى أَمَانَةٍ وَكَلَّ بِهِ إِبْلِيسَ مِائَةَ شَيْطَانٍ مِنْ مَرَدَّةِ أَعْوَانِهِ لِيُضِلُّوهُ وَ يُؤَسِّسُوا إِلَيْهِ حَتَّى يُهْلِكُوهُ إِلَّا مَنْ عَصَمَ اللَّهُ عَزَّ وَجَلَّ.

Then he<sup>-asws</sup> said: 'One who is entrusted upon an entrustment, so he fulfils it, he has untied a thousand knots from his neck from knots of the Fire. Therefore, rush to fulfil the entrustment, for the one entrusted upon an entrustment, Iblees<sup>-la</sup> allocates with him one hundred Satans<sup>-la</sup> from his<sup>-la</sup> apostate helpers to stray him and insinuate to him until they destroy him, except the one whom Allah<sup>-azwj</sup> Mighty and Majestic Fortifies''<sup>432</sup>.

5- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق أبي عن أحمد بن علي الثقليسي عن أحمد بن محمد الهمداني عن أبي جعفر الثاني عن آبائه ع عن النبي ص قال: لَا تَنْظُرُوا إِلَى كَثْرَةِ صَلَاتِهِمْ وَ صَوْمِهِمْ وَ كَثْرَةِ الْحَجِّ وَ الْمَعْرُوفِ وَ طَنَاطِنَتِهِمْ بِاللَّيْلِ وَ لَكِنْ انْظُرُوا إِلَى صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ.

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, '(and)' 'Al Amaali' of Al Sadouq – My father, from Ahmad Bin Ali Al Tafleesy, from Ahmad Bin Muhammad Al Hamdany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'Do not look at the frequency of their Salats and their fasts, and frequency of the Hajj, and the acts of kindness, and their humming's at night, but look at the truthfulness of the narration, and fulfilment of the entrustments''<sup>433</sup>.

6- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قال قال رسول الله ص الأمانة تجلب العناء و الحيانة تجلب الفقر.

(The book) 'Qurb Al Isnad' – Ibn Tareyf, from Ibn Ulwan,

<sup>431</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 3

<sup>432</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 4

<sup>433</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 5

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The trustworthiness attracts the riches, and the betrayal attracts the poverty’’.<sup>434</sup>

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمِّي يَخْتَرُ مَا تَحَابُّوا وَ تَهَادُّوا وَ أَذُوا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرُّوا الصَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتَلُوا بِالْقَحْطِ وَ السِّنِينَ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup>, by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘My<sup>-saww</sup> community will not cease to be with goodness for as long as they love each other, and fulfil the entrustment, and shun the Prohibitions, and entertain the guests, and establish the Salat, and give the Zakat. When they do that, they will be Tried by the drought and the years (of famine)’’.<sup>435</sup>

8- ل، الخصال الأربعة قال أمير المؤمنين ع أَذُوا الْأَمَانَةَ وَ لَوْ إِلَى قَتْلَةِ أَوْلَادِ الْأَنْبِيَاءِ ع.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ - Amir Al-Momineen<sup>-asws</sup> said: ‘Fulfilment of the entrustment, and even if to a killer of children of the Prophets<sup>-as</sup>’’.<sup>436</sup>

9- سن، المحاسن أبي رفاعه قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ مَنْ كُنَّ فِيهِ زَوْجُهُ اللَّهُ مِنَ الْخَوْرِ الْعَيْنِ كَيْفَ شَاءَ كَظُمَ الْغَيْظُ وَ الصَّبْرُ عَلَى السُّيُوفِ لِلَّهِ وَ رَجُلٌ أَشْرَفَ عَلَى مَالٍ حَرَامٍ فَتَرَكَهُ لِلَّهِ.

(The book) ‘Al Mahasin’ – Abu Rafie said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three (traits), one who has these in him, Allah<sup>-azwj</sup> will get him married to the Maiden Houries however he so desires to – swallowing the anger, and the patience upon the swords for the Sake of Allah<sup>-azwj</sup>, and a man who overlooks upon Prohibited wealth, so he leaves it for the Sake of Allah<sup>-azwj</sup>’’.<sup>437</sup>

10- ختص، الاختصاص قَالَ رَسُولُ اللَّهِ ص لَا تَنْظُرُوا إِلَى كَثْرَةِ صَلَاتِهِمْ وَ صِيَامِهِمْ وَ كَثْرَةِ الْحَجِّ وَ الزَّكَاةِ وَ كَثْرَةِ الْمَعْرُوفِ وَ طَنْطِنَتِهِمْ بِاللَّيْلِ انْظُرُوا إِلَى صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ.

(The book) ‘Al Ikhtisas’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘Do not look at the abundance of their Salats, and their fasts, and abundance of the Hajj and the Zakat, and abundance of the acts of kindness and their humming at night. Look at the truthful narration and fulfilling the entrustment’’.<sup>438</sup>

11- ختص، الاختصاص قَالَ الصَّادِقُ ع أَذُوا الْأَمَانَةَ إِلَى الْبَرِّ وَ الْفَاجِرِ فَلَوْ أَنَّ قَاتِلَ عَلِيٍّ ع اتَّخَمَنِي عَلَى أَمَانَةٍ لَأَذِيْتُهَا إِلَيْهِ.

<sup>434</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 6

<sup>435</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 7

<sup>436</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 8

<sup>437</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 9

<sup>438</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 10

(The book) 'Al Ikhtisas' –

'Al-Sadiq<sup>-asws</sup> said: 'Fulfil the entrustment to the righteous and the immoral. Even if a killer of Al-Husayn<sup>-asws</sup> were to entrust me<sup>-asws</sup> upon an entrustment, I<sup>-asws</sup> would fulfil (return) it to him<sup>-la</sup>'.<sup>439</sup>

وَقَالَ ع أَذُوا الْأَمَانَةِ وَلَوْ إِلَى قَاتِلِ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

And he<sup>-asws</sup> said: 'Fulfill the entrustments and even if to a killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>'.<sup>440</sup>

12- خُتِصَ، الْإِخْتِصَاصُ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَوْجَبَ عَلَيْكُمْ حُبَّنَا وَوُفَاتِنَا وَفَرَضَ عَلَيْكُمْ طَاعَتَنَا أَلَا فَمَنْ كَانَ مِنَّا فَلْيَقْتَدِ بِنَا فَإِنَّ مِنْ شَأْنِنَا الْوَرَعَ وَالْإِجْتِهَادَ وَأَدَاءَ الْأَمَانَةِ إِلَى الْبِرِّ وَالْفَاجِرِ وَصِلَةِ الرَّحِمِ وَإِفْرَاءَ الضَّيْفِ وَالْعَفْوَ عَنِ الْمُسِيءِ وَمَنْ لَمْ يَفْتَدِ بِنَا فَلَيْسَ مِنَّا.

(The book) 'Al Ikhtisas' –

'Al-Sadiq<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted has Obligated upon you all having our<sup>-asws</sup> love and our<sup>-asws</sup> friendship, and has Prescribed upon you obeying us<sup>-asws</sup>. Indeed, the one who were to be from us<sup>-asws</sup>, let him be led by us<sup>-asws</sup>, for from our<sup>-asws</sup> affair is the devoutness and the striving, and fulfilling the entrustment to the righteous and the immoral, and connecting the kinship, and entertaining the guest, and the pardoning from the offence, and the one who is not led by us<sup>-asws</sup>, he isn't from us<sup>-asws</sup>'.<sup>441</sup>

وَقَالَ ع لَا تَسْفَهُوا فَإِنَّ أَثِمَتَكُمْ لَيْسُوا بِسَفَهَاءَ.

And he<sup>-asws</sup> said: 'Don't be foolish for your Imams<sup>-asws</sup> aren't foolish'.<sup>442</sup>

13- خُتِصَ، الْإِخْتِصَاصُ الْحُسَيْنُ بْنُ أَبِي الْعَلَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَجَلَّ رَجُلٌ صَدُوقٌ فِي حَدِيثِهِ مُحَافِظٌ عَلَى صَلَاتِهِ وَمَا افْتَرَضَ اللَّهُ عَلَيْهِ مَعَ أَدَاءِ الْأَمَانَةِ

(The book) 'Al Ikhtisas' – Al-Husayn Bin Abu Al A'ala who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The servant most Beloved to Allah<sup>-azwj</sup> Mighty and Majestic is a man truthful in his narration, preserving upon his Salat and whatever Allah<sup>-azwj</sup> has Prescribed upon him, along with fulfilling the entrustment'.

ثُمَّ قَالَ مَنْ اثْتَمِنَ عَلَى أَمَانَةٍ فَأَدَاهَا فَقَدْ حَلَّ أَلْفَ عُقْدَةٍ مِنْ عُقْدَةِ مَنْ عُنُقِهِ مِنْ عُقْدِ النَّارِ فَبَادِرُوا بِأَدَاءِ الْأَمَانَةِ فَإِنَّهُ مَنْ اؤْتَمِنَ عَلَى أَمَانَةٍ وَكَلَّ إِنْ لَيْسَ بِهِ مِائَةٌ شَيْطَانٍ مِنْ مَرَدَّةٍ أَعْوَانِهِ لِيُضِلُّوهُ وَيُؤْسِسُوا إِلَيْهِ وَيُهْلِكُوهُ إِلَّا مَنْ عَصَمَهُ اللَّهُ.

Then he<sup>-asws</sup> said: 'One who is entrusted upon an entrustment and he fulfils it, so he has untied a thousand knots from his knots, from the knots of the Fire. Therefore rush to fulfil the entrustment, for the one entrusted upon an entrustment, Iblees<sup>-la</sup> allocates with him one

<sup>439</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 11 a

<sup>440</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 11 b

<sup>441</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 12 a

<sup>442</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 12 b

hundred Satans<sup>-la</sup> from his<sup>-la</sup> apostate helpers to stray him and insinuate to him until they destroy him, except the one whom Allah<sup>-azwj</sup> Mighty and Majestic Fortifies”.<sup>443</sup>

14- ين، كتاب حسين بن سعيد و النوادر ابن سدير عن أبيه عن أبي جعفر ع قال قال أبو ذرٍّ إني سمعت رسول الله ص يقول على خافتي الصراط يوم القيامة الرحمة والأمانة فإذا مرَّ عليه الوضوء للرحمة المؤدي للأمانة لم يتكفأ به في النار.

(The book) ‘The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Ibn Sadeyr, from his father,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Abu Zarr<sup>-ra</sup> said: ‘I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘Upon the two edges of the Bridge on the Day of Qiyamah will be the kinship and the entrustment. When the connector of the kinship, the fulfiller of the entrustment passes by upon it, they will not fling him into the Fire”.<sup>444</sup>

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said: ‘There is no Eman for the one having no trustworthiness for him”.<sup>445</sup>

16- نخرج، نخرج البلاغة قال ع في خطبة بعد فرض الصلاة والزكاة ثم أداها الأمانة فقد خاب من ليس من أهلها إنما عرضت على السماوات المنيبة والأرضين المدحوة والجبال ذات الطول المنصوبة فلا أطول ولا أعرض ولا أعظم منها ولو امتنع شيء بطول أو عرض أو قوة أو عز لا تمتنع ولكن أشققت من العقوبة وعقلن ما جهل من هو أضعف منهن وهو الإنسان إنه كان ظلوماً جهولاً.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said in a sermon of his<sup>-asws</sup>, after (mentioning) obligation of the Salat and the Zakat: ‘Then fulfil the entrustment, so he will be disappointed, the one who isn’t from its people. It had been presented unto the built skies, and the spread earths, and the mountains with the tallness, the installed. There is nothing taller, nor wider, nor mightier than these, and has anything refused due to tallness, or width, or strength or might, these would have refused, but they feared from the Punishment, and he undertook when he was ignorant of, the one who is weaker than these, and he is the human being: **he was unjust, ignorant [33:72]**”.<sup>446</sup>

17- مشکاة الأنوار، نقلاً من كتاب صفات الشيعة عن أبي عبد الله ع قال: إن الله لم يبعث نبياً قط إلا بصدق الحديث وأداء الأمانة فإن الأمانة مؤداة إلى البر والفاجر.

(The book) ‘Mishkaat Al Anwaar’ – Copying from the book ‘Sifaat Al Shia’ –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> did not Send any Prophet<sup>-as</sup> except with truthful narration, and fulfilment of entrustment, for the entrustment is fulfilled to the righteous and the immoral”.<sup>447</sup>

<sup>443</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 13

<sup>444</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 14

<sup>445</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 15

<sup>446</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 16

<sup>447</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 17 a

وَعَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ ابْنَ أَبِي يَعْفُورٍ يُفَرِّقُكَ السَّلَامَ

And from Abu Baseer who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Ibn Abu Yafour conveys the greetings to you<sup>-asws</sup>’.

فَقَالَ عَلَيْكَ وَ عَلَيْهِ السَّلَامُ إِذَا رَأَيْتَ ابْنَ أَبِي يَعْفُورٍ فَأَقْرِئْهُ مِنِّي السَّلَامَ فَقُلْ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ انْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ ع عِنْدَ رَسُولِ اللَّهِ ص فَالْزَمْهُ فَإِنَّمَا بَلَغَ ع بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ.

He<sup>-asws</sup> said: ‘Upon you and upon him be the greetings. When you see Ibn Abu Yafour, convey to him the greetings from me<sup>-asws</sup>. Say, ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> says: ‘Look at what Ali<sup>-asws</sup> had reached with in the presence of Rasool-Allah<sup>-saww</sup>, and stick to it, for he<sup>-asws</sup> rather reached it due to truthful narration and fulfilling the entrustment’<sup>448</sup>.

18- وَ مِنْهُ، نَفْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَدُوا الْأَمَانَةَ وَ لَوْ إِلَى قَاتِلِ الْحُسَيْنِ بْنِ عَلِيٍّ ع

And from him, copying from the book ‘Al Mahasin’ –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fulfil the entrustment, and even if to a killer of Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>’.

وَ قَالَ اتَّقُوا اللَّهَ وَ عَلَيْكُمْ بِأَدَاءِ الْأَمَانَةِ إِلَى مَنْ ائْتَمَنَكُمْ فَلَوْ أَنَّ قَاتِلَ عَلِيٍّ ع ائْتَمَنَنِي عَلَى الْأَمَانَةِ لَأَدَيْتُ إِلَيْهِ.

And he<sup>-asws</sup> said: ‘Fear Allah<sup>-azwj</sup>, and upon you all is with fulfilling the entrustment to the one who entrusts you. If the killer of Ali<sup>-asws</sup> were to entrust me<sup>-asws</sup> upon an entrustment, I<sup>-asws</sup> would fulfil (return) it to him<sup>-la</sup>’<sup>449</sup>.

وَعَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ قَدْ صَلَّى الْعَصْرَ وَ هُوَ جَالِسٌ مُسْتَقْبِلُ الْقِبْلَةِ فِي الْمَسْجِدِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ بَعْضَ السَّلَاطِينِ يَأْمِنُنَا عَلَى الْأَمْوَالِ يَسْتَوْدِعُونَهَا وَ لَيْسَ يَدْفَعُ إِلَيْكُمْ حُمْسَكُمْ أَفَنُوذِبُهَا إِلَيْهِمْ

And Abdullah Bin Sinan who said,

‘I entered to see Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> had already prayed Al-Asir Salat, and he<sup>-asws</sup> was seated in the Masjid facing the Qiblah. I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Some of the rulers entrusts us upon the wealth depositing it with us, and he has not given your<sup>-asws</sup> Khums to you<sup>-asws</sup>. Shall we fulfil (return) it to them?’

قَالَ وَ رَبِّ هَذِهِ الْقِبْلَةُ ثَلَاثَ مَرَّاتٍ لَوْ أَنَّ ابْنَ مُلْجَمٍ قَاتَلَ أَبِي فَإِنِّي أَطْلُبُهُ وَ هُوَ مُتَسَيِّرٌ لِأَنَّهُ قَتَلَ أَبِي ائْتَمَنَنِي عَلَى الْأَمَانَةِ لَأَدَيْتُهَا إِلَيْهِ.

He<sup>-asws</sup> said: ‘By the Lord<sup>-azwj</sup> of this Qiblah!’ – three times – ‘Even if (it was) Ibn Muljim<sup>-la</sup>, killer of my<sup>-asws</sup> (fore) father<sup>-asws</sup> (Ali<sup>-asws</sup>), I<sup>-asws</sup> would search for him<sup>-la</sup> and he<sup>-la</sup> is in concealment

<sup>448</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 17 b

<sup>449</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 18 a

because he<sup>-la</sup> killed my<sup>-asws</sup> (fore) father<sup>-asws</sup>, were to entrust me<sup>-asws</sup> upon the entrustment, I<sup>-asws</sup> would fulfil (return) it to him<sup>-la</sup>".<sup>450</sup>

وَعَنِ الْكَاطِمِ ع قَالَ: إِنَّ أَهْلَ الْأَرْضِ لَمَرْجُومُونَ مَا تَحَابُّوا وَ أَدَّوْا الْأَمَانَةَ وَ عَمِلُوا بِالْحَقِّ.

And from Al-Kazim<sup>-asws</sup> having said: 'The people of the earth are Mercied for as long as they love each other and fulfil the entrustment and work with the truth'.<sup>451</sup>

وَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّا عَرَضْنَا الْأَمَانَةَ الْأَيُّمَةَ مَا الَّذِي عَرَضَ عَلَيْهِمْ وَ مَا الَّذِي حَمَلَ الْإِنْسَانُ وَ مَا كَانَ هَذَا

And Abu Abdullah<sup>-asws</sup> was asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Surely, We Presented the Entrustment [33:72]*** – the Verse, 'What is that which was presented unto them, and what is that which the human being carried, and what was this?'

قَالَ فَقَالَ عَرَضَ عَلَيْهِمُ الْأَمَانَةَ بَيْنَ النَّاسِ وَ ذَلِكَ جِئَ خَلْقَ الْخُلُقِ.

He (the narrator) said, 'He<sup>-asws</sup> said: 'The entrustment between the people was presented unto them, and that was when He<sup>-azwj</sup> Created the creatures'.<sup>452</sup>

وَ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ لِأَبْنِهِ يَا بُنَيَّ إِذَا الْأَمَانَةَ يَسْلَمَ لَكَ دُنْيَاكَ وَ آخِرَتُكَ وَ كُنْ أَمِينًا تَكُنْ غَنِيًّا.

And from one of his companions raising it, said,

'He<sup>-asws</sup> said to his<sup>-asws</sup> son: 'O my<sup>-asws</sup> son! Fulfil the entrustment, your world and your Hereafter will be safe for you, and be trustworthy, you will become rich'.<sup>453</sup>

<sup>450</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 18 b

<sup>451</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 18 c

<sup>452</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 18 d

<sup>453</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 50 H 18 e

## CHAPTER 51 – THE HUMBLENESS

الآيات

## The Verses

المائدة أُذِلَّةً عَلَى الْمُؤْمِنِينَ أَعِزَّةً عَلَى الْكَافِرِينَ

(Surah) Al Maida - ***humble towards the Momineen, mighty against the Kafirs. [5:54]***

1- م، تفسير الإمام عليه السلام ج، الإحتجاج بِإِسْنَادٍ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: أَعْرِفُ النَّاسَ بِمُحْفُوقِ إِخْوَانِهِ وَ أَشَدُّهُمْ قَضَاءً لَهَا أَعْظَمُهُمْ عِنْدَ اللَّهِ شَأْنًا وَ مَنْ تَوَاضَعَ فِي الدُّنْيَا لِإِخْوَانِهِ فَهُوَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ وَ مِنْ شِبَعَةٍ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع حَقًّا

Tafseer of the Imam<sup>asws</sup> (Hassan Al-Askari<sup>asws</sup>), (and the book) 'Al-Ihtijaj' – By the chain to Abu Muhammad Al-Askari<sup>asws</sup> having said having said: 'The most recognising of the people with the rights of his brother, and the most intense of them in fulfilling these would be the greatest of them in the Presence of Allah<sup>azwj</sup> in glory. And the one who humbles himself in the world to his brethren, so he would be from the truthful ones in the Presence of Allah<sup>azwj</sup> and from the true Shias of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

وَ لَقَدْ وَرَدَ عَلَى أَمِيرِ الْمُؤْمِنِينَ أَخَوَانِ لَهُ مُؤْمِنَانِ أَبٌ وَ ابْنٌ فَقَامَ إِلَيْهِمَا وَ أَكْرَمَهُمَا وَ أَجْلَسَهُمَا فِي صَدْرِ مَجْلِسِهِ وَ جَلَسَ بَيْنَ يَدَيْهِمَا ثُمَّ أَمَرَ بِطَعَامٍ فَأُخْضِرَ فَأَكَلَا مِنْهُ ثُمَّ جَاءَ قَنْبَرٌ بِطَسْتٍ وَ إِبْرِيْقٍ خَشَبٍ وَ مَنَدِيلٍ لَيِّسٍ وَ جَاءَ لِيَصُبَّ عَلَى يَدِ الرَّجُلِ

And there had come to Amir Al-Momineen<sup>asws</sup> two Momin brothers of his<sup>asws</sup>, a father and a son. He<sup>asws</sup> stoop up for them and honoured them, and had them seated in the forefront of his<sup>asws</sup> gathering, and he<sup>asws</sup> sat in front of them. Then he<sup>asws</sup> called for the food, and it was presented, and they ate from it. Then Qanbar came over with a tray and a wooden pitcher, and a towel for drying, and came to pour (water) upon the hands of the man.

فَوَثَبَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَخَذَ الْإِبْرِيْقَ لِيَصُبَّ عَلَى يَدِ الرَّجُلِ فَتَمَرَّغَ الرَّجُلُ فِي التُّرَابِ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ اللَّهُ يَرَانِي وَ أَنْتَ تَصُبُّ عَلَى يَدَيَّ

But, Amir Al-Momineen<sup>asws</sup> leapt up and grabbed the pitcher to pour (water) upon the hand of the man. The man wallowed in the dust and said, 'O Amir Al-Momineen<sup>asws</sup>! Allah<sup>azwj</sup> Sees me and you<sup>asws</sup> are pouring the water upon my hands!'

قَالَ أَفْعُدْ وَ اغْسِلْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَرَاكَ وَ أَخْوَاكَ الَّذِي لَا يَتَمَيَّزُ مِنْكَ وَ لَا يَتَفَضَّلُ عَلَيْكَ يُحْدِثُكَ بِذَلِكَ فِي خِدْمَتِهِ فِي الْجَنَّةِ مِثْلَ عَشْرَةِ أَصْعَافٍ عَدَدَ أَهْلِ الدُّنْيَا وَ عَلَى حَسَبِ ذَلِكَ فِي مَمَالِكِهِ فِيهَا

He<sup>asws</sup> said: 'Be seated and wash your hands, for Allah<sup>azwj</sup> Mighty and Majestic Sees you and your brother who is neither different from you nor superior from you, and He<sup>azwj</sup> would Increase (for him) due to that being in his service – servants in the Paradise like tenfold the number of the people of the world, and upon that number in his kingdom'.

فَقَعَدَ الرَّجُلُ فَقَالَ لَهُ عَلِيٌّ ع أَقْسَمْتُ عَلَيْكَ بِعِظَمِ حَقِّي الَّذِي عَرَفْتَهُ وَبَجَلَّتُهُ وَتَوَاضَعْتُ لِلَّهِ حَتَّى جَاؤَكَ عَنْهُ بِأَنْ نَدْبَتِي لِمَا شَرَفَكَ بِهِ مِنْ خِدْمَتِي لَكَ لَمَّا عَسَلْتُ مُطْمَئِنًّا كَمَا كُنْتُ تَغْسِلُ لَوْ كَانَ الصَّبُّ عَلَيْكَ فَفَعَلَ الرَّجُلُ ذَلِكَ

The man sat up, and Ali<sup>asws</sup> said to him: 'I<sup>asws</sup> swear upon you with the greatness of my<sup>asws</sup> right which you recognise it and venerate it, and your humbling to Allah<sup>azwj</sup> until He<sup>azwj</sup> Rewards you from it, by Him<sup>azwj</sup> Utilising me<sup>asws</sup> to ennoble you from my<sup>asws</sup> providing service to you – when you wash (your hands) relaxed just as you would have washed – if Qanbar had poured (the water) upon you'. So the man did that.

فَلَمَّا فَرَغَ نَازِلَ الْإِبْرِيْقُ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ وَقَالَ يَا بُنَيَّ لَوْ كَانَ هَذَا الْإِبْنُ حَضَرَني دُونَ أَبِيهِ لَصَبَبْتُ عَلَى يَدِهِ وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْتِي أَنَّ يُسَوِّيَ بَيْنَ ابْنٍ وَأَبِيهِ إِذَا جَمَعَهُمَا مَكَانًا لَكِنْ قَدْ صَبَّ الْأَبُ عَلَى الْإِبْنِ فَلْيُصَبِّ الْإِبْنُ عَلَى الْإِبْنِ

When he was free, he<sup>asws</sup> gave the pitcher to Muhammad Ibn Al-Hanafiyya and said: 'O my<sup>asws</sup> son! If the son had been present without his father, I<sup>asws</sup> would have poured the water upon his (son's) hand, but Allah<sup>azwj</sup> Mighty and Majestic Refuses that there be equalisation between a son and his father – when they are both together in one place. But a father has poured upon a father, therefore let the son pour upon the son'.

فَصَبَّ مُحَمَّدُ بْنُ الْحَنْفِيَّةِ عَلَى الْإِبْنِ

So Muhammad Ibn Hanafiyya poured (the water) upon the son.

ثُمَّ قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيُّ ع فَمَنْ اتَّبَعَ عَلِيًّا ع عَلَى ذَلِكَ فَهُوَ الشَّيْعِيُّ حَقًّا.

Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> said: 'The one who follows Ali<sup>asws</sup> upon that, then he is my<sup>asws</sup> Shia, truly'.<sup>454</sup>

2- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق ابن إدريس عن أبيه عن سهل عن الحسن بن علي بن النعمان عن ابن أسباط عن ابن الجهم قال: سألت الرضا ع فقلت له جعلت فداك ما حد التوكل

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', (and) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Sahl, from Al-Hassan Bin Ali Bin Al Numan, from Ibn Asbat, from Ibn Al Jaham who said,

'I asked Al-Reza<sup>asws</sup>. I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! What is the limit of reliance (upon Allah<sup>azwj</sup>)?'

فَقَالَ لِي أَنْ لَا تَخَافَ مَعَ اللَّهِ أَحَدًا

He<sup>asws</sup> said to me: 'Do not fear anyone with Allah<sup>azwj</sup>!'

قَالَ فُلْتُ فَمَا حَدُّ التَّوَضُّعِ

He (the narrator) said, 'I said, 'So what is the limit of humbleness?'



قَالَ أَنْ تُعْطِيَ النَّاسَ مِنْ نَفْسِكَ مَا تُحِبُّ أَنْ يُعْطَوْكَ مِنْهُ

He<sup>-asws</sup> said: 'Give to the people from yourself what you love to be given to you, similar to it'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَشْتَهِي أَنْ أَعْلَمَ كَيْفَ أَنَا عِنْدَكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! I desire to know how I am in your<sup>-asws</sup> view'.

فَقَالَ انْظُرْ كَيْفَ أَنَا عِنْدَكَ.

He<sup>-asws</sup> said: 'Look at how I<sup>-asws</sup> am in your view"<sup>455</sup>

3- مع، معاني الأخبار أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ: إِنَّ مِنَ التَّوَاضُعِ أَنْ يَرْضَى الرَّجُلُ بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَأَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى وَأَنْ يَتْرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَلَا يُحِبُّ أَنْ يُحَمَدَ عَلَى التَّقْوَى.

(The book) 'Ma'any Al Akhbar' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'From the humbleness is that the man is satisfied with the gathering in a low seat, and he greets unto the one he meets, and he neglects the show-off and even if he was rightful, he should not love to be praised upon the piety"<sup>456</sup>

4- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طَوَى لِمَنْ شَعَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ وَ تَوَاضَعَ مِنْ غَيْرِ مَنْقَصَةٍ وَ جَالَسَ أَهْلَ الْفَقْهِ وَ الرَّحْمَةِ وَ خَالَطَ أَهْلَ الدُّلَى وَ الْمَسْكَنَةِ وَ انْفَقَ مَالًا جَمْعَهُ فِي غَيْرِ مَعْصِيَةٍ.

Tafseer Al Qummi –

'Amir Al-Momineen<sup>-asws</sup> said: 'Beatitude is for the one whose own faults pre-occupy him from faulting the people, and humbleness from without being reduced, and sitting with the people understanding and the mercy, and mingling with the people of humiliation and the destitution, and spending wealth he had amassed in other than (acts of) disobedience"<sup>457</sup>

5- ما، الأماالي للشيخ الطوسي فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع عِنْدَ مَوْتِهِ عَلَيْكَ بِالتَّوَاضُعِ فَإِنَّهُ مِنْ أَكْثَرِ الْعِبَادَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'In a bequest of Amir Al-Momineen<sup>-asws</sup> at his<sup>-asws</sup> death: 'Upon you being with the humbleness for it is from the mighty (acts of) worship"<sup>458</sup>

<sup>455</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 2

<sup>456</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 3

<sup>457</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 4

<sup>458</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 5

6- جاء، المجالس للمفيد ما، الأماي للشيخ الطوسي المفيدي عن أحمد بن الحسين بن أسامة عن عبيد الله بن محمد الواسطي عن محمد بن يحيى عن هارون عن ابن صدقة عن جعفر عن أبيه ع قال: أرسل النجاشي ملك الحبشة إلى جعفر بن أبي طالب وأصحابه فدخلوا عليه وهو في بيت له جالس على التراب وعليه خلقان الثياب

(The books) 'All Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al-Husayn Bin Usama, from Ubeydullah Bin Muhammad Al Wasity, from Muhammad Bin Yahya, from Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Al-Najashy, king of Ethiopia sent for Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his<sup>-as</sup> companions. They entered to see him and he was seated on the dusty ground in a room of his, and there were two pieces of clothes'.

قال فقال جعفر بن أبي طالب فاشفقنا منه حين رأيناه على تلك الحال فلما رأى ما بنا وتغير ووجهنا قال الحمد لله الذي نصر محمدًا وأقر عيني به لا أبتركم

He (the narrator) said, 'Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: 'We had pity on him when we saw him being upon that state. When he saw what was with us and the changes in our faces, he said, 'The Praise is for Allah<sup>-azwj</sup> Who Helped Muhammad<sup>-saww</sup> and delighted my eyes with him<sup>-saww</sup>. Shall I give you glad tidings?'

فقلت بلى أيها الملك

I said, 'Yes, O king!'

فقال إنه جاءني الساعة من نحو أرضكم عن من عيوني هناك وأخبرني أن الله قد نصر نبيه محمدًا-ص وأهلك عدوه وأسر فلان وفلان وقيل فلان وفلان التقوا بواد يقال له بدر كأي أنظر إليه حيث كنت أزعى لسيدي هناك وهو رجل من بني ضمرة

He said, 'A spy from my spies has just now come to me from around your land over there, and he informed me that Allah<sup>-azwj</sup> has Helped His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and has Destroyed his<sup>-saww</sup> enemies, and so and so, and so and so have been taken as captives, and so and so, and so and so have been killed. They had met (in battle) in a valley called Badr. It is as if I am looking at him<sup>-saww</sup> where I used to paster for my master over there, and he is a man form the clan of Zamra'.

فقال له جعفر أيها الملك الصالح ما لي أراك جالساً على التراب عليك هذه الخلقان

Ja'far<sup>-as</sup> said to him: 'O righteous king! What is the matter I<sup>-as</sup> see you being seated upon the dust having these two clothes upon you?'

فقال يا جعفر إنا نجد فيما أنزل على عيسى أن من حق الله على عباده أن يحدوا لله تواضعاً عند ما يحدث لهم من نعمة فلما أحدث الله تعالى لي نعمة نبيه محمد ص أحدثت لله هذا التواضع

He said, 'O Ja'far<sup>-as</sup>! We have found among what had been Revealed to Isa<sup>-as</sup>: 'From a right of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants is that they should be humble to Allah<sup>-azwj</sup> at whatever happens for them of any bounty'. So when Allah<sup>-azwj</sup> the Exalted Gave to me the bounty of His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup>, I started this humbleness to Allah<sup>-azwj</sup>.

قَالَ فَلَمَّا بَلَغَ النَّبِيُّ ص ذَلِكَ قَالَ لِأَصْحَابِهِ إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً فَتَصَدَّقُوا بِرَحْمَتِ اللَّهِ وَ إِنَّ التَّوَاضُّعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا يَرْفَعُكُمُ اللَّهُ وَ إِنَّ الْعُفُوَّ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا يُعِزِّكُمُ اللَّهُ.

He<sup>-asws</sup> said: ‘When that reached the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said to his<sup>-saww</sup> companions: ‘The charity increases its donor in abundance, therefore give charity, may Allah<sup>-azwj</sup> have Mercy on you all! And the humbleness increases its performer in loftiness, therefore be humble, may Allah<sup>-azwj</sup> Raise you all! And the pardoning increases in its performer in honour, therefore be pardoning, may Allah<sup>-azwj</sup> Honour you all!’<sup>459</sup>

7- ما، الأماالي للشيخ الطوسي المُفيد عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبَرْقَرِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ دَاوُدَ عَنْ آدَمَ الْعَقْلَانِيِّ [الْعَسْقَلَانِيِّ] عَنْ أَبِي عُمَرَ الصَّنْعَائِيِّ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا تَوَاضَعَ أَحَدٌ إِلَّا رَفَعَهُ اللَّهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Bazoufary, from his father, from Al-Husayn Bin Ibrahim, from Ali Bin Dawood, from Adam Al Aqaly, from Abu Umar Al Sanany, from A’la Bin Abdul Rahman, from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘No one is humble except Allah<sup>-azwj</sup> Raises him’’<sup>460</sup>

8- ما، الأماالي للشيخ الطوسي المُفيد عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَلَالِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ زُفَرِ بْنِ سُلَيْمَانَ عَنْ أَشْرَسَ الْخُرَاسَانِيِّ عَنْ أَيُّوبَ السَّجِسْتَانِيِّ عَنْ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al-Husayn Al Hallal, from Al-Hassan Bin Al-Husayn Al Ansari, from Zufar Bin Suleyman, from Al Ashras Al Khurasany, from Ayoub Al Sijistany, from Qilabah who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘One who humbles to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Raise him’’<sup>461</sup>

9- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ التَّوَاضَعَ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Usman Bin Isa, from Haroun Bin Kharjah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘From the humbleness is that you greet unto the one you meet’’<sup>462</sup>

10- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ عَطِيَّةٍ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَا حَسَبَ لِغُرَشِيِّ وَ لَا عَرَبِيٍّ إِلَّا بِتَوَاضُعِ الْخَبَرِ.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

<sup>459</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 6

<sup>460</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 7

<sup>461</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 8

<sup>462</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 9

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘There is neither any pedigree for a Qureyshi nor an Arabian except due to humbleness’ – the Hadeeth”<sup>.463</sup>

11- ثَوَابُ الْأَعْمَالِ مَا جِئِلُوهُ عَنْ عَمِّهِ عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع قَالَ: مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا وَ نَاصِيئُهُ بِيَدِ مَلَكٍ فَإِنْ تَكَبَّرَ جَذَبَهُ بِنَاصِيئِهِ إِلَى الْأَرْضِ وَ قَالَ لَهُ تَوَاضَعْ وَضَعَكَ اللَّهُ وَ إِنْ تَوَاضَعَ جَذَبَهُ بِنَاصِيئِهِ ثُمَّ قَالَ لَهُ ازْفَعْ رَأْسَكَ رَفَعَكَ اللَّهُ وَ لَا وَضَعَكَ يَتَوَاضِعُكَ.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Haroun, from Ibn Sadaqa,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> said: ‘There is no one from the children of Adam<sup>-as</sup> except and his forelock is in the hand of an Angel. If he is arrogant, he pulls him down to the ground by his forelock and says to him: ‘Be humble, may Allah<sup>-azwj</sup> Drop you!’ And if he is humble, he pulls him with his forelock, then says to him: ‘Raise your head, may Allah<sup>-azwj</sup> Allah<sup>-azwj</sup> Raise you and not drop you due to your humbleness”<sup>.464</sup>

كَتَبْتُ الْكَرَاجَكِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّوَضُّعُ يَكْسِبُكَ السَّلَامَةَ

(The book) ‘Kanz’ of Al Karajaky’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘The humbleness earns you the safety’.

وَ قَالَ ع زِينَةُ الشَّرِيفِ التَّوَضُّعُ.

And he<sup>-asws</sup> said: ‘An adornment of the noble is the humbleness”<sup>.465</sup>

ضَا، فَقَه الرضا عليه السلام رُوِيَ الْكَبِيرُ رِذَاءُ اللَّهِ مِنْ نَارِ اللَّهِ رِذَاءُ اللَّهِ فَصَمَهُ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – It is reported: ‘The Greatness is a robe of Allah<sup>-azwj</sup>. One who contends Allah<sup>-azwj</sup> of His<sup>-azwj</sup> robe, He<sup>-azwj</sup> will Break him”<sup>.466</sup>

وَ رُوِيَ أَنَّ مَلَكَئِنِ مُوَكَّلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ رَفَعَاهُ وَ مَنْ تَكَبَّرَ وَضَعَاهُ.

And it is reported: ‘There are two Angels allocated with the servants. The one who humbles, they raise him, and the one being arrogance, they drop him”<sup>.467</sup>

وَ أَرُوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: عَجَبًا لِلْمُنَكِّرِ الْفُخُورِ الَّذِي كَانَ بِالْأَمْسِ نُطْفَةً وَ هُوَ عَدَا جِيفَةً وَ الْعَجَبُ كُلُّ الْعَجَبِ لِمَنْ شَكَّ فِي اللَّهِ وَ هُوَ يَرَى الْخَلْقَ

And it is reported from the Scholar<sup>-asws</sup> having said: ‘I<sup>-asws</sup> am surprised at the arrogant, the proud, the one who was a seed yesterday, and tomorrow he will be a carcass! And the surprises of all surprises at the one who doubts regarding Allah<sup>-azwj</sup> while he sees the creation!

<sup>463</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 10

<sup>464</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 11 a

<sup>465</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 11 b

<sup>466</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 11 c

<sup>467</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 11 d

وَالْعَجَبُ لِمَنْ أَنْكَرَ الْمَوْتَ وَهُوَ يَرَى مَنْ يَمُوتُ كُلَّ يَوْمٍ وَ لَيْلَةٍ وَ لَمْ يَتَذَكَّرِ الْآخِرَةَ وَهُوَ يَرَى النَّشْأَةَ الْأُولَى وَ لِمَنْ عَمِلَ لِذَارِ الْفَنَاءِ وَهُوَ يَرَى دَارَ الْبَقَاءِ.

And the surprise is at the one who denies the death while he sees the ones dying every day and night, and he does not remember the Hereafter while he sees the first growth, and at the one who works for the perishable house while he sees the ever-lasting house".<sup>468</sup>

12- مص، مصباح الشريعة قَالَ الصَّادِقُ ع التَّوَاضُّعُ أَصْلُ كُلِّ خَيْرٍ نَفِيسٍ وَ مَرْتَبَةٍ رَفِيعَةٍ وَ لَوْ كَانَ لِلتَّوَاضُّعِ لُغَةٌ يَفْهَمُهَا الْخَلْقُ لَنُطِقَ عَنْ حَقَائِقِ مَا فِي خَفِيَّاتِ الْعَوَاقِبِ وَ التَّوَاضُّعُ مَا يَكُونُ فِي اللَّهِ وَ لِلَّهِ وَ مَا سِوَاهُ مَكْرُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'The humbleness is root of precious good and lofty rank, and had there been a language for the humbleness, the creatures would have understood it to speak about realities of what is in the hidden consequences; and the humbleness is what happens regarding Allah<sup>-azwj</sup> and for the Sake of Allah<sup>-azwj</sup>, and whatever besides it is a plot.

وَ مَنْ تَوَاضَعَ لِلَّهِ شَرَّفَهُ اللَّهُ عَلَى كَثِيرٍ مِنْ عِبَادِهِ وَ لِأَهْلِ التَّوَاضُّعِ سِيَمَاءٌ يَعْرِفُهَا أَهْلُ السَّمَاءِ مِنَ الْمَلَائِكَةِ وَ أَهْلُ الْأَرْضِ مِنَ الْعَارِفِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ

And the one who humbles for the Sake of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Ennoble him over a lot of His<sup>-azwj</sup> servants; and for the humble people there is a marking which is recognised by people of the sky from the Angels, and people of the earth from the Gnostics. Allah<sup>-azwj</sup> Mighty and Majestic Said: **And upon the heights would be men recognising all by their marks, [7:46].**

وَ أَصْلُ التَّوَاضُّعِ مِنْ جَلَالِ اللَّهِ وَ هَيْبَتِهِ وَ عَظَمَتِهِ وَ لَيْسَ لِلَّهِ عَزَّ وَ جَلَّ عِبَادَةٌ يَقْبَلُهَا وَ يَرْضَاهَا إِلَّا وَ بَابُهَا التَّوَاضُّعُ وَ لَا يَعْرِفُ مَا فِي مَعْنَى حَقِيقَةِ التَّوَاضُّعِ إِلَّا الْمُفَرِّقُونَ [مِنْ عِبَادِهِ] الْمُسْتَقْلِلِينَ بِوَحْدَانِيَّتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the origin of humbleness is from the Majesty of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Prestige, and His<sup>-azwj</sup> Magnificence, and there isn't any worship to Allah<sup>-azwj</sup> Mighty and Majestic He<sup>-azwj</sup> Accepts except and its door is the humbleness, and no one understands regarding meaning the realities of humbleness except the ones of proximity from His<sup>-azwj</sup> servants, the ones independent with His<sup>-azwj</sup> Oneness. Allah<sup>-azwj</sup> Mighty and Majestic Said: **And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63].**

وَ قَدْ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَعَزَّ خَلْقِهِ وَ سَيِّدَ بَرِيَّتِهِ مُحَمَّدًا ص بِالْتَّوَاضُّعِ فَقَالَ عَزَّ وَ جَلَّ وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

And Allah<sup>-azwj</sup> Mighty and Majestic had Commanded the most honourable of His<sup>-azwj</sup> creatures, and chief of His<sup>-azwj</sup> citizens Muhammad<sup>-saww</sup>, with the humbleness. He<sup>-azwj</sup> Mighty and Majestic, Said: **And lower your wing (in kindness) towards the ones who follow you from the Momineen [26:215].**

وَالْتَوَاضِعُ مَزْعَةُ الْخُشُوعِ وَالْخُضُوعِ وَالْخُشْيَةِ وَالْحَيَاءِ وَإِنَّهُنَّ لَا يَأْتِينَ إِلَّا مِنْهَا وَفِيهَا وَلَا يَسْلَمُ الشَّرَفُ النَّامُ الْحَقِيقِيُّ إِلَّا لِلْمُتَوَاضِعِ فِي ذَاتِ اللَّهِ تَعَالَى.

And the humbleness is a a farm of reverence, and the submission, and the fear, and the modesty, and these cannot come except from it and in it, nor can the real nobility can be safely completed except for the one humbling regarding the Self of Allah<sup>-azwj</sup> the Exalted".<sup>469</sup>

13- كَش، رجال الكشي قَالَ أَبُو النَّصْرِ سَأَلْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ بْنَ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ فَقَالَ كَانَ رَجُلًا شَرِيفًا مُوسِرًا فَقَالَ لَهُ أَبُو جَعْفَرٍ ع تَوَاضَعْ يَا مُحَمَّدٌ

(The book) 'Al Rijal' of Al Kashi – Abu Al Nasr said,

'Abdullah Bin Muhammad Bin Khalid asked about Muhammad Bin Muslim. He said, 'He was a noble man, affluent'. Abu Ja'far<sup>-asws</sup> said: 'Humbleness, O Muhammad!'

فَلَمَّا انْصَرَفَ إِلَى الْكُوفَةِ أَخَذَ قَوْصَرَةً مِنْ تَمْرٍ مَعَ الْمِيزَانِ وَ جَلَسَ عَلَى بَابِ مَسْجِدِ الْجَامِعِ وَ صَارَ يُنَادِي عَلَيْهِ فَأَتَاهُ قَوْمُهُ فَقَالُوا لَهُ فَضَحْنَا

When he left to go to Al-Kufa, he took a basket of dates and sat at the door of the central Masjid and went on to call out upon it. His people came to him. They said to him, 'You are shaming us!'

فَقَالَ إِنَّ مَوْلَايَ أَمَرَنِي بِأَمْرٍ فَلَنْ أَخَالِفُهُ وَ لَنْ أَبْرَحَ حَتَّى أَفْرَغَ مِنْ بَيْعِ مَا فِي هَذِهِ الْقَوْصَرَةِ

He said, 'My Master<sup>-asws</sup> has instructed me with a matter, so I will never oppose him and I will not depart until I am free from selling whatever is in this basket!'

فَقَالَ لَهُ قَوْمُهُ إِذَا أُبَيِّتَ إِلَّا أَنْ تَشْتَغَلَ بِبَيْعٍ وَ شَرَاءٍ فَاقْعُدْ فِي الطَّحَانِينَ فَهَبَّأَ رَحَى وَ جَمَلًا وَ جَعَلَ يَطْحَنُ.

His people said to him, 'Since you are refusing except to be busy in selling and buying, then sit among the millers'. So he prepared a millstone and a camel and went on to grind".<sup>470</sup>

14- ين، كتاب حسين بن سعيد و النوادر ابنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْطَرَ رَسُولُ اللَّهِ ص عَشِيَّةَ الْحَمِيسِ فِي مَسْجِدِ قُبَا فَقَالَ هَلْ مِنْ شَرَابٍ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> broke (his<sup>-saww</sup>) fast on Thursday evening in Masjid Quba. He<sup>-saww</sup> said: 'Is there any drink?'

فَأَتَاهُ أَوْسُ بْنُ خَوْلَةَ الْأَنْصَارِيُّ بِعُسٍّ مِنْ لَبَنٍ مَخِيضٍ يَعْسَلُ فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا عَنْ صَاحِبِهِ- لَا أَشْرَبُهُ وَ لَا أُحَرِّمُهُ وَ لَكِنِّي أَتَوَاضَعُ لِلَّهِ فَإِنْ مِنْ تَوَاضَعٍ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ افْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَحَبَّهُ اللَّهُ.

Aws Bin Khawla Al-Ansari came to him with a bowl of milk mixed with honey. When he<sup>-saww</sup> placed it upon his<sup>-saww</sup> mouth, he<sup>-saww</sup> kept is aside, then said: 'Two drinks. One can suffice

<sup>469</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 12

<sup>470</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 13

with one of these from its counterpart. I<sup>-saww</sup> will neither drink it nor prohibit it, but I<sup>-saww</sup> shall humble to Allah<sup>-azwj</sup>, for the one who humbles to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Raise him, and one arrogant, Allah<sup>-azwj</sup> will Drop him, and the one moderate in his living, Allah<sup>-azwj</sup> will Grace him, and the one frequenting the Zikr of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Love him”<sup>471</sup>.

15- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنْ بِسْطَامِ الرَّيَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قَدِمَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع مِنَ الْحَبَشَةِ قَالَ لِرَسُولِ اللَّهِ ع أَخْبَرْتُكَ يَا رَسُولَ اللَّهِ دَخَلْتُ عَلَى النَّجَاشِيِّ يَوْمًا مِنَ الْأَيَّامِ وَهُوَ فِي غَيْرِ مَجْلِسِ الْمُلِكِ وَ فِي غَيْرِ رِيَاشِهِ وَ فِي غَيْرِ زِيَّتِهِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Sinan, from Bistam Al Zayyat,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Ja’far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> arrived from Ethiopia, he<sup>-as</sup> said to Rasool-Allah<sup>-saww</sup>: ‘I<sup>-as</sup> shall narrate to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! I<sup>-as</sup> entered to see Al-Najashy one day from the day and he was other than the seat of the king (throne), and other than his kingly attire, and in other than his normal clothes’.

قَالَ فَحَيَّيْنُهُ بِتَحِيَّةِ الْمَلِكِ وَ قُلْتُ لَهُ يَا أَيُّهَا الْمَلِكُ مَا لِي أَرَاكَ فِي غَيْرِ مَجْلِسِ الْمُلِكِ وَ فِي غَيْرِ رِيَاشِهِ وَ فِي غَيْرِ زِيَّتِهِ

He<sup>-as</sup> said: ‘I saluted him with salutation of the king and said to him: ‘O king! What is the matter I<sup>-as</sup> see you in other than the seat of the kind, and in other than his kingly attire, and in other than his clothes?’

فَقَالَ إِنَّا نَجِدُ فِي الْإِنْجِيلِ مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَلْيَشْكُرِ اللَّهَ وَ نَجِدُ فِي الْإِنْجِيلِ أَنْ لَيْسَ مِنَ الشُّكْرِ لِلَّهِ شَيْءٌ يَعْدِلُهُ مِثْلُ التَّوَاضُعِ وَ أَنَّهُ وَرَدَ عَلَيَّ فِي لَيْلَتِي هَذِهِ أَنَّ ابْنَ عَمِّكَ مُحَمَّدًا قَدْ أَطْفَرَهُ اللَّهُ بِمُشْرِكِي أَهْلِ بَدْرٍ فَأَحْبَبْتُ أَنْ أَشْكُرَ اللَّهَ بِمَا تَرَى.

He said, ‘We find in the Evangel: ‘One whom Allah<sup>-azwj</sup> Confers upon with a bounty, let him thank Allah<sup>-azwj</sup>’. And we find in the Evangel: ‘There isn’t anything from the thanking to Allah<sup>-azwj</sup> equating to it like the humbleness’, and it has been referred to me during this night that the son<sup>-saww</sup> of your<sup>-as</sup> uncle<sup>-as</sup> Muhammad<sup>-saww</sup>, Allah<sup>-azwj</sup> has Made him victorious upon Polytheist of the people of Badr, therefore I loved to thank Allah<sup>-azwj</sup> due to what I have seen”<sup>472</sup>.

16- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ مُوسَى بْنَ عِمْرَانَ حَبَسَ عَنْهُ الْوَحْيُ ثَلَاثِينَ صَبَاحًا فَصَعِدَ عَلَى جَبَلٍ بِالشَّامِ يُقَالُ لَهُ أَرِيحَا فَقَالَ يَا رَبِّ لِمَ حَبَسْتَ عَنِّي وَحْيَكَ وَ كَلَامَكَ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Muhammad Bin Sinan, from the one who informed him, from Abu Baseer who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘Musa<sup>-as</sup> Bin Imran<sup>-as</sup>, the Revelation was withheld from him<sup>-as</sup> for thirty morning, so he<sup>-as</sup> ascended upon a mountain in Syrian called Areyha. He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! Why did You<sup>-azwj</sup> Withhold Your<sup>-azwj</sup> Revelation and Your<sup>-azwj</sup> Speech from me<sup>-as</sup>?’

أَلَيْدَنْبٍ أَذْنَبْتُهَا فَهِيَ أَنَا بَيْنَ يَدَيْكَ فَاقْتَصَصْ لِنَفْسِكَ رِضَاهَا وَ إِن كُنْتُ إِنَّمَا حَبَسْتَ عَنِّي وَحْيَكَ وَ كَلَامَكَ لِذُنُوبِ بَنِي إِسْرَائِيلَ فَعَفُوكَ الْقَدِيمِ

<sup>471</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 14

<sup>472</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 15

If it is due to a sin I<sup>-as</sup> have sinned, so here I<sup>-as</sup> am in front of You<sup>-azwj</sup>! Retaliate for Yourself<sup>-azwj</sup> its satisfaction, and if You<sup>-azwj</sup> have Withheld Your<sup>-azwj</sup> Revelation and Your<sup>-azwj</sup> Speech from me<sup>-as</sup> due to sins of the children of Israel, the Your<sup>-azwj</sup> Pardoning is the ancient!'

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ يَا مُوسَى تَذَرِي لِمَ خَصَصْتُكَ بِوَحْيِي وَكَلَامِي مِنْ بَيْنِ خَلْقِي

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "O Musa<sup>-as</sup>! Do you<sup>-as</sup> know why I<sup>-azwj</sup> have Specialised you<sup>-as</sup> with My<sup>-azwj</sup> Revelation and My<sup>-azwj</sup> Speech, from between My<sup>-azwj</sup> creatures?"

فَقَالَ لَا أَعْلَمُهُ يَا رَبِّ

He<sup>-as</sup> said: 'I<sup>-as</sup> don't know it, O Lord<sup>-azwj</sup>!'

قَالَ يَا مُوسَى إِنِّي أَطْلَعْتُ عَلَى خَلْقِي إِطْلَاعَةً فَلَمْ أَرِ فِي خَلْقِي شَيْئاً أَشَدَّ تَوَاضُعاً مِنْكَ فَمِنْ ثَمَّ خَصَصْتُكَ بِوَحْيِي وَكَلَامِي مِنْ بَيْنِ خَلْقِي

He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! I<sup>-azwj</sup> Browsed upon My<sup>-azwj</sup> creatures with a browsing, but I<sup>-azwj</sup> did not find among My<sup>-azwj</sup> creatures anything (anyone) of more humbleness than you<sup>-as</sup>. So, from then, I<sup>-azwj</sup> Specialised you<sup>-as</sup> with My<sup>-azwj</sup> Revelation and My<sup>-azwj</sup> Speech from between My<sup>-azwj</sup> creatures!"

قَالَ وَكَانَ مُوسَى ع إِذَا صَلَّى لَمْ يَنْقُتِلْ حَتَّى يُلْصِقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ وَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ.

He (Abu Ja'far<sup>-asws</sup>) said: 'And it was so that whenever Musa<sup>-as</sup> prayed Salat, he<sup>-as</sup> would not finish until he<sup>-as</sup> had adhered his right cheek with the ground, and his<sup>-as</sup> left cheek with the ground".<sup>473</sup>

17- ضا، فقه الرضا عليه السلام رُوِيَ أَنَّ الْوَحْيَ احْتَبَسَ عَلَى مُوسَى بْنِ عِمْرَانَ ثَلَاثِينَ صَبَاحاً وَ ذَكَرَ مِثْلَهُ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – It is reported that the Revelation was Withheld from Musa<sup>-as</sup> Bin Imran<sup>-as</sup> for thirty mornings' – and he mentioned similar to it".<sup>474</sup>

18- ين، كتاب حسين بن سعيد و النوادر بَعْضُ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عَمِّهِ بَشِيرِ النَّبَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدِمَ أَعْرَابِيٌّ عَلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ تُسَابِقُنِي بِنَاقَتِكَ هَذِهِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – one of our companions, from Ali Bin Shajara, from his uncle Bashir Al Nabbal,

'From Abu Abdullah<sup>-asws</sup> having said: 'A Bedouin arrived to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! Race me with this she-camel of yours<sup>-saww</sup>'.

<sup>473</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 16

<sup>474</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 17



قَالَ فَسَابَقَهُ فَسَبَقَهُ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللَّهِ ص إِنَّكُمْ رَفَعْتُمُوهَا فَأَحَبَّ اللَّهُ أَنْ يَضَعَهَا إِنَّ الْجِبَالَ تَطَاوَلَتْ لِسَفِينَةِ نُوحٍ وَكَانَ الْجُودِيُّ أَشَدَّ تَوَاضُعًا فَحَطَّ اللَّهُ بِهَا عَلَى الْجُودِيِّ.

He<sup>-asws</sup> said: 'He<sup>-saww</sup> raced him, and he<sup>-saww</sup> preceded the Bedouin (came first). Rasool-Allah<sup>-saww</sup> said: 'You were raising it, so Allah<sup>-azwj</sup> Loved to Drop it. The mountains stood tall for the ship of Noah<sup>-as</sup>, and (mount) Al-Judy was of intense humbleness, so Allah<sup>-azwj</sup> Placed it upon (mount) Al Judy'.<sup>475</sup>

19- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن معاوية بن عمار عن أبي عبد الله ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي السَّمَاءِ مَلَكَئِينَ مُوَكَّلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَاهُ وَ مَنْ تَكَبَّرَ وَضَعَاهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeir, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'In the sky there are two Angels allocated with the servants. The one who humbles to Allah<sup>-azwj</sup>, they raise him (in status), and one being arrogant, they drop him (in status)'.<sup>476</sup>

20- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الصَّادِقُ ع التَّوَضُّعُ أَنْ تَرْضَى مِنَ الْمَجْلِسِ بِدُونِ شَرَفِكَ وَأَنْ تُسَلِّمَ عَلَى مَنْ لَا قِيَّتَ وَأَنْ تَتْرَكَ الْمِرَاءَ وَإِنْ كُنْتَ مُحِقًّا وَرَأْسَ الْخَيْرِ التَّوَضُّعُ.

(The book) 'Al Durr Al Bahira' –

'Al-Sadiq<sup>-asws</sup> said: 'The humbleness is that you are pleased from the gathering with less than your nobility, and you greet the one you meet, and you neglect the showing off and even if you were to be rightful; and chief of the goodness is the humbleness'.<sup>477</sup>

21- نهج، نهج البلاغة قَالَ ع بِالتَّوَضُّعِ تِمُّ النِّعْمَةِ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'With the humbleness, the bounty is complete'.<sup>478</sup>

و قَالَ ع مَا أَحْسَنَ تَوَاضُعِ الْأَعْيُنَاءِ لِلْفُقَرَاءِ طَلَبًا لِمَا عِنْدَ اللَّهِ وَ أَحْسَنُ مِنْهُ نِيَةُ الْفُقَرَاءِ عَلَى الْأَعْيُنَاءِ إِتْكَالًا عَلَى اللَّهِ.

And he<sup>-asws</sup> said: 'How excellent is the humbleness of the rich to the poor, seeking what is in the Presence of Allah<sup>-azwj</sup>, and more excellent than it is priding by the poor upon the rich relying upon Allah<sup>-azwj</sup>'.<sup>479</sup>

22- غَدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص ثَلَاثَةٌ لَا يَرِيدُ اللَّهُ بِهِنَّ إِلَّا خَيْرًا التَّوَضُّعُ لَا يَرِيدُ اللَّهُ بِهِ إِلَّا ارْتِفَاعًا وَ ذُلُّ النَّفْسِ لَا يَرِيدُ اللَّهُ بِهِ إِلَّا عِزًّا وَ التَّعَقُّفُ لَا يَرِيدُ اللَّهُ بِهِ إِلَّا غِيًّا.

<sup>475</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 18

<sup>476</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 19

<sup>477</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 20

<sup>478</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 21 a

<sup>479</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 21 b

(The book) 'Uddat Al Daie' –

'From the Prophet<sup>-saww</sup>: 'Three (traits), Allah<sup>-azwj</sup> will not Increase by these except goodness. The humbleness – Allah<sup>-azwj</sup> will not Increase by it except loftiness; and self-humiliation – Allah<sup>-azwj</sup> will not Increase by it except honour; and the chastity – Allah<sup>-azwj</sup> will not Increase by it except richness''.<sup>480</sup>

23- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْسَلَ النَّجَاشِيُّ إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ فَدَخَلُوا عَلَيْهِ وَ هُوَ فِي بَيْتٍ لَهُ جَالِسٌ عَلَى الثُّرَابِ وَ عَلَيْهِ لِحْظَانُ الثِّيَابِ

(The book) 'Al Kafi' – From Ali, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Abu Abdullah<sup>-asws</sup> having said: 'Al-Najashy sent to Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and his<sup>-asws</sup> companions, so they entered to see him, and he was seated upon the soil (ground) in a room of his and upon him were two pieces of cloth'.

قَالَ فَقَالَ جَعْفَرٌ ع فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى تِلْكَ الْحَالِ فَلَمَّا رَأَى مَا بِنَا وَ تَغَيَّرَ وَجْهُنَا قَالَ الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ مُحَمَّدًا وَ أَقَرَّ عَيْنَهُ أ لَا أُبَشِّرُكُمْ فَقُلْتُ بَلَى أَيُّهَا الْمَلِكُ

He<sup>-asws</sup> said: 'Ja'far<sup>-as</sup> said: 'We took pity on him when we saw him being upon that state. When he saw what was with us and changes of our faces, he said, 'The Praise is for Allah<sup>-azwj</sup> Who Helped Muhammad<sup>-saww</sup> and delighted his<sup>-saww</sup> eyes. Shall I give you glad tidings?' I<sup>-as</sup> said: 'Yes, O king!'

فَقَالَ إِنَّهُ جَاءَ فِي السَّاعَةِ مِنْ نَحْوِ أَرْضِكُمْ عَيْنٌ مِنْ عُيُونِي هُنَاكَ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ نَصَرَ نَبِيَّهُ مُحَمَّدًا وَ أَهْلَكَ عَدُوَّهُ وَ أُسِرَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ يُقَالُ لَهُ بَدْرٌ كَثِيرُ الْأَرَكَ لِكَأَنِّي أَنْظُرُ إِلَيْهِ حَيْثُ كُنْتُ أَرَى لِسَيْدِي هُنَاكَ وَ هُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ

He said, 'A spy from my spies has just now come from around your land over there. He informed me that Allah<sup>-azwj</sup> Mighty and Majestic has Helped His<sup>-azwj</sup> Prophet<sup>-saww</sup> Muhammad<sup>-saww</sup> and Destroyed his<sup>-saww</sup> enemies, and Made captives of so and so, and so and so, and so and so, and so and so. They had met (in battle) in a valley called Badr with a lot of bushes. It is as if I am looking at him<sup>-saww</sup> where I used to pasture for my master over there, and he is a man from the clan of Zamra'.

فَقَالَ لَهُ جَعْفَرُ أَيُّهَا الْمَلِكُ فَمَا لِي أَرَاكَ جَالِسًا عَلَى الثُّرَابِ وَ عَلَيْكَ هَذِهِ الْحُلُفَانُ

Ja'far<sup>-as</sup> said to him: 'O king! What is the matter I<sup>-as</sup> see you being seated upon the soil and upon you are these two (threadbare) clothes?'

فَقَالَ يَا جَعْفَرُ إِنَّا نَجِدُ فِيمَا أَنْزَلَ اللَّهُ عَلَى عِيسَى أَنَّ مِنْ حَقِّ اللَّهِ عَلَى عِبَادِهِ أَنْ يُخَدِّتُوا لَهُ تَوَاضَعًا عِنْدَ مَا يُخَدِّتُ لَهُمْ مِنْ نِعْمَةٍ فَلَمَّا أَخَذَتْ اللَّهُ تَعَالَى لِي نِعْمَةً بِمُحَمَّدٍ ص أَخَذْتُ لِلَّهِ هَذَا التَّوَاضَعُ

He said, 'O Ja'far<sup>-as</sup>! We find among what Allah<sup>-azwj</sup> had Revealed unto Isa<sup>-as</sup>: 'From a right of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> servants is that they should renew humbleness to Him<sup>-azwj</sup> during

whatever bounties are renewed for them'. So when Allah<sup>-azwj</sup> the Exalted Renewed a bounty by Muhammad<sup>-saww</sup>, I renewed to Allah<sup>-azwj</sup> this humbleness'.

فَلَمَّا بَلَغَ النَّبِيُّ ص قَالَ لِأَصْحَابِهِ إِنَّ الصَّدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً فَتَصَدَّقُوا يَرْحَمَكُمُ اللَّهُ وَ إِنَّ التَّوَاضُعَ يَزِيدُ صَاحِبَهُ رَفْعَةً فَتَوَاضَعُوا يَرْحَمَكُمُ اللَّهُ وَ إِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزًّا فَاعْفُوا يُعَزِّكُمُ اللَّهُ.

When (that) reached the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'The charity increases its donor with abundance, therefore give charity, may Allah<sup>-azwj</sup> have Mercy on you all; and the humbleness increases its performer with loftiness, therefore be humble, may Allah<sup>-azwj</sup> have Mercy on you all; and the pardoning increases its does in honour, therefore be pardoning, Allah<sup>-azwj</sup> will Honour you all'.<sup>481</sup>

24- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ فِي السَّمَاءِ مَلَكََيْنِ مُوَكَّلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَاهُ وَ مَنْ تَكَبَّرَ وَضَعَاهُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'In the sky there are two Angels allocated with the servant. The one who humbles to Allah<sup>-azwj</sup>, they raise him (in status), and the one who is arrogance, they drop him (in status)'.<sup>482</sup>

25- كَأ، الكافي بِإِسْنَادٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَفْطَرَ رَسُولُ اللَّهِ عَشِيَّةَ خَمِيسٍ فِي مَسْجِدِ قُبَا فَقَالَ هَلْ مِنْ شَرَابٍ

(The book) 'Al Kafi' - By the chain from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> broke (his<sup>-saww</sup>) fast Thursday evening in Masjid Quba. He<sup>-saww</sup> said: 'Is there any drink?'

فَأَتَاهُ أَوْسُ بْنُ خَوْلٍ الْأَنْصَارِيُّ بِعَسٍّ خَائِضٍ بِعَسَلٍ فَلَمَّا وَضَعَهُ عَلَى فِيهِ نَحَاهُ ثُمَّ قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مِنْ صَاحِبِهِ - لَا أَشْرَبُهُ وَ لَا أُحَرِّمُهُ وَ لَكِنْ أَتَوَاضَعُ لِلَّهِ فَإِنْ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ خَفَضَهُ اللَّهُ وَ مَنْ افْتَصَدَ فِي مَعِيشَتِهِ زَقَقَهُ اللَّهُ وَ مَنْ بَدَّرَ حَرَمَهُ اللَّهُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبَّهُ اللَّهُ.

Aws Bin Khawly Al-Ansari came to him with milk mixed with honey. When he<sup>-saww</sup> placed it upon his mouth, he<sup>-saww</sup> kept it aside, then said: 'Two drinks. One can suffice with one of these from its counterpart. I<sup>-saww</sup> will neither drink nor will I<sup>-saww</sup> prohibit it, but I<sup>-saww</sup> am humbling to Allah<sup>-azwj</sup>, for the one who humbles to Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Raise him, and the one being arrogant, Allah<sup>-azwj</sup> will Drop him, and the one being moderate in his living, Allah<sup>-azwj</sup> will Grace him, and the one being extravagant, Allah<sup>-azwj</sup> will Deprive him, and the one frequently remembering the death, Allah<sup>-azwj</sup> will Love him'.<sup>483</sup>

ين، كتاب حسين بن سعيد و النوادر في كتاب الزهد عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ إِلَّا أَنَّهُ قَالَ بِعَسٍّ مِنْ لَبَنٍ خَائِضٍ بِعَسَلٍ.

<sup>481</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 23

<sup>482</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 24

<sup>483</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 25 a

(The book) 'Husayn Bin Saeed', and 'Al-Nawadir' in the book of Al-Zuhd, from Ibn Abu Umeyr – similar to it, except he (the narrator) said: 'With a bowl of milk mixed with honey'.<sup>484</sup>

26- كذا، الكافي عن الحسين بن محمد عن المَعْلَى عَنِ الْوَشَاءِ عَنْ دَاوُدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ عِ مِثْلَهُ وَ قَالَ مَنْ أَكْثَرَ ذِكْرَ اللَّهِ أَظَلَّهُ اللَّهُ فِي جَنَّتِهِ.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Dawood Al Hammar,

'From Abu Abdullah<sup>-asws</sup> - similar to it, and he<sup>-asws</sup> said: 'One who frequents the Zikr of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Shade him in His<sup>-azwj</sup> Paradise'.<sup>485</sup>

27- كذا، الكافي عن العِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عِ يَذْكُرُ أَنَّهُ أَتَى رَسُولَ اللَّهِ مَلَكٌ فَقَالَ إِنَّ اللَّهَ تَعَالَى يُحِبُّكَ أَنْ تَكُونَ عَبْدًا رَسُولًا مُتَوَاضِعًا أَوْ مَلِكًا رَسُولًا

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far<sup>-asws</sup> mentioning: 'An Angel came to Rasool-Allah<sup>-saww</sup>. He said, 'Allah<sup>-azwj</sup> is Giving you<sup>-saww</sup> a choice of either becoming a servant, a Rasool<sup>-saww</sup>, humble, or an Angel Messenger'.

قَالَ فَتَنَظَّرَ إِلَى جِبْرِئِيلَ عِ وَ أَوْمَأَ بِيَدِهِ أَنْ تَوَاضَعَ فَقَالَ عَبْدًا مُتَوَاضِعًا رَسُولًا

He<sup>-asws</sup> said: 'He<sup>-saww</sup> looked at Jibraeel<sup>-as</sup> and gestured by his<sup>-saww</sup> hand for humbleness, and he<sup>-saww</sup> said: 'A humble servant, a Rasool<sup>-saww</sup>'.

فَقَالَ الرَّسُولُ مَعَهُ أَنَّهُ لَا يَنْقُصُكَ بِمَا عِنْدَ رَبِّكَ شَيْئًا

The Messenger said, 'It will not reduce you<sup>-saww</sup> of anything from what is with Your<sup>-azwj</sup> Lord<sup>-azwj</sup>'.

قَالَ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ.

He<sup>-saww</sup> said: 'And with Him<sup>-azwj</sup> are keys of treasures of the earth'.<sup>486</sup>

28- كذا، الكافي عن عليٍّ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: مِنَ التَّوَاضُّعِ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَ أَنْ تُسَلِّمَ عَلَى مَنْ تَلْقَى وَ أَنْ تَتْرَكَ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقًّا وَ لَا تُحِبُّ أَنْ تُحَمَدَ عَلَى التَّقْوَى.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

<sup>484</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 25 b

<sup>485</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 26

<sup>486</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 27

‘From Abu Abdullah<sup>-asws</sup> having said: ‘From the humbleness is that you are satisfied with the gathering with a lower seat, and you greet unto the one you meet, and you neglect the showing off and even if you were to be rightful, and not love to be praised upon the piety’<sup>.487</sup>

29- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ بْنِ يَظْطِينَ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع أَنَّ يَا مُوسَى أَ تَدْرِي لِمَا اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Yaqteen, from the one reporting it,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Musa<sup>-as</sup>: “O Musa<sup>-as</sup>! Do you<sup>-as</sup> know why I<sup>-azwj</sup> Chose you with My<sup>-azwj</sup> Speech, beside My<sup>-azwj</sup> (other) creatures?”

قَالَ يَا رَبِّ وَلَمْ دَاكَ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! And why is that so?’

قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا مُوسَى إِنِّي قَلَّبْتُ عِبَادِي ظَهْرًا لِيُطِنَ فَلَمْ أَجِدْ فِيهِمْ أَحَدًا أَذَلَّ لِي نَفْسًا مِنْكَ

He<sup>-azwj</sup> Said: “Allah<sup>-azwj</sup> Blessed and Exalted Revealed to him<sup>-as</sup>: “O Musa<sup>-as</sup>! I<sup>-azwj</sup> Turned My<sup>-azwj</sup> servants back to front, I<sup>-azwj</sup> could not Find anyone among them more humbling to Me<sup>-azwj</sup> of himself than you<sup>-as</sup> are.

يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَصَعْتَ خَدَّكَ عَلَى التُّرَابِ أَوْ قَالَ عَلَى الْأَرْضِ.

O Musa<sup>-as</sup> When you<sup>-as</sup> prayed Salat, you<sup>-as</sup> placed your<sup>-as</sup> cheek upon the soil!” – of said: ‘Upon the ground’<sup>.488</sup>

30- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ عَلِيُّ بْنُ الْحُسَيْنِ ع عَلَى الْمَجْدُومِينَ وَ هُوَ رَاكِبٌ حِمَارُهُ وَ هُمْ يَتَعَدَّوْنَ فَدَعَا إِلَى الْعَدَاءِ فَقَالَ أَمَا إِنِّي لَوْ لَا أَنِّي صَائِمٌ لَفَعَلْتُ

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali Bin Al-Husayn<sup>-asws</sup> passed by the lepers, and he<sup>-asws</sup> was riding his<sup>-asws</sup> donkey, and they were having lunch. They invited him<sup>-asws</sup> to the lunch. He<sup>-asws</sup> said: ‘As for me<sup>-asws</sup>, had I<sup>-asws</sup> not been fasting, I<sup>-asws</sup> would have done so’.

فَلَمَّا صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصْنَعَ وَ أَمَرَ أَنْ يَتَنَوَّفُوا فِيهِ ثُمَّ دَعَاهُمْ فَتَعَدَّوْا عِنْدَهُ وَ تَعَدَّى مَعَهُمْ.

<sup>487</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 28

<sup>488</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 29

When he<sup>-asws</sup> came to his<sup>-asws</sup> house, he<sup>-asws</sup> instructed for the food, so it was cooked, and he<sup>-asws</sup> instructed for them to be dining in it. Then he<sup>-asws</sup> invited them, so they had lunch with him<sup>-asws</sup>, and he<sup>-asws</sup> had lunch with them".<sup>489</sup>

تبيان ثم اعلم أن الأخبار في العدوى مختلفة فَقَدْ رُوِيَ أَنَّ النَّبِيَّ صَلَّى قَالَ: لَا عَدْوَى وَلَا طَيْرَةٌ. وَقَدْ وَرَدَ فِرٌّ مِنَ الْمَجْدُومِ فِرَارَكَ مِنَ الْأَسَدِ.

**Explanation –** Then know that the Ahadeeth regarding the contagion are different – It has been reported that the Prophet<sup>-saww</sup> said: 'There is neither any contagion nor evil omen'. And it has been reported: 'Flee from the leper like your fleeing from the lion'.

وَأُيِّدَ ذَلِكَ بِمَا رُوِيَ مِنْ طَرِيقِ الْعَامَّةِ عَنْ جَابِرٍ أَنَّهُ صَلَّى أَكَلَ مَعَ الْمَجْدُومِ فَقَالَ أَكُلْ ثِقَةً بِاللَّهِ وَتَوَكُّلاً عَلَيْهِ.

And that is supported with what is reported from ways of the general Muslims, from Jabir, 'He said, 'Can I eat with the leper?' He<sup>-saww</sup> said: 'Eat trusting with Allah<sup>-azwj</sup> and relying upon Him<sup>-azwj</sup>'.

وَمِنْ طَرَفِهِمْ أَيْضاً أَنَّ امْرَأَةً سَأَلَتْ بَعْضَ أَزْوَاجِهِ صَلَّى عَنِ الْفِرَارِ مِنَ الْمَجْدُومِ فَقَالَتْ كَلَّا وَاللَّهِ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى - لَا عَدْوَى وَقَدْ كَانَ لَنَا مَوْتَى أَصَابَهُ ذَلِكَ وَكَانَ يَأْكُلُ فِي صَحَائِي وَ يَشْرَبُ مِنْ قِدَاجِي وَ يَنَامُ عَلَى فِرَاشِي.

And from their ways as well, 'A woman asked one of his<sup>-saww</sup> wives about the fleeing from the leper. She said, 'Never, by Allah<sup>-azwj</sup>, and Rasool-Allah<sup>-saww</sup> had said there is no contagion, and there was a slave of ours afflicted with that, and he used to eat in my plate, and drink from my cup, and sleep upon my bed'.

31- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنَ التَّوَاضُّعِ أَنْ يَجْلِسَ الرَّجُلُ دُونَ شَرَفِهِ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Haroun Bin Kharjah,

'From Abu Abdullah<sup>-asws</sup> having said: 'From the humbleness is that the man sits lower than his nobility'.<sup>490</sup>

32- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ ابْنِ فَضَّالٍ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: نَظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدْ اشْتَرَى لِعِيَالِهِ شَيْئاً وَ هُوَ يَحْمِلُهُ فَلَمَّا رَأَى الرَّجُلُ اسْتَحْيَا مِنْهُ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Gazzal and Muhassin Bin Ahmad, from Yunus Bin Yaqoub who said,

'Abu Abdullah<sup>-asws</sup> looked at a man from the people of Al Medina who had bought something for his dependants and he was carrying it. When the man saw him<sup>-asws</sup>, he was embarrassed from him<sup>-asws</sup>.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع اشْتَرَيْتَ لِعِيَالِكَ وَ حَمَلْتَهُ إِلَيْهِمْ أَمَا وَاللَّهِ لَوْ لَا أَهْلُ الْمَدِينَةِ لَأَخْبَيْتُ أَنْ أَشْتَرِيَ لِعِيَالِي الشَّيْءَ ثُمَّ أَحْمِلَهُ إِلَيْهِمْ.

<sup>489</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 30

<sup>490</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 31

Abu Abdullah<sup>-asws</sup> said to him: ‘You have bought it for your dependants and you are carrying it to them. But, by Allah<sup>-azwj</sup>! Had it not been for people of Al Medina, I<sup>-asws</sup> would have loved to buy the thing for my<sup>-asws</sup> dependants, then I<sup>-asws</sup> carry it to them (instead of servant)’.<sup>491</sup>

P.s. – No. 33 is missing

34- كَا، الكافي عن العدة عن البرقي عن أبيه عن عبد الله بن القاسم عن عمرو بن أبي المقدام عن أبي عبد الله ع قال: فيما أوحى الله عز وجل إلى داود ع يا داود كما أن أقرب الناس من الله المتواضعون كذلك أبعد الناس من الله المتكبرون.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Among what Allah<sup>-azwj</sup> Mighty and Majestic Revealed to Dawood<sup>-as</sup>: “O Dawood<sup>-as</sup>! Just as the closest of the people from Allah<sup>-azwj</sup> are the humble ones, like what the remotest of the people from Allah<sup>-azwj</sup> are the arrogant ones”’.<sup>492</sup>

35- كَا، الكافي عن العدة عن البرقي عن أبيه عن علي بن الحكم رفعه عن أبي بصير قال: دخلت على أبي الحسن موسى ع في السنة التي قبض فيها أبو عبد الله ع فقلت جئت فذاك ما لك دبحت كبشاً ونحر فلان بدنة

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from Ali Bin Al Hakam, raising it, from Abu Baseer who said,

‘I entered to see Abu Al-Hassan Musa<sup>-asws</sup> in the year in which Abu Abdullah<sup>-asws</sup> had passed away. I said, ‘May I be sacrificed for you<sup>-asws</sup>! What is the matter you<sup>-asws</sup> slaughtered a ram while so and so sacrificed a camel?’

فقال يا أبا محمد إن نوحاً كان في السفينة وكان فيها ما شاء الله وكانت السفينة مأمورة فطافت بالبيت وهو طواف النساء وخلق سبيلها نوح فأوحى الله عز وجل إلى الجن أني واضع سفينة نوح عدي على جبل منك

He<sup>-asws</sup> said: ‘O Abu Muhammad! Noah<sup>-as</sup> was in the ship and in it were whatever Allah<sup>-azwj</sup> had so Desired, and the ship was Commanded. It circled (performed Tawaaf) of the House (Kaaba), and it is ‘Tawaaf Al Nisa’, and Noah<sup>-as</sup> had freed its way. Allah<sup>-azwj</sup> Mighty and Majestic Revealed to the mountain: “I<sup>-azwj</sup> shall Place the ship of My<sup>-azwj</sup> servant Noah<sup>-as</sup> upon a mountain from you all (mountains)!”

فطاولت وشمخت وتواضع الجودي وهو جبل عندكم فصربت السفينة بجؤجؤها الجبل

They became taller (with pride) and lofty, while (mount) Al Judy humbled, and it is a mountain in your presence. The ship struck the mountain with its bow (front part).

قال فقال نوح عند ذلك يا ماري اتقن وهو بالسريانية رب أصليح

<sup>491</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 32

<sup>492</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 33

He<sup>-asws</sup> said: 'Noah<sup>-as</sup> said during that: 'O Maary!' And in the Assyrian (language), it is: Lord<sup>-azwj</sup>, correct (the matter)!'

قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ عَرَّضَ بِنَفْسِهِ.

He (the narrator) said, 'I thought that Abu Al-Hassan<sup>-asws</sup> had presented himself<sup>-asws</sup>'<sup>493</sup>.

تبيين

### Explanation –

فِي كِتَابِ النَّبُوَّةِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّ سَفِينَةَ نُوحٍ كَانَتْ مَأْمُورَةً وَ طَافَتْ بِالْبَيْتِ حَيْثُ غَرِقَتِ الْأَرْضُ ثُمَّ أَتَتْ مِيَّ فِي أَيَّامِهَا ثُمَّ رَجَعَتِ السَّفِينَةُ وَ كَانَتْ مَأْمُورَةً وَ طَافَتْ بِالْبَيْتِ طَوَافَ التَّسَاءِ.

*In the book 'Al-Nubuwwah' – from Ali Bin Abu Hamza, 'From Abu Al-Hassan<sup>-asws</sup> having said: 'The ship of Noah<sup>-as</sup> was Commanded, and it performed Tawaaf of the House (Kaaba) where the land had drowned. Then it came to Mina during its days, then the ship returned, and it was Commanded, and it performed Tawaaf of the House (Kaaba), 'Tawaaf Al-Nisa'.*

*It is reported by Ali Bin Ibrahim, in a lengthy Hadeeth from Al-Sadiq<sup>-asws</sup> up to he<sup>-asws</sup> said: 'The water remain pouring down from the sky for forty mornings, and from springs of the earth until the ship rose and touched the sky'.*

رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي حَدِيثٍ طَوِيلٍ عَنِ الصَّادِقِ ع إِلَى أَنْ قَالَ: فَبَقِيَ الْمَاءُ يَنْصَبُ مِنَ السَّمَاءِ أَرْبَعِينَ صَبَاحًا وَ مِنَ الْأَرْضِ الْعُيُونُ حَتَّى ارْتَفَعَتِ السَّفِينَةُ فَمَسَحَتِ السَّمَاءَ قَالَ فَرَفَعَ نُوحٌ يَدَهُ ثُمَّ قَالَ يَا رَهْمَانُ أَتَقْنِ وَ تَفْسِيرُهَا رَبِّ أَحْسِنْ فَأَمَرَ اللَّهُ الْأَرْضَ أَنْ تَبْلَعَ مَاءَهَا.

He<sup>-asws</sup> said: 'Noah<sup>-as</sup> raised his<sup>-as</sup> hands, then said: 'O Beneficent, Atqan!' And its interpretation is: 'Lord<sup>-azwj</sup>, excellent!' So Allah<sup>-azwj</sup> Commanded the earth to swallow its water".

وَ رَوَى الصَّدُوقُ فِي الْعُيُونِ وَ غَيْرِهِ عَنِ الرِّضَا ع أَنَّ نُوحًا ع لَمَّا رَكِبَ السَّفِينَةَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا نُوحُ إِنَّ خِفْتَ الْغَرَقَ فَهَلِّلِي أَلْفًا ثُمَّ سَلِّي النَّجَاةَ أَجْلِكَ مِنَ الْغَرَقِ وَ مَنْ آمَنَ مَعَكَ

*And it is reported by Al-Sadouq in 'Al-Uyoun', and others from Al-Reza<sup>-asws</sup>: 'When Noah<sup>-as</sup> sailed the ship, Allah<sup>-azwj</sup> Might and Majestic Revealed to him<sup>-as</sup>: "O Noah<sup>-as</sup>! If you<sup>-as</sup> fear the drowning, then extoll My<sup>-azwj</sup> Oneness a thousand (times), then ask Me<sup>-azwj</sup> for the salvation, I<sup>-azwj</sup> shall Rescue you<sup>-as</sup> from the drowning, and the ones with you<sup>-as</sup> who believe!"*

قَالَ فَلَمَّا اسْتَوَى نُوحٌ وَ مَنْ مَعَهُ فِي السَّفِينَةِ وَ رَفَعَ الْفُلُسَ عَصَفَتِ الرِّيحُ عَلَيْهِمْ فَلَمْ يَأْمَنْ نُوحُ الْغَرَقَ فَأَعْجَلَتْهُ الرِّيحُ فَلَمْ يُدْرِكْ أَنْ يُهْلِلَ أَلْفَ مَرَّةٍ فَقَالَ بِالسُّرْيَانِيَّةِ هَلُولِيَا أَلْفًا يَا مَارِيَا أَتَقْنِ قَالَ فَاسْتَوَى الْفُلُسُ وَ اسْتَمَرَّتِ السَّفِينَةُ الْخَبَرُ.

He<sup>-asws</sup> said: 'When Noah<sup>-as</sup> and his<sup>-as</sup> companions were even (stable) in the ship and raised the cable, the wind stormed upon them, so Noah<sup>-as</sup> did not feel safe. The wind hastened but he had not achieved a thousand times extollations yet. He<sup>-as</sup> said in Assyrian: 'Haluliya Alfan



*Alfan, Ya Mariya, Atqan!’ He<sup>-asws</sup> said: ‘The sail evened and the ship continued on’ – the Hadeeth”.*

36- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ: التَّوَاضُّعُ أَنْ تُغْطِيَ النَّاسَ مَا يُحِبُّ أَنْ تُغَطَّاهُ.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from a number of his companions, from Ali Bin Asbaat, from Al-Hassan Bin Al Jahm,

‘From Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: ‘The humbleness is that you give the people what you would love to be given it’”.<sup>494</sup>

و فِي حَدِيثٍ آخَرَ قَالَ: قُلْتُ مَا حَدُّ التَّوَاضُّعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ كَانَ مُتَوَاضِعاً

And in another Hadeeth, he (the narrator) said, ‘I said, ‘What is the limit of humbleness which when the servant does it, he would be humble?’

فَقَالَ التَّوَاضُّعُ دَرَجَاتٌ مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيَنْزِلَهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ - لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتَى إِلَيْهِ إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحُسْنَةِ كَاطِمُ الْغَيْظِ عَافٍ عَنِ النَّاسِ - وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ.

He<sup>-asws</sup> said: ‘The humbleness as levels. From these is, the person recognises worth of his own self, so he accords it it’s status with a sound (unblemished) heart, (and) he does not love to do to anyone except similar to what (he loves to be) done to him. If he sees an evil deed, he rotates it (turns it around) with the good deed; he swallows the anger; pardons from the people, and Allah<sup>-azwj</sup> Loves the good doers’”.<sup>495</sup>

<sup>494</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 35 a

<sup>495</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 51 H 35 b

## CHAPTER 52 – MERCYING THE YOUNG, AND DIGNIFYING THE ELDER, AND REVERING THE GREY-HAIRED MUSLIM

1- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين عند وفاته و ازحم من أهلك الصغير و وقّر منهم الكبير.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: 'And be merciful to the young one from your family, and dignify the elder from them''.<sup>496</sup>

2- ما، الأماالي للشيخ الطوسي ابن حشيش عن محمد بن أحمد الأسفراييني عن عبد الرحمن بن محمد بن عبد الله عن عبد الله بن محمود عن صخر بن محمد عن الليث بن سعد عن الزهري عن أنس قال قال رسول الله ص بجلوا المشايخ فإن من إجلال الله تبجيل المشايخ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hasheesh, from Muhammad Bin Ahmad Al Asfarany, from Abdul Rahman Bin Muhammad Bin Abdullah, from Abdullah Bin Mahmoud, from Sakhr Bin Muhammad, from Al Lays Bin Sa'ad, from Al Zuhry, from Anas (well-known fabricator), said,

'Rasool-Allah<sup>-saww</sup> said: 'Revere (Respect) the elders, for from the Reverence of Allah<sup>-azwj</sup> is revering the elders''.<sup>497</sup>

3- ثواب الأعمال أبي عن سعد عن سلمة بن الخطاب عن علي بن حسان عن محمد بن حماد عن أبيه عن محمد بن عبد الله بن زعفران قال قال رسول الله ص من عرف فضل شيخ كبير فوفره لسيته آمنه الله من فزع يوم القيامة

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Salama Bin Al Khattab, from Ali Bin Hassan, from Muhammad Bin Hammad, from his father, from Muhammad Bin Abdullah raising it, said,

و قال من تعظيم الله عز وجل إجلال ذي الشبهة المؤمنين.

'Rasool-Allah<sup>-saww</sup> said: 'One who recognises the merit of an old man, so he dignifies him due to his age, Allah<sup>-azwj</sup> will Secure him from panic of the Day of Qiyamah''.<sup>498</sup>

4- جع، جامع الأخبار قال رسول الله ص ما أكرم شاب شيخاً إلا قضى الله له عند سيته من يكرمه.

(The book) 'Jawamie Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'A youth will not honour an old man except Allah<sup>-azwj</sup> will Decree for him during his old age, someone who will honour him''.<sup>499</sup>

و قال النبي ص البركة مع أكابرهم.

<sup>496</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 1

<sup>497</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 2

<sup>498</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 3

<sup>499</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 a

And the Prophet<sup>-saww</sup> said: ‘The Blessings are with your elders’<sup>.500</sup>

وَقَالَ ع الشَّيْخُ فِي أَهْلِهِ كَالنَّبِيِّ فِي أُمَّتِهِ.

And he<sup>-asws</sup> said: ‘The elder among his family is like the Prophet<sup>-as</sup> among his<sup>-as</sup> community’<sup>.501</sup>

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ إِكْرَامِ اللَّهِ جَلَالَهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ.

From Jabir who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘From the honouring the Majesty of Allah<sup>-azwj</sup> is honouring the grey-haired Muslim’<sup>.502</sup>

عَنْ أَنَسٍ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ بِخَمْسٍ خِصَالٍ فَقَالَ فِيهِ وَ وَقَرِ الْكَبِيرَ تَكُنْ مِنْ رُفَقَائِي يَوْمَ الْقِيَامَةِ.

From Anas (well-known fabricator), said,

‘Rasool-Allah<sup>-saww</sup> advised me with five characteristics, and he<sup>-saww</sup> said regarding it: ‘And dignify the elder, you will be from the friends on the Day of Qiyamah’<sup>.503</sup>

وَقَالَ ع لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَ لَمْ يُؤَقِّرْ كَبِيرَنَا.

And he<sup>-asws</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who does not mercy our<sup>-asws</sup> young ones, and does not dignify our<sup>-asws</sup> elders’<sup>.504</sup>

5- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى جَوَادٌ يُحِبُّ الْجَوَادَ وَ مَعَالِي الْأُمُورِ وَ يَكْرَهُ سَفْسَافَهَا

(The book) ‘Al Nawadir’ of Al Rawandi – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted is the Generous and Loves the generous (people) and the lofty matters, and He<sup>-azwj</sup> Dislikes the inferior.

وَ إِنَّ مِنْ عِظَمِ جَلَالِ اللَّهِ إِكْرَامَ ثَلَاثَةِ ذِي الشَّيْبَةِ فِي الْإِسْلَامِ وَ الْإِمَامِ الْعَادِلِ وَ حَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَ لَا الْجَائِي عَنْهُ.

And from the reverence of the Majesty of Allah<sup>-azwj</sup> is honouring three (types of people) – The one with grey-hair in Al-Islam, and the just Imam<sup>-asws</sup>, and a bearer of the Quran without the exaggerating in it nor the abandoner from it’<sup>.505</sup>

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَقَرَّ ذَا شَيْبَةٍ لِشَيْبَتِهِ آمَنَهُ اللَّهُ تَعَالَى مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ.

<sup>500</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 b

<sup>501</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 c

<sup>502</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 d

<sup>503</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 e

<sup>504</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 4 f

<sup>505</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 5 a

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who dignifies the one with grey-hair due to his grey-hair (old age), Allah<sup>-azwj</sup> will Secure him from panic on the Day of Qiyamah".<sup>506</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَا سَتَحِييَ مِنْ عَبْدِي وَ أَمَتِي يَشِينَانِ فِي الْإِسْلَامِ ثُمَّ أُعَذِّبُهُمَا.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: '(Allah<sup>-azwj</sup> Said): "I<sup>-azwj</sup> am Embarrassed from My<sup>-azwj</sup> servant and My<sup>-azwj</sup> Maid who become grey-haired in Al-Islam, then I<sup>-azwj</sup> Punish them!"<sup>507</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَرَفَ فَضْلَ كَبِيرٍ لِسِنِّهِ فَوَقَّرَهُ اللَّهُ تَعَالَى مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who recognises the merit of an elder due to his age, so he dignifies him, Allah<sup>-azwj</sup> the Exalted will Secure him from panic on the Day of Qiyamah".<sup>508</sup>

6- ما، الأماي للشيخ الطوسي الغضائري عن التلعكبري عن محمد بن همام عن عبد الله الحميري عن الطيالسي قال سمعت أبا عبد الله ع يقول ما رأيت شيئاً أسرع إلى شيء من الشيب إلى المؤمن وإنه وقار للمؤمن في الدنيا ونور ساطع يوم القيامة

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Tal'akburi, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Al Tayalisi who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'I<sup>-asws</sup> have not seen anything quicker to a thing than the grey-hair is to the Momin in the world, and a shining light on the Day of Qiyamah.

بِهِ وَقَرَّ اللَّهُ خَلِيلُهُ إِبْرَاهِيمَ فَقَالَ مَا هَذَا يَا رَبِّ

Allah<sup>-azwj</sup> had Dignified His<sup>-azwj</sup> Friend Ibrahim<sup>-as</sup> by it. He<sup>-as</sup> said: 'What is this, O Lord<sup>-azwj</sup>?'

قَالَ لَهُ هَذَا وَقَارٌ

He<sup>-azwj</sup> Said to him<sup>-as</sup>: "This is dignity!"

فَقَالَ يَا رَبِّ زِدْنِي وَقَاراً

He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>, increase me<sup>-as</sup> in dignity!"

قَالَ أَبُو عَبْدِ اللَّهِ ع فَمِنْ إِجْلَالِ اللَّهِ إِجْلَالُ شَيْبَةِ الْمُؤْمِنِ.

<sup>506</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 5 b

<sup>507</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 5 c

<sup>508</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 5 d

Abu Abdullah <sup>-asws</sup> said: 'From reverence of Allah <sup>-azwj</sup> is revering the grey-haired Momin''.<sup>509</sup>

---

<sup>509</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 52 H 6

## CHAPTER 53 – THE PROHIBITION OF HASTENING THE MAN DURING HIS MEAL OR HIS NEED (TOILET)

1- ل، الخصال الأربعة قال أمير المؤمنين ع لا تعجلوا الرجل عند طعامه حتى يفزع ولا عند غائطه حتى يأتي على حاجته.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen<sup>asws</sup> said: 'Do not hasten the man during his meal until he is free, nor during his defecation until he comes upon his need'.<sup>510</sup>

2- كا، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال قال رسول الله ص من إجلال الله إجلال ذي الشئبة المسلم.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'From revering of Allah<sup>azwj</sup> is revering the Muslim with grey-hair'.<sup>511</sup>

3- كا، الكافي عن العدة عن البرقي رفعه قال قال أبو عبد الله ع ليس منا من لم يؤخر كبيرنا ولم يرحم صغيرنا.

(The book) 'Al Kafi' – From the number, from Al Barqy raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'He isn't from us<sup>asws</sup>, one who does not dignify our<sup>asws</sup> elders and does not mercy our young ones'.<sup>512</sup>

4- كا، الكافي علي بن أبيه عن ابن أبي عمير عن عبد الله بن أبان عن الوصافي قال قال أبو عبد الله ع عظموا كباركم وصلوا أرحامكم ولا تيسر تصلوهم بشئ أفضل من كفى الأذى عنهم.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Aban, from Al Wassafy who said,

'Abu Abdullah<sup>asws</sup> said: 'Revere your elders, and connect your kinship, and you won't connect them with anything better than restraining the harm from them'.<sup>513</sup>

<sup>510</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 53 H 1

<sup>511</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 53 H 2

<sup>512</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 53 H 3

<sup>513</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 53 H 4

باب 54 ثواب إمالة القذى عن وجه المؤمن و التمسيم في وجهه و ما يقول الرجل إذا أميط عنه القذى و معنى قول الرجل لأخيه جزاك الله خيرا و النهي عن قول الرجل لصاحبه لا و حياتك و حياة فلان

## CHAPTER 54 – REWARD OF REMOVING THE SPECK FROM THE FACE OF A MOMIN, AND THE SMILING IN HIS FACE, AND WHAT SHOULD THE MAN BE SAYING AT THE REMOVAL OF THE SPECK, AND MEANING OF THE WORDS OF THE MAN TO HIS BROTHER, ‘MAY ALLAH<sup>-azwj</sup> REWARD YOU GOODLY’, AND THE PROHIBITION FROM WORDS OF THE MAN TO HIS COMPANION, ‘NO, BY MY LIFE!’, AND ‘LIFE OF SO AND SO!’

1- ل، الخصال الأربعة قال أمير المؤمنين ع إذا أخذت منك قذاة فقل أمان الله عنك ما تكره.

(The book) ‘Al Khisaal’ –

‘(The book) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘When a speck is taken off from you, so say, ‘May Allah<sup>-azwj</sup> Remove from you what you dislike’’.<sup>514</sup>

2- لي، الأماالي للصدوق في مناهي النبي ص أنه هـ أن يقول الرجل للرجل لا و حياتك و حياة فلان.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup> is he<sup>-saww</sup> prohibited that a man should say to a man, ‘No, by my life!’, and ‘Life of so and so!’’<sup>515</sup>

3- مع، معاني الأخبار أبي عن محمد العطار عن أحمد بن محمد بن الحسين بن يزيد عن الحسين بن أعين أخيه مالك قال: سألت أبا عبد الله ع عن قول الرجل للرجل جزاك الله خيرا ما يعني به

(The book) ‘Ma’any Al Akhbar’ – My father, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Al Husayn Bin Yazeed, from Al Husayn Bin Ayn, brother of Malik who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the words of a man to a man, ‘May Allah<sup>-azwj</sup> Reward you goodly’, ‘What is the meaning of it?’

فقال أبو عبد الله ع إن الخير هـ في الجنة يخرج منه الكوثر و الكوثر يخرج منه ساق العرش عليه منازل الأوصياء و شيعتهم على حافتي ذلك النهر جوارى نابتات كلما فلعث واحدة نبتت أخرى باسم ذلك النهر و ذلك قول الله عز و جل في كتابه خيرات حسنا

Abu Abdullah<sup>-asws</sup> said: ‘(The goodly) ‘Al-Khayr’ is a river in the Paradise, it’s outlet is from (river) Al-Kawser, and Al-Kawser, its outlet is from the Base of the Throne. Upon it (its banks) are houses of the successors<sup>-asws</sup> and their<sup>-asws</sup> Shias. Upon the banks of that river the girls

<sup>514</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 54 H 1

<sup>515</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 54 H 2

(Houries) are growing. Every time one is taken, another one grows, with the name of that river, and that is the Word of Allah<sup>-azwj</sup> Mighty and Majestic: ***Therein are the good and beautiful females [55:70].***

فَإِذَا قَالَ الرَّجُلُ لِصَاحِبِهِ جَزَاكَ اللَّهُ خَيْرًا فَإِنَّمَا يَعْني بِهِ تِلْكَ الْمَنَازِلَ الَّتِي أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِصَفْوَتِهِ وَ خَيْرَتِهِ مِنْ خَلْقِهِ.

So, when the man says to his companion, ‘May Allah<sup>-azwj</sup> Reward you goodly (Khayr), so rather he means by it those dwellings which Allah<sup>-azwj</sup> Mighty and Majestic has Prepared for His<sup>-azwj</sup> elites and good ones from His<sup>-azwj</sup> creatures’<sup>516</sup>

4- دَعَاؤُ الرَّاوُنْدِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَعُكَ الْقَدَاةَ عَنْ وَجْهِ أَخِيكَ عَشْرُ حَسَنَاتٍ وَ تَبَسُّمُكَ فِي وَجْهِهِ حَسَنَةٌ وَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَهْلُ الْمَعْرُوفِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Your removing the speck from the face of your brother is (equates to) ten good deeds, and smiling in his face is one good deed, and the first one to enter the Paradise are the people (having done) the acts of kindness’<sup>517</sup>

5- نَحَجُ الْبَلَاغَةَ سُئِلَ عَنِ الْخَيْرِ مَا هُوَ فَقَالَ لَيْسَ الْخَيْرُ أَنْ يَكْثُرَ مَالُكَ وَ وَلَدُكَ وَ لَكِنَّ الْخَيْرَ أَنْ يَكْثُرَ عِلْمُكَ وَ عَمَلُكَ وَ أَنْ يَعْظُمَ جِلْمُكَ وَ أَنْ تُبَاهِيَ النَّاسَ بِعِبَادَةِ رَبِّكَ فَإِنْ أَحْسَنْتَ حَمَدَتَ اللَّهُ وَ إِنْ أَسَأْتَ اسْتَغْفَرْتَ اللَّهُ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> was asked about the good (Al-Khayr), ‘What is it?’ He<sup>-asws</sup> said: ‘The good (Al-Khayr) isn’t abundance of your wealth and your children, but the good is abundance of your knowledge and your (good) deeds, and to magnify your forbearance; and you compete with the people in worshipping your Lord<sup>-azwj</sup>. If you do good, you should praise Allah<sup>-azwj</sup>, and if you do evil, seek Forgiveness of Allah<sup>-azwj</sup>’<sup>518</sup>

<sup>516</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 54 H 3

<sup>517</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 54 H 4

<sup>518</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 54 H 5



## CHAPTER 55 – THE LIMIT OF BENEVOLENCE, AND THE PROHIBITION FROM REJECTING THE PRESTIGE AND ITS MEANING

1- ب، قرب الإسناد ابن طريف عن ابن علقون عن الصادق عن أبيه ع عن علي ع قال قال رسول الله ص إذا عرض على أحدكم الكرامة فلا يردّها فإمّا يردّها الكرامة الجمار.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever the prestige is presented to you, do not reject it, for rather the donkey rejects the prestige''.<sup>519</sup>

2- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أبي عن سعد عن ابن عيسى عن البجلي عن ابن أسباط عن الحسن بن الجهم قال قال الرضا ع كان أمير المؤمنين ع يقول لا يأبى الكرامة إلا جمار

(The books) 'Ma'any Al Akhbar', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – My father, from Sa'ad, from Ibn Isa, from Al Bajaly, from Ibn Asbat, from Al Hassan Bin Al Jahm who said,

'Al-Reza<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> had said: 'No one refuses the prestige except the donkey'.

قُلْتُ مَا مَعْنَى ذَلِكَ

I said, 'What is the meaning of that?'

قَالَ التَّوَسُّعُ فِي الْمَجْلِسِ وَ الطِّيبُ يُعْرَضُ عَلَيْهِ.

He<sup>-asws</sup> said: 'The making space for you in the gathering, and the perfume which one is presented''.<sup>520</sup>

3- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام ابن الوليد عن الصفار عن ابن عيسى عن ابن فضال عن علي بن الجهم قال سمعت الرضا ع يقول لا يأبى الكرامة إلا جمار

(The books) 'Ma'any Al Akhbar', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup> – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Ali Bin Al Jahm who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'No one refuses the prestige except a donkey'.

<sup>519</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 1

<sup>520</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 2

قُلْتُ أَيُّ شَيْءٍ الْكَرَامَةُ

I said, 'Which thing is the prestige?'

قَالَ مِثْلُ الطِّيبِ وَ مَا يُكْرَمُ بِهِ الرَّجُلُ الرَّجُلُ.

He<sup>-asws</sup> said: 'Like (presenting) the perfume, and what the man is honoured by the man'.<sup>521</sup>

4- ن، عيون أخبار الرضا عليه السلام مع، معاني الأخبار أبي عن سعد عن البرقي عن علي بن ميسرة عن أبي زيد المكي قال سمعت الرضا ع يقول لا يأتي الكرامة إلا حمار يعني بذلك في الطيب و التوسعة في المجلس و الوسادة.

(The books) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', (and) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Ali Bin Muyassir, from Abu Zayd Al Makky who said,

'I heard Al-Reza<sup>-asws</sup> saying: 'No one refuses the prestige except a donkey!' He<sup>-asws</sup> meant by that regarding the perfume, and making space in the gathering, and the pillow'.<sup>522</sup>

5- مع، معاني الأخبار أبي عن سعد عن البرقي عن محمد بن علي الكوفي عن البرنطي عن الرضا ع قال قال أمير المؤمنين ع لا يأتي الكرامة إلا حمار

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Ali Bazanty who said,

'Amir Al-Momineen<sup>-asws</sup> said: 'No one refuses the prestige except a donkey'.

قُلْتُ مَا مَعْنَى ذَلِكَ

'I said, 'What is the meaning of that?'

قَالَ ذَلِكَ فِي الطِّيبِ يُعْرَضُ عَلَيْهِ وَ التَّوسُّعَةُ فِي الْمَجْلِسِ مِنْ أَبَاهُمَا كَانَ كَمَا قَالَ.

He<sup>-asws</sup> said: 'That is regarding the perfume presented to him, and the space made for him in the gathering. One who refuses these would be like what is (I<sup>-asws</sup> have) said'.<sup>523</sup>

6- مع، معاني الأخبار أبي عن حمير عن أحمد بن محمد عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: سألتُهُ عَنِ الرَّجُلِ يَرُدُّ الطِّيبَ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَرُدُّ الْكَرَامَةَ.

(The book) 'Ma'any Al Akhbar' – My father, from Al Himeyri, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the man rejecting the perfume. He<sup>-asws</sup> said: 'It is not befitting for him to reject the prestige'.<sup>524</sup>

<sup>521</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 3

<sup>522</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 4

<sup>523</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 5

<sup>524</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 6 a

ف، تحف العقول عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: لَا تُكْرِمِ الرَّجُلَ بِمَا يَشُقُّ عَلَيْهِ.

(The book) 'Tuhaf Al-Uqoul' –

'From Abu Muhammad Al-Askari<sup>asws</sup> having said: 'Do not honour the man with what is grievous upon him''.<sup>525</sup>

---

<sup>525</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 55 H 6 b

باب 56 من أذل مؤمناً أو أهانه أو حقره أو استهزأ به أو طعن عليه أو رد قوله و النهي عن التنايز بالألقاب

## CHAPTER 56 – ONE WHO HUMILIATES A MOMIN, OR WEAKENS HIM, OR BELITTLES HIM, OR MOCKS HIM, OR TAUNTS UPON HIM, OR REJECTS HIS WORD, AND THE PROHIBITION FROM NAME-CALLING (FALSE TITLES)

الآيات

### The Verses –

المؤمنون فَأَخَذْتُمُوهُمْ سِحْرِيًّا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَ كُنْتُمْ مِنْهُمْ تَضَحَكُونَ-

(Surah) Al Mominoun: **But you took them for a mockery until it made you forget My Zikr and you used to laugh at them [23:110]**

إِنِّي جَزِيئُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

**Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111]**

الْأَحْزَابَ وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَاناً وَ إِثْماً مُّبِيناً

(Surah) Al Ahzaab: **And those hurting the Momineen and the Mominaat without them having deserved it, so they are bearing slander and a manifest sin [33:58]**

الْحَجَرَاتِ وَ لَا تَتَابَعُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

(Surah) Al Hujuraat: **nor call each other with nicknames (titles). Evil is the degrading name after the Eman; [49:11]**

1- ما، الأماالي للشيخ الطوسي العَضَائِرِيُّ عَنِ التَّلَعُّكَبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنِ الْبَيْهَقِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنَ مِنْ عَظْمَةٍ جَلَالِهِ وَ قُدْرَتِهِ فَمَنْ طَعَنَ عَلَيْهِ أَوْ رَدَّ عَلَيْهِ قَوْلَهُ فَقَدْ رَدَّ عَلَى اللَّهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Gazairy, from Al Tal'albury, from Muhammad Bin Hammam, from Al Husayn Bin Ahmad Al Maliky, from Al Yaqteeny, from Yahya Bin Zakariya Bin Bishr, from Dawood Al Raqqy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Created the Momin from the Magnificence of His<sup>-azwj</sup> Majesty and His<sup>-azwj</sup> Power. So, the one who taunts upon him, or rejects his word upon him, so he has rejected upon Allah<sup>-azwj</sup>'.<sup>526</sup>

2- مع، معاني الأخبار لي، الأماي للصدوق عن الصادق ع عن النبي ص قال: أَذَلُّ النَّاسِ مَنْ أَهَانَ النَّاسَ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq –

'From the Prophet<sup>-saww</sup> having said: 'The most disgraceful of the people is the one who demeans the people''.<sup>527</sup>

3- ما، الأماي للشيخ الطوسي عن أبي قلابة عن النبي ص قال: مَنْ أَذَلَّ مُؤْمِنًا أَذَلَّهُ اللَّهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Abu Qilabah,

'From the Prophet<sup>-saww</sup> having said: 'One who disgraces a Momin, Allah<sup>-azwj</sup> will Disgrace him''.<sup>528</sup>

4- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع عن أبيه ع قال قال رسول الله ص مَنْ اسْتَذَلَّ مُؤْمِنًا أَوْ حَقَّرَهُ لِفَقْرِهِ وَ قِلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثُمَّ يَفْضَحُهُ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>' – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The one who disgraces a Momin or belittles him due to his poverty and lack of possessions in his hand, Allah<sup>-azwj</sup> will Publicise him on the Day of Qiyamah, then Expose (Shame) him''.<sup>529</sup>

5- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا ع عن أبيه ع قال قال رسول الله ص مَنْ أَذَلَّ مُؤْمِنًا أَوْ حَقَّرَهُ لِفَقْرِهِ وَ قِلَّةِ ذَاتِ يَدِهِ شَهَرَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>' – By the chain to Darim, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who disgraces a Momin, or belittles him due to his poverty and lack of possessions in his hand, Allah<sup>-azwj</sup> will Publicise him upon a bridge of Hell on the Day of Qiyamah''.<sup>530</sup>

6- ل، الخصال الأربعة قال أمير المؤمنين ع لَا تُحَقِّرُوا ضِعْفَاءَ إِخْوَانِكُمْ فَإِنَّهُ مَنْ اخْتَفَرَ مُؤْمِنًا لَمْ يَجْمَعْ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا فِي الْجَنَّةِ إِلَّا أَنْ يَتُوبَ.

(The book) 'Al Khisaal' –

<sup>526</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 1

<sup>527</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 2

<sup>528</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 3

<sup>529</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 4

<sup>530</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 5

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘Do not belittle your weak brethren, for the one who belittles a Momin, Allah<sup>-azwj</sup> Mighty and Majestic will not Gather between the two in the Paradise, except if he were to repent’.<sup>531</sup>

وَقَالَ عِ الْمُؤْمِنُ لَا يَعْشُ أَحَاهُ وَلَا يُحُونُهُ وَلَا يَخْدُلُهُ وَلَا يَتَّهَمُهُ وَلَا يَقُولُ لَهُ أَنَا مِنْكَ بَرِيءٌ.

And he<sup>-asws</sup> said: ‘The Momin neither cheats his brother, nor betrays him, nor abandons him, nor accuses him, nor does he say to him, ‘I am disavowed from you’.<sup>532</sup>

7- ماء، الأمايلي للشيخ الطوسي العضايري عن الصادق عن العسكري عن عبد الله بن محمد بن عبد الكريم عن محمد بن عبد الرحمن عن عمرو بن أبي سلمة عن أبي عمير الصنعائي عن العلاء عن عبد الرحمن عن أبيه عن أبي هريرة أن رسول الله ص قال: رُبُّ أَشْعَثَ أَغْبَرَ ذِي طَمَرَيْنِ مُدَقِّعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Gazairy, from Al Sadouq, from Al Askari, from Abdullah Bin Muhammad Bin Abdul Kareem, from Muhammad Bin Abdul Rahman, from Amro Bin Abu Salama, from Abu Umar Al Zan’any, from Al A’la, from Abdul Rahman, from his father, from Abu Hureyra (well-known fabricator),

‘Perhaps the dishevelled, dusty with parched lips would be knocking the doors. If he were to vow upon Allah<sup>-azwj</sup>, he would accomplish it’.<sup>533</sup>

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصولي عن محمد بن يحيى بن أبي عبادة عن عمه قال: سَمِعْتُ الرِّضَا ع يَوْمًا يُنْشِدُ شِعْرًا فَقُلْتُ لِمَنْ هَذَا أَعَزَّ اللَّهُ الْأَمِيرَ

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – Al Bayhaqi, from Muhammad Bin Yahya Bin Abu Abbad, from his uncle who said,

‘I heard Al-Reza<sup>-asws</sup> one day prosing a poem, so I said, ‘Who is this for? May Allah<sup>-azwj</sup> Honour the commander!’

فَقَالَ لِعِرَاقِي لَكُمْ

He<sup>-asws</sup> said: ‘For an Iraqi of yours’.

فُلْتُ أَنْشَدَنِيهِ أَبُو الْعَتَاهِيَةِ لِنَفْسِهِ

‘I said, ‘Abu Al-Atahiya had composed it for himself’.

فَقَالَ هَاتِ اسْمَهُ وَ دَعْ عَنْكَ هَذَا إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى يَقُولُ وَ لَا تَنَابِزُوا بِالْأَلْقَابِ وَ لَعَلَّ الرَّجُلَ يَكْرَهُ هَذَا.

He<sup>-asws</sup> said: ‘Give his name, and leave this from you! Allah<sup>-azwj</sup> the Glorious and Exalted Says: **nor call each other with nicknames (titles). [49:11]**, and perhaps the man dislikes this’.<sup>534</sup>

<sup>531</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 6 a

<sup>532</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 6 b

<sup>533</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 7

<sup>534</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 8

9- ل، الخصال العطار عن أبيه عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن أحمد بن عمر عن يحيى الحلبي عن أبي عبد الله ع قال: لا يطمعن المستهزئ بالناس في صدق المؤدّة.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashari, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar, from Yahya Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'The one mocking the people should not be coveting regarding the sincere cordiality'.<sup>535</sup>

10- فس، تفسير القمي يا أيها الذين آمنوا لا يستخر قوم من قوم عسى أن يكونوا خيراً منهم ولا نساء من نساء عسى أن يكن خيراً منهن فإنها نزلت في صفية بنت حيي بن أخطب وكانت زوجة رسول الله ص وذلك أن عائشة و حفصة كانتا تؤذيانها وتشتيمان و تقولان لها يا بنت اليهودية

Tafseer Al Qummi –

**'O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]** – It was Revealed regarding Safiyya Bint Huyay Bin Akhtab<sup>-ra</sup>, and she was a wife of Rasool-Allah<sup>-saww</sup>, and that is because Ayesha and Hafsa were hurting her and insulting, and were saying to her, 'O daughter of a Jew!'

فَشَكَتْ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهَا أَلَا تُجِيبِينَهُمَا

She complained of that to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said to her<sup>-ra</sup>: 'Why don't you answer them?'

فَقَالَتْ مَا دَا يَا رَسُولَ اللَّهِ

She<sup>-ra</sup> said, 'With what, O Rasool-Allah<sup>-saww</sup>?'

قَالَ قُولِي أَبِي هَارُونَ نَبِيَّ اللَّهِ وَ عَمِّي مُوسَى كَلِيمَ اللَّهِ وَ زَوْجِي مُحَمَّدٌ رَسُولُ اللَّهِ فَمَا تُنْكِرَانِ مِنِّي

He<sup>-saww</sup> said: 'Say, 'My<sup>-ra</sup> father<sup>-as</sup> Haroun<sup>-as</sup> is a Prophet<sup>-as</sup> of Allah<sup>-azwj</sup>, and my<sup>-ra</sup> uncle<sup>-as</sup> is a speaker with Allah<sup>-azwj</sup>, and my<sup>-ra</sup> husband is Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. So, what are you two denying from me<sup>-ra</sup>?'

فَقَالَتْ لُحْمًا فَقَالَتَا هَذَا عَلَّمَكَ رَسُولُ اللَّهِ

She said (it) to them both. They said, 'This, Rasool-Allah<sup>-saww</sup> has taught you<sup>-ra</sup>!'

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ - يا أيها الذين آمنوا لا يستخر قوم من قوم عسى أن يكونوا خيراً منهم إلى قوله ولا تنازعوا بالألقاب بس اسم الفسوق بعد الإيمان.

So, Allah<sup>-azwj</sup> Revealed regarding that: ***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, [49:11] – up to His<sup>-azwj</sup> Words: nor call each other with nicknames (titles). Evil is the degrading name after the Eman; [49:11]***.<sup>536</sup>

11- مَشْكَاةُ الْأَنْوَارِ، وَ قَالَ الصَّادِقُ ع مَنْ حَقَّرَ مُؤْمِنًا لِقَلَّةِ مَالِهِ حَقَّرَهُ اللَّهُ فَلَمْ يَزَلْ عِنْدَ اللَّهِ خَفُورًا حَتَّى يُتُوبَ بِمَا صَنَعَ

(The book) 'Mishkat Al Anwaar' –

'And Al-Sadiq<sup>-asws</sup> said: 'One who belittles a Momin due to the lack of his wealth, Allah<sup>-azwj</sup> will Belittle him. He will not cease to be belittled in the Presence of Allah<sup>-azwj</sup> until he repents from what he had done'.

وَ قَالَ ع إِنَّهُمْ مُبَاهُونَ بِأَكْفَائِهِمْ يَوْمَ الْقِيَامَةِ.

And he<sup>-asws</sup> said: 'They will be priding on the Day of Qiyamah due to their sufficing'.<sup>537</sup>

12- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنْ أَحَدِ بْنِ مُحَمَّدٍ عَنِ ابْنِ خُبَابٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَأْذُنَ بِحَرْبٍ مَعِيَ مَنْ أَذَلَّ عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim, from Al Moalla Bin Khuneyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "Let him be Proclaimed of a war from Me<sup>-azwj</sup>, the one who disgraces My<sup>-azwj</sup> Momin servant, and let him feel safe from My<sup>-azwj</sup> Wrath, the one who honours My<sup>-azwj</sup> Momin servant!"'<sup>538</sup>

13- ثَوَابُ الْأَعْمَالِ مَا جِيلُوهُ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ نُورٍ عَظَمَتِهِ وَ جَلَالِ كِبَرِيَّاتِهِ فَمَنْ طَعَنَ عَلَيْهِمْ أَوْ رَدَّ عَلَيْهِمْ قَوْلَهُمْ فَقَدْ رَدَّ عَلَى اللَّهِ فِي عَرْشِهِ وَ لَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا مَا هُوَ شَرُّهُ شَيْطَانٍ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Created the Momineen from the Noor (Light) of His<sup>-azwj</sup> Magnificence and Majesty of His<sup>-azwj</sup> Greatness. So, the one who taunts upon them, or rejects their word upon them, so he has rejected Upon Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Throne, and he isn't in anything from Allah<sup>-azwj</sup>. But rather, he is an associate of Satan<sup>-la'</sup>'.<sup>539</sup>

14- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلَّا مَاتَ بِشَرِّ مِيتَةٍ وَ كَانَ يَتَمَتَّى أَنْ يَرْجِعَ إِلَى خَيْرٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Hammad, from Rabie Al Fuzeyl who said,

<sup>536</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 10

<sup>537</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 11

<sup>538</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 12

<sup>539</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 13



'Abu Abdullah<sup>-asws</sup> said: 'There is no human being taunting in the eye of a Momin except he will die with an evil death, and he will wish he could have returned to good''<sup>.540</sup>

15- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْمُثَنَّى عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُحَقِّرُوا مُؤْمِنًا فَقِيرًا فَإِنَّهُ مِنْ حَقَرٍ مُؤْمِنًا فَقِيرًا أَوْ اسْتَحَفَّ بِهِ حَقَرَهُ اللَّهُ وَلَمْ يَزَلْ مَاقِنًا لَهُ حَتَّى يَرْجِعَ عَنْ حَقَرَتِهِ أَوْ يَتُوبَ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Al Musanna, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not belittle a poor Momin, for the one who belittles a poor Momin, or takes lightly with him, Allah<sup>-azwj</sup> will Take Lightly with him and he will not cease to be Hateful to Him<sup>-azwj</sup> until he retracts from his belittling or he repents''<sup>.541</sup>

وَقَالَ ع مَنْ اسْتَذَلَّ مُؤْمِنًا أَوْ حَقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَلَقَمَرِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ.

And he<sup>-asws</sup> said: 'One who disgraces a Momin or belittles him due to lack of possession in his hand and due to his poverty, Allah<sup>-azwj</sup> will Publicise him on the Day of Qiyamah upon the heads of creatures''<sup>.542</sup>

16- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْمُضْطَلِّ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا قَالَ الْمُؤْمِنُ لِأَخِيهِ أَفٍّ خَرَجَ مِنْ وَلَايَتِهِ وَإِذَا قَالَ أَنْتَ عَدُوِّي كَفَرْتُ أَحَدُهُمَا وَلَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَهُوَ يُضْمِرُ عَلَى الْمُؤْمِنِ سُوءًا.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumali who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'When the Momin says to his brother, 'Ugh!', he exits from his friendship, and when he says, 'You are my enemy!', one of the two has committed Kufr, and Allah<sup>-azwj</sup> does not Accept any deed from a Momin while he is thinking evil upon the Momin''<sup>.543</sup>

17- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُضْطَلِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْمُؤْمِنَ مِنْ نُورٍ عَظَمَتِهِ وَجَلَالِ كِبَرِيَّتِهِ فَمَنْ طَعَنَ عَلَى الْمُؤْمِنِ أَوْ رَدَّ عَلَيْهِ فَقَدْ رَدَّ عَلَى اللَّهِ فِي عَرْشِهِ وَلَيْسَ هُوَ مِنَ اللَّهِ فِي وَلَايَةٍ وَإِنَّمَا هُوَ شَرِكُ شَيْطَانٍ.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Created the Momin from Noor (light) of His<sup>-azwj</sup> Magnificence and Majesty of His<sup>-azwj</sup> Greatness. So, the one who taunts upon the Momin, or rejects (his word) upon him, for he has rejected upon Allah<sup>-azwj</sup> in His<sup>-azwj</sup> Throne, and he isn't in Wilayah from Allah<sup>-azwj</sup>, and rather he is an associate of Satan<sup>-la''</sup><sup>.544</sup>

<sup>540</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 14

<sup>541</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 15 a

<sup>542</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 15 b

<sup>543</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 16

<sup>544</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 17

18- سن، المحاسن أبي عن سعدان بن مسلم عن معاوية عن أبي عبد الله ع قال قال رسول الله ص لقد أُسْرِي بي فأوحى إليّ من وراء الحجاب ما أوحى و شافهني من دونه بما شافهني فكان

(The book) 'Al Mahasin' – My father, from Sa'dan Bin Muslim, from Muawiya,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There was an Ascension with me<sup>-saww</sup>. Allah<sup>-azwj</sup> Revealed to me<sup>-saww</sup> from behind the veil what He<sup>-azwj</sup> Revealed, and Communicated verbally with me<sup>-saww</sup> from besides it with what He<sup>-azwj</sup> verbally Communicated with me<sup>-as</sup>.

فِيمَا شَافَهَنِي أَنْ قَالَ يَا مُحَمَّدُ مَنْ آذَى لِي وَلِيًّا فَقَدْ أَرَضَدَنِي بِالْمُحَارَبَةِ وَمَنْ حَارَبَنِي حَارَبْتُهُ

Among what He<sup>-azwj</sup> verbally Communicated with Me<sup>-azwj</sup> is that He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! The one who hurts a friend of Mine<sup>-azwj</sup>, so he should watch out for Me<sup>-azwj</sup> with the battle, and the one who battles Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Battle him!"

قَالَ فَقُلْتُ يَا رَبِّ وَمَنْ وَلِيِّكَ هَذَا فَقَدْ عَلِمْتُ أَنَّهُ مَنْ حَارَبَكَ حَارَبْتُهُ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! And who is this friend of Yours<sup>-azwj</sup> You<sup>-azwj</sup> are letting know that the one who battles You<sup>-azwj</sup>, You<sup>-azwj</sup> will Battle him?'

فَقَالَ ذَلِكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَ لَوْصِيَّتِكَ وَ لَوْرَثَتِكُمَا بِالْوَلَايَةِ.

He<sup>-azwj</sup> Said: "That is the one I<sup>-azwj</sup> had Taken his Covenant, for you<sup>-saww</sup> and for your<sup>-saww</sup> successor<sup>-asws</sup>, and Made you<sup>-asws</sup> both to inherit the Wilayah".<sup>545</sup>

19- ين، كتاب حسين بن سعيد و النوادر ابن محبوب عن الثمالي عن أبي جعفر و أبي عبد الله ع قالاً إِنَّ أَبَا ذَرٍّ عَمِيرَ رَجُلًا عَلَى عَهْدِ النَّبِيِّ ص بِأَمْرِهِ فَقَالَ لَهُ يَا ابْنَ السَّوْدَاءِ وَ كَأَنْتَ أُمُّهُ سَوْدَاءُ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Mahboub, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> both having said: 'Abu Zarr<sup>-ra</sup> reproached a man in the era of the Prophet<sup>-saww</sup> with his mother. He<sup>-ra</sup> said to him, 'O son of the black woman!' And his woman was a black woman.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص تُعَيِّرُهُ بِأُمِّهِ يَا ذَرٍّ

Rasool-Allah<sup>-saww</sup> said to him<sup>-ra</sup>: 'You<sup>-ra</sup> are reproaching him with his mother, O Abu Zarr<sup>-ra</sup>!'

قَالَ فَلَمْ يَزَلْ أَبُو ذَرٍّ يَمُرُّ وَجْهَهُ فِي التُّرَابِ وَ رَأْسَهُ حَتَّى رَضِيَ رَسُولُ اللَّهِ ص عَنْهُ.

<sup>545</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 18

He<sup>-asws</sup> said: ‘Abu Zarr<sup>-ra</sup> did not cease to wallow his<sup>-ra</sup> face and his<sup>-ra</sup> head in the dust until Rasool-Allah<sup>-saww</sup> was satisfied from him<sup>-ra</sup>’.<sup>546</sup>

20- الدُّرَّةُ الْبَاهِرَةُ، الْمَرْءُ فَكَاهَهُ السُّفَهَاءُ وَ صِنَاعَةُ الْجُهَّالِ.

(The book) ‘Al Durr Al Bahira’ –

‘Satire is the humour of foolish (people), and making of the ignoramuses’.<sup>547</sup>

21- كُنْزُ الْكَرَاجِكِيِّ، رُوِيَ عَنْ أَحَدِ الْأَئِمَّةِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَتَمَ ثَلَاثَةً فِي ثَلَاثَةٍ كَتَمَ رِضَاهُ فِي طَاعَتِهِ وَ كَتَمَ سَخَطَهُ فِي مَعْصِيَتِهِ وَ كَتَمَ وَلِيَّهُ فِي خَلْقِهِ

(The book) ‘Kanz’ of Al Karajaky –

‘It is reported by one of the Imams<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Concealed three in three. He<sup>-azwj</sup> has Concealed His<sup>-azwj</sup> Satisfaction in obedience to Him<sup>-azwj</sup>, and has Concealed His<sup>-azwj</sup> Annoyance in disobedience to Him<sup>-azwj</sup>, and Concealed His<sup>-azwj</sup> friend among His<sup>-azwj</sup> creatures.

فَلَا يَسْتَحِقُّ أَحَدُكُمْ شَيْئاً مِنَ الطَّاعَاتِ فَإِنَّهُ لَا يَدْرِي فِي أَيِّهَا رِضَا اللَّهِ وَ لَا يَسْتَقِلُّ أَحَدُكُمْ شَيْئاً مِنَ الْمَعَاصِي فَإِنَّهُ لَا يَدْرِي فِي أَيِّهَا سَخَطُ اللَّهِ وَ لَا يَزِرُّ أَحَدُكُمْ بِأَحَدٍ مِنْ خَلْقِ اللَّهِ فَإِنَّهُ لَا يَدْرِي أَيُّهُمْ وَلِيُّ اللَّهِ.

Therefore, no one of you should take lightly with anything from the acts of obedience, for he would not know in which of these is Satisfaction of Allah<sup>-azwj</sup>, and not one of you should consider little anything from the acts of disobedience, for he would not know in which of these is the Annoyance of Allah<sup>-azwj</sup>, nor should any one of you degrade anyone from the creatures of Allah<sup>-azwj</sup> for he would not know which of them is a friend of Allah<sup>-azwj</sup>’.<sup>548</sup>

<sup>546</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 19

<sup>547</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 20

<sup>548</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 56 H 21

باب 57 من أخاف مؤمنا أو ضربه أو آذاه أو لطمه أو أعان عليه أو سبه و ذم الرواية على المؤمن

## CHAPTER 57 – ONE WHO FRIGHTENS A MOMIN, FROM BEATS HIM, OR HURTS HIM, OR SLAPS HIM, OR ASSISTS AGAINST HIM, OR REVILES HIM, AND CONDEMNATION OF THE REPORTING AGAINST THE MOMIN

1- ن، عيون أخبار الرضا عليه السلام أحمد بن الحسين بن يوسف عن علي بن محمد بن عنبسة عن بكر بن أحمد بن محمد بن إبراهيم عن فاطمة بنت الرضا عن أبيها عن أبيه عن الصادق ع عن أبيه و عمه زيد عن أبيهما عن أبيه و عمه عن أمير المؤمنين ع قال: لا يحل لمسلم أن يروغ مسلماً.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup>, may the greetings be upon him<sup>asws</sup> – Ahmad Bin Al Husayn Bin Yusuf, from Ali Bin Muhammad Bin Anbasa, from Bakr Bin Ahmad Bin Muhammad Bin Ibrahim,

'From (Syeda) Fatima<sup>as</sup> daughter<sup>as</sup> of Al-Reza<sup>asws</sup>, from her<sup>as</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers, from Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, and his uncle Zayd, from their father, from his father, from his uncle, from Amir Al-Momineen<sup>asws</sup> having said: 'It is not Permissible for a Muslim that he scares a Muslim''.<sup>549</sup>

2- لي، الأماي للصدوق عن الصادق ع قال: أعتى الناس من قتل غير قاتله أو ضرب غير ضاربه.

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>asws</sup> having said: 'The most violent of people is the one who kills other than his killer, or beats other than one who had beaten him''.<sup>550</sup>

3- ما، الأماي للشيخ الطوسي المفيض عن الشريف محمد بن طاهر عن ابن عوف عن عبد الله بن أحمد بن المستورد عن الكاهلي عن محمد بن عبيد بن مذكري قال: دخلت مع عمي عامر بن مذكري على أبي عبد الله ع فسمعتهم يقول من أعان على مؤمن بشطير كلمة لقي الله عز وجل و بين عيني مكتوب آيس من رحمة الله.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Shareef Muhammad Bin Tahir, from Ibn Uqda, from Abdullah Bin Ahmad Bin Al Mustawrid, from Al Khifly, from Muhammad Bin Ubeyd Bin Mudrik who said,

'I entered along with uncle Aamir Bin Mudrik, to see Abu Abdullah<sup>asws</sup>. I heard him<sup>asws</sup> saying: 'One who assists against a Momin with even half a word will meet Allah<sup>azwj</sup> Mighty and Majestic, and in front of his eyes it will be written: 'Despaired from Mercy of Allah<sup>azwj</sup>'.<sup>551</sup>

4- ع، علل الشرائع أبي عن الحميري عن هارون عن ابن صدقة عن جعفر بن محمد عن أبيه قال قال رسول الله ص من أكرم أخاه المؤمن بكلمة يُلطِّفه بها أو قضى له حاجة أو فرج عنه كربة لم تزل الرحمة طلاً عليه تجدولاً ما كان في ذلك من النظر في حاجته

(The book) 'Ilal Al Sharaie' – My father, from Al Himeyri, from Haroun, from Ibn Sadaqa,

<sup>549</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 1

<sup>550</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 2

<sup>551</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 3

‘From Ja’far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who honours the Momin with a phrase he utters with, or fulfills a need for him, or removes a distress from him, the Mercy will shade upon him for as long as he is in that, from the looking regarding his needs’.

ثُمَّ قَالَ أَلَا أُنبِئُكُمْ لِمَ سُمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِإِيمَانِهِ النَّاسَ عَلَى أَنْفُسِهِمْ وَأَمْوَالِهِمْ أَلَا أُنبِئُكُمْ مِنَ الْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ أَلَا أُنبِئُكُمْ بِالْمُهَاجِرِ مَنْ هَجَرَ السَّيِّئَاتِ وَ مَا حَرَّمَ اللَّهُ عَلَيْهِ

Then he<sup>-asws</sup> said: ‘I<sup>-asws</sup> shall inform you why the Momin has been named as ‘Momin’. (It is) due to his safety (Amaan) of the people upon themselves and their wealth. I<sup>-asws</sup> shall inform you who the Muslim is. (He is) one the people are safe from his hands and his tongue. I<sup>-asws</sup> shall inform you with the Emigrant. (It is) one who emigrates (flees) from the evil deeds and whatever Allah<sup>-azwj</sup> has Prohibited until him.

وَمَنْ دَفَعَ مُؤْمِنًا دَفْعَةً لِيَذِلَّهُ بِهَا أَوْ لَطَمَهُ لَطْمَةً أَوْ أَتَى إِلَيْهِ أَمْرًا يَكْرَهُهُ لَعْنَتُهُ الْمَلَائِكَةُ حَتَّى يُرْضِيَهُ مِنْ حَقِّهِ وَ يَتُوبَ وَ يَسْتَغْفِرَ

And one who pushes a Momin with a push in order to humiliate him with it, or slaps him a slap, or come to him with a matter he dislikes, the Angels curse him until he satisfies him of his rights, and he repents, and he seeks Forgiveness.

فَإِيَّاكُمْ وَ الْعَجَلَةَ إِلَى أَحَدٍ فَلَعَلَّهُ مُؤْمِنٌ وَ أَنْتُمْ لَا تَعْلَمُونَ وَ عَلَيْكُمْ بِالْأَنَاءَةِ وَ اللَّيْنِ وَ التَّسَرُّعِ مِنْ سِلَاحِ الشَّيَاطِينِ وَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنَ الْأَنَاءَةِ وَ اللَّيْنِ.

Therefore, beware of being hasty to anyone, perhaps his is a Momn and you don’t know; and upon you all is being with the patience and the gentleness, while the haste is from the weapons of Satan<sup>-la</sup>; and there is nothing more Beloved to Allah<sup>-azwj</sup> than the patience and the gentleness<sup>552</sup>.

5- لي، الأمالي للصدوق في مناهي النبي ص ألا و من لطم خد مسلم أو وجهه بدد الله عظامه يوم القيامة و حشر مغلولاً حتى يدخل جهنم إلا أن يتوب.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>: ‘Indeed, and the one who slaps a cheek of a Muslim or his face, Allah<sup>-azwj</sup> will Shatter his bones on the Day of Qiyamah, and he will be Resurrected shackled until he enters Hell, except if he were to repent’<sup>553</sup>.

6- ثواب الأعمال ابن الوليد عن ابن أبي أنان عن الأهوازي عن فضالة عن ابن بكير عن أبي بصير عن أبي جعفر ع قال قال رسول الله ص سباب المؤمن فسوق و قتاله كفر و أكل لحمه من معصية الله.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Fazalah, from Ibn Bukeyr, from Abu Baseer,

<sup>552</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 4

<sup>553</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 5

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Reviling the Momin is mischief, and battling him is Kufr, and eating his flesh (backbiting him) is from (acts) disobeying Allah<sup>-azwj</sup>’.<sup>554</sup>

7- ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنْ إِسْحَاقَ الْخَفَّافِ عَنْ بَعْضِ الْكُوفِيِّينَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَ مِنْهُ مَكْرُوهًا فَلَمْ يُصِبهْ فَهُوَ فِي النَّارِ وَ مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَ مِنْهُ مَكْرُوهًا فَأَصَابَهُ فَهُوَ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي النَّارِ.

(The book) ‘Sawaab’ Al Amaal’ – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibn Hashim, from Is’haq Al Khaffaf, from one of the people of Kufa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who scares a Momin with a ruling authority in order for him to be afflicted with an abhorrence, but (even if) it does not afflict him, he (intimidator) will be in the Fire; and the one who scares a Momin with a ruling authority for him to be afflicted with an abhorrence from it, and it does afflict him, so he (the intimidator) will be with Pharaoh<sup>-la</sup> and people of Pharaoh<sup>-la</sup> in the Fire’.<sup>555</sup>

8- ثواب الأعمال ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصُّدُودُ لِأُولِيَّائِي-

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Musa Bin Imran, from Ibn Mahboub, from Al Mufazzal who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘When it will be the Day of Qiyamah, a caller will call out: ‘Where are the hinderers of My<sup>-azwj</sup> friends?’

قَالَ فَيَقُومُ قَوْمٌ لَيْسَ عَلَى وُجُوهِهِمْ حَرَمٌ

He<sup>-asws</sup> said: ‘A group will be standing, there wouldn’t be any flesh upon their faces’.

قَالَ فَيَقُولُ هَؤُلَاءِ الَّذِينَ آذَوْا الْمُؤْمِنِينَ وَ نَصَبُوا لَهُمْ وَ عَانَدُوهُمْ وَ عَنَّفُوهُمْ فِي دِينِهِمْ

He<sup>-asws</sup> said: ‘He will say: ‘They are the ones who had hurt the Momineen, and been hostile to them, and were inimical to them, and were violent to them in their religion’.

قَالَ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى جَهَنَّمَ

He<sup>-asws</sup> said: ‘Then He<sup>-azwj</sup> will Command with them to Hell’.

قَالَ أَبُو عَبْدِ اللَّهِ ع كَانُوا وَ اللَّهُ الَّذِينَ يَقُولُونَ يَقُولُهُمْ وَ لَكِنَّهُمْ حَبَسُوا خُفُوقَهُمْ وَ أَذَاعُوا عَلَيْهِمْ سِرَّهُمْ.

Abu Abdullah<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! They had been saying (believing) with their words (beliefs), but they had withheld their rights and had publicised their secrets upon them’.<sup>556</sup>

<sup>554</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 6

<sup>555</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 7

<sup>556</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 8

9- ثَوَابُ الْأَعْمَالِ ابْنُ مَسْرُورٍ عَنِ ابْنِ عَمْرِو عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعَنَّى النَّاسِ عَلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ وَ مَنْ ضَرَبَ مَنْ لَمْ يَضْرِبْهُ.

(The book) 'Sawaab Al Amaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most violent of people to Allah<sup>-azwj</sup> Mighty and Majestic is one who will other than his killer, and one who beats the one who had not beaten him''<sup>557</sup>

10- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَعَانَ عَلَى مُسْلِمٍ بِشَطْرِ كَلِمَةٍ كُتِبَ بَيْنَ عَيْنَيْهِ يَوْمَ الْقِيَامَةِ آيسٌ مِنْ رَحْمَةِ اللَّهِ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who assists against a Muslim with half a word, it will be written between his eyes on the Day of Qiyamah: 'Despaired from Mercy of Allah<sup>-azwj</sup>!''<sup>558</sup>

11- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع وَرِثْتُ عَنْ رَسُولِ اللَّهِ ص كِتَابَيْنِ- كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ كِتَابًا فِي قِرَابِ سَيْفِي

(The book) 'Saheefa Al-Reza<sup>-asws</sup>' – from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> inherited two books from Rasool-Allah<sup>-saww</sup> – a Book of Allah<sup>-azwj</sup> Mighty and Majestic and a book in the sheath of my<sup>-asws</sup> sword'.

قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْكِتَابُ الَّذِي فِي قِرَابِ سَيْفِكَ

It was said, 'O Amir Al-Momineen<sup>-asws</sup>! And what is the book which was in the sheath of your sword?'

قَالَ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ.

He<sup>-asws</sup> said: 'One who kills other than his killer, or beats other than his beater, upon him is Curse of Allah<sup>-azwj</sup>''<sup>559</sup>

12- جاء، المجالس للمفيد المَرَاغِي عَنِ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ النَّهْأَوْنَدِيِّ عَنْ أَبِي الْخَزَرَجِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ جَعْفَرِ بْنِ إِيسَى عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: وَجَدْتُ قَتِيلًا عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَخَرَجَ مُغَضَّبًا حَتَّى رَفِيَ الْمَنْبَرُ فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يُقْتَلُ رَجُلٌ مِنَ الْمُسْلِمِينَ لَا يُدْرَى مَنْ قَتَلَهُ

(The book) 'Al Majalis' of Al Mufeed – Al Maraghy, from Ali Bin Suleyman, from Muhammad Bin Al Hassan Al Nahawandy, from Abu Al Khazraj Al Asady, from Muhammad Bin Al Fyzeil, from Aban Bin Abu Ayyash, from Ja'far Bin Iyas, from Abu Saeed Al Khudry who said,

<sup>557</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 9

<sup>558</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 10

<sup>559</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 11

'A murdered (man) was found in the era of Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> came out angrily until he<sup>-saww</sup> ascended the pulpit. He<sup>-saww</sup> praised Allah<sup>-azwj</sup> and extolled upon Him<sup>azwj</sup>, then said: 'A man from the Muslims has been killed. It is not known who killed him.

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَالْأَرْضِ اجْتَمَعُوا عَلَى قَتْلِ مُؤْمِنٍ أَوْ رَضُوا بِهِ لَأَدْخَلَهُمُ اللَّهُ فِي النَّارِ

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! Even if people of the skies and the earth were to unite upon killing a Momin or agree with it, Allah<sup>-azwj</sup> will Enter them into the Fire!

وَالَّذِي نَفْسِي بِيَدِهِ لَا يَجِلُّ أَحَدٌ أَحَدًا ظُلْمًا إِلَّا جَلِدَ غَدًا فِي نَارِ جَهَنَّمَ مِثْلَهُ

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! No one will whip anyone unjustly except he will be whipped tomorrow in the Fire of Hell similar to him.

وَالَّذِي نَفْسِي بِيَدِهِ لَا يُبْغِضُنَا أَهْلَ الْبَيْتِ أَحَدٌ إِلَّا أَكَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ.

By the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul! No one will hate us<sup>-asws</sup>, People<sup>-asws</sup> of the Household, except Allah<sup>-azwj</sup> will Fling him upon his face in the Fire of Hell".<sup>560</sup>

13- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ آذَى مُؤْمِنًا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ وَمَنْ آذَى اللَّهَ فَهُوَ مُلْعُونٌ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'One who hurts a Momin, so he has hurt me<sup>-saww</sup>, and one who hurts me<sup>-saww</sup> so he has hurt Allah<sup>-azwj</sup>, and the one who hurts Allah<sup>-azwj</sup> so he is an Accursed in the Torah, and the Evangel, and the Psalms, and the Furqan (Quran)'.<sup>561</sup>

وَفِي حَبْرٍ آخَرَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ.

And in another Hadeeth: 'Upon him is Curse of Allah<sup>-azwj</sup>, and the Angels, and the people altogether".<sup>561</sup>

وَقَالَ ص مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً يُخِيفُهُ بِهَا أَخَافَهُ اللَّهُ تَعَالَى يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَخَشَرَهُ فِي صُورَةِ الدَّرِّ بِلَحْمِهِ وَجَسَمِهِ وَجَمِيعِ أَعْضَائِهِ وَرُوحِهِ حَتَّى يُورِدَهُ مَوْرَدَهُ.

And he<sup>-saww</sup> said: 'One who looks at a Momin with a look scaring him with it, Allah<sup>-azwj</sup> the Exalted will Scare him on a Day there will be no shade except His<sup>-azwj</sup> Shade, and Resurrect him in the image of a particle with his flesh and his body and entirety of his limbs and his soul, until he arrives to his arriving point".<sup>562</sup>

<sup>560</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 12

<sup>561</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 13 a

<sup>562</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 13 b



وَقَالَ ص مِنْ أَحْزَنَ مُؤْمِنًا ثُمَّ أَعْطَاهُ الدُّنْيَا لَمْ يَكُنْ ذَلِكَ كَفَّارَةً وَ لَمْ يُؤْجَرْ عَلَيْهِ.

And he<sup>-saww</sup> said: 'One who aggrieves a Momin, then gives him the world, that would not be an expiation and he will not be Rewarded upon it'.<sup>563</sup>

14- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ بَالَعَ فِي الْخُصُومَةِ ظَلَمَ وَ مَنْ قَصَرَ ظَلِمَ وَ لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ يُخَاصِمُ.

(The book) 'Al Ikhtisaas' –

'Amir Al-Momineen<sup>-asws</sup> said: 'One being extreme in the dispute is unjust, and one falling short is wronged, and one who quarrels is not capable in fearing Allah<sup>-azwj</sup>'.<sup>564</sup>

15- ين، كتاب حسين بن سعيد و النوادر حماد عن الحسين بن المختار عن بعض أصحابنا عن أبي جعفر ع قَالَ: كَفَى بِالْمَرْءِ عَيْبًا أَنْ يُنْصِرَ مِنْ غُيُوبِ النَّاسِ مَا يَغْمَى عَنْهُ مِنْ أَمْرِ نَفْسِهِ أَوْ يَعْيبَ عَلَى النَّاسِ أَمْرًا هُوَ فِيهِ- لَا يَسْتَطِيعُ التَّحَوُّلُ عَنْهُ إِلَى غَيْرِهِ وَ أَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَغْنِيهِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Hammad, from Al Husayn Bin Al Mukhtar, from one of our companions,

'From Abu Ja'far<sup>-asws</sup> having said: 'It suffices as a fault with the person if he were to looking into the faults of people what he is blind from it from his own affairs, or he faults upon the people of a matter he (himself) in indulging it, not capable of transferring away from it to something else, or if he hurts his gatherers with that does not concern him'.<sup>565</sup>

16- مِنْ كِتَابِ قُضَاءِ الْحُقُوقِ، قَالَ رَسُولُ اللَّهِ ص سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةُ اللَّهِ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ اللَّهِ عِنْدَ الْمُؤْمِنِ الْأَخْذُ بِالْيَدِ.

From the book 'Qaza Al-Huquuq' –

'Rasool-Allah<sup>-saww</sup> said: 'Reviling the Momin is mischief, and battling him is Kufr, and eating his flesh (backbiting him) is disobedience to Allah<sup>-azwj</sup>, and sanctity of his wealth is like Sanctity of Allah<sup>-azwj</sup>. The promise of a Momin is taken by the hand'.<sup>566</sup>

وَقَالَ ص مَنْ عَارَضَ أَخَاهُ الْمُؤْمِنَ فِي حَدِيثِهِ فَكَأَنَّمَا حَدَشَ فِي وَجْهِهِ.

And he<sup>-saww</sup> said: 'One who objects to his Momin brother in his narration, it is as if he has scratched in his face'.<sup>567</sup>

وَقَالَ ص لَا تُحَقِّرُوا ضِعْفَاءَ إِخْوَانِكُمْ فَإِنَّهُ مَنْ اخْتَفَرَ مُؤْمِنًا لَمْ يَجْمَعْ اللَّهُ بَيْنَهُمَا فِي الْجَنَّةِ إِلَّا أَنْ يَتُوبَ.

<sup>563</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 13 c

<sup>564</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 14

<sup>565</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 15

<sup>566</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 16 a

<sup>567</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 16 b

And he<sup>-saww</sup> said: ‘Do not despise your weak brothers. One who despises a Momin, Allah<sup>-azwj</sup> will no Gather between them in the Paradise except if he were to repent’.<sup>568</sup>

17- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع مَنْ أَسْرَعَ إِلَى النَّاسِ بِمَا يَكْرَهُونَ قَالُوا فِيهِ مَا لَا يَعْلَمُونَ.

(The book) ‘Nahj Al Balagah’ –

‘He<sup>-asws</sup> said: ‘One who is quick to the people with what they dislike, they would say regarding him what they don’t even know’.<sup>569</sup>

18- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ظَهَرَ الْمُؤْمِنُ حَتَّى إِلَّا مِنْ خَلٍّ.

The book ‘Al Imamah Wal Al Tabsira’ – from Haroun Bin Musa, from Muhammad Bin Musa, from Muhammad Bin Ali Bin Khalaf, from Usa Bin Ibrahim,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The back of a Momin is a protection except from a legal penalty’.<sup>570</sup>

19- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِمَا أَخَافَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Isa, from Al Ansari, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One looks at a Momin with a look to scare him with, Allah<sup>-azwj</sup> Mighty and Majestic will Scare him on a Day there will be no shade except His<sup>-azwj</sup> Shade’.<sup>571</sup>

20- كَا، الكافي عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ بَغْضِ الْكُوفِيِّينَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَلَمْ يُصِبهْ فَهُوَ فِي النَّارِ وَ مَنْ رَوَّعَ مُؤْمِنًا بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوهٌ فَأَصَابَهُ فَهُوَ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي النَّارِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Abu Is’haq Al Khaffaf, from one of the people of Al Kufa,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who scares a Momin with a ruling authority for him to be afflicted from him with an abhorrence, but it does not afflict him, so he will be in the Fire; and the one who scares a Momin with a ruling authority for him to be afflicted from him with an abhorrence, so it does afflict him, he would be with Pharaoh<sup>-la</sup> and people of Pharaoh<sup>-la</sup> in the Fire’.<sup>572</sup>

<sup>568</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 16 c

<sup>569</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 17

<sup>570</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 18

<sup>571</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 19

<sup>572</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 20

21- كذا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَتِي.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah<sup>asws</sup> having said: 'One who assists against a Momin with half a word will meet Allah<sup>azwj</sup> Mighty and Majestic on the Day of Qiyamah, it will be written between his eyes: 'Despaired from My<sup>azwj</sup> Mercy''.<sup>573</sup>

22- كذا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِيَأْذَنَ بِحَرْبٍ مِيَّ مَنْ آذَى عَبْدِي الْمُؤْمِنَ وَ لِيَأْمَنَ غَضَبِي مَنْ أَكْرَمَ عَبْدِي الْمُؤْمِنَ

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Mahboub, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic Said: 'Let him be proclaim of a battle from Me<sup>azwj</sup>, one who hurts My<sup>azwj</sup> Momin servant, and let him feel safe from My<sup>azwj</sup> Wrath, one who honours My<sup>azwj</sup> Morning servant.

وَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا مُؤْمِنٌ وَاحِدٌ مَعَ إِمَامٍ عَادِلٍ - لَا سَتَعْنِيَتْ بَعَادَتُهُمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامَتْ سَبْعَ سَمَاوَاتٍ وَ أَرْضِينَ بِهِمَا وَ لَجَعَلْتُ لَهُمَا إِمَامَهُمَا أَنْسًا - لَا يَخْتَانِجَانِ إِلَى أَنْسٍ سِوَاهُمَا.

And Had in not been from My<sup>azwj</sup> creatures in the earth, in what is between the east and the west, except for one Momin with a just Imam<sup>asws</sup>, I<sup>azwj</sup> would have been, with their worship, Needless from entirety of what I<sup>azwj</sup> have Created in My<sup>azwj</sup> earth and Established seven skies and earths, with them both, and would have Made their Eman as a comfort for them, they would not have been needy to the any comfort besides it''.<sup>574</sup>

23- كذا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ ابْنِ سِنَانٍ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصُّدُودُ لِأَوْلِيَائِي

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Sinan, from Munzir Bin Yazeed, from Al Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'When it will be the Day of Qiyamah, a caller will call out: "Where are the hinderers of My<sup>azwj</sup> friends?"

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

A group will stand, there wouldn't be any flesh upon their faces. He<sup>azwj</sup> will Say: "They are those who had hurt the Momineen, and they were hostile to them, and were inimical to them in their religion!" Then He<sup>azwj</sup> will Command with them to Hell''.<sup>575</sup>

<sup>573</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 21

<sup>574</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 22

<sup>575</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 23

بيان وَ يُؤَيِّدُهُ مَا رَوَاهُ الْعَامَّةُ عَنِ النَّبِيِّ ص قَالَ: مَرَزْتُ لَيْلَةَ أُسْرِي فِي يَوْمٍ هُمْ أَطْفَأُوا مِنْ خُحَايَ يَخْدِشُونَ وُجُوهَهُمْ وَ صُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِئِيلُ قَالَ هُمْ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ وَ يَقَعُونَ فِي أَعْرَاضِهِمْ.

**Explanation (Hadeeth only) –** And it is supported by what is reported by the general Muslims from the Prophet<sup>saww</sup> having said: ‘On the night of my<sup>saww</sup> Ascension I<sup>saww</sup> passed by a group for whom were (finger) nails of brass. They were scratching their faces and their chests. I<sup>saww</sup> said: ‘Who are they, O Jibrael<sup>as</sup>?’ He<sup>as</sup> said: ‘They are the ones who were eating flesh of the people (by backbiting) and were talking badly about their honour’.

24- كَأ، الكافي عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي.

(The book) ‘Al Kafi’ – from Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Hammad Bin Bashir,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Blessed and Exalted Said: “One who weakens a friend of Mine<sup>azwj</sup>, so should watch out for battling Me<sup>azwj</sup>!”’<sup>576</sup>

بيان كَمَا رَوَى الصَّدُوقُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ أَخْفَى وَلِيَّهُ فِي عِبَادِهِ فَلَا تَسْتَصْغِرُوا شَيْئًا مِنْ عِبَادِهِ فَرُبَّمَا كَانَ وَلِيَّهُ وَ أَنْتَ لَا تَعْلَمُ.

**Explanation (Hadeeth only) –** Like what is reported by Al-Sadouq by his chain, from Amir Al-Momineen<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> has Hidden His<sup>azwj</sup> friend among His<sup>azwj</sup> servants, therefore do not belittle anything (anyone) from His<sup>azwj</sup> servant. Perhaps he would be His<sup>azwj</sup> friend and you don’t know’.

25- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ عَنِ ابْنِ عَيْسَى وَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ جَمِيعًا عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرَصَدَ لِمُحَارَبَتِي

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad, from Ibn Isa and Al Ashari, from Muhammad Bin Abdul Jabbar, altogether from Ibn Fazzal, from Ali Bin Uqba, from Hammad Bin Bashir who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘Rasool-Allah<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Said: ‘One who weakens a friend of Mine<sup>saww</sup> so he should watch out for battling Me<sup>azwj</sup>.

وَ مَا تَقَرَّبَ إِلَيَّ عَبْدٌ بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالتَّوَالَةِ حَتَّى أُحِبَّهُ

And a servant will not draw closer to Me<sup>azwj</sup> with anything more Beloved to Me<sup>azwj</sup> than what I<sup>azwj</sup> have Prescribed upon him, and he should draw closer to Me<sup>azwj</sup> with the optional (Salat) until I<sup>azwj</sup> Love him.

فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَنْطِشُ بِهَا

When I<sup>azwj</sup> Love him, I<sup>azwj</sup> would be his ears which he will hear with, and his eye which he will see with, and his tongue which he will speak with, and his hand which he strikes with.

إِنْ دَعَانِي أَجَبْتُهُ وَإِنْ سَأَلَنِي أَعْطَيْتُهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرْدُدِي عَنْ مَوْتِ عَبْدِي الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ.

If he supplicates to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Answer him, and if he asks Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give it to him, and I<sup>-azwj</sup> do not Hesitate from anything I<sup>-azwj</sup> Do like My<sup>-azwj</sup> Hesitation about the death of My<sup>-azwj</sup> Momin servant. He dislikes the death and I<sup>-azwj</sup> Hate his evil deeds!""<sup>577</sup>

26- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ حَفَرَ مُؤْمِنًا مَسْكِينًا لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ حَاقِرًا لَهُ مَا قَبِلَ حَتَّى يَرْجِعَ عَنْ حُفْرَتِهِ إِثًّا.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Usman, from Muhammad Bin Abu Hamza, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who despises a poor Momin, Allah<sup>-azwj</sup> Mighty and Majestic will not cease being Despising to him, Hateful, until he retracts from his despising him".<sup>578</sup>

27- عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنِ الْمُعَلَّى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ أَرْصَدَ لِمُحَارَبَتِي وَ أَنَا أَسْرِعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي.

From Muhammad, from Ahmad, from Ali Bin Numan, from Ibn Muskan, from Al Moalla who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: 'One who weakens a friend of Mine<sup>-azwj</sup>, so he should watch out for battling Me<sup>-azwj</sup>, and I<sup>-azwj</sup> and the quickest of things to Helping My<sup>-azwj</sup> friends!""<sup>579</sup>

28- كَا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ نَابَدَنِي مَنْ أَدَّلَ عَبْدِي الْمُؤْمِنَ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Hisham Bin Salim, from Al Moalla,

'Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: 'He has opposed Me<sup>-azwj</sup>, the one who humiliates My<sup>-azwj</sup> Momin servant!""<sup>580</sup>

29- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَدَلَّ مُؤْمِنًا أَوْ اخْتَقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَ لِقُفْرِ شَهْرَةِ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from one of his companions,

<sup>577</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 25

<sup>578</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 26

<sup>579</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 27

<sup>580</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 28

'From Abu Abdullah<sup>-asws</sup> having said: 'One who disgraces a Momin, or despises him due to the lack of possessions in his hand and due to his poverty, Allah<sup>-azwj</sup> will Publicise him on the Day of Qiyamah upon the heads of the people''.<sup>581</sup>

30- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَقَدْ أَسْرَى بِي فَأَوْحَى إِلَيَّ مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى وَ شَافَهَنِي إِلَى أَنْ قَالَ لِي يَا مُحَمَّدُ مَنْ أَذَلَّ لِي وَلِيًّا فَقَدْ أَرْصَدَنِي بِالْمُحَارَبَةِ وَمَنْ حَارَبَنِي حَارَبْتُهُ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There was an Ascension with me<sup>-saww</sup>. He<sup>-azwj</sup> Revealed to me<sup>-saww</sup> from behind the veil what He<sup>-azwj</sup> Revealed, and He<sup>-azwj</sup> verbally Communicated with me until He<sup>-azwj</sup> Said to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! One who disgraces a friend of Mine<sup>-azwj</sup>, he should watch out for the battle, and the one who battles Me<sup>-azwj</sup>, I<sup>-azwj</sup> will Battle him!"

قُلْتُ يَا رَبِّ وَمَنْ وَلِيُّكَ هَذَا فَقَدْ عَلِمْتُ أَنَّ مَنْ حَارَبَكَ حَارَبْتُهُ

I<sup>-saww</sup> said: 'O Lord<sup>-azwj</sup>! And who is this friend of Yours<sup>-azwj</sup>, so You<sup>-azwj</sup> have Let know that the one who battles You<sup>-azwj</sup>, You<sup>-azwj</sup> will Battle him?'

قَالَ ذَلِكَ مَنْ أَخَذْتَ مِيثَاقَهُ لَكَ وَ لَوْصِيَّتَكَ وَ لِدُرِّيْكُمْ بِالْوَلَايَةِ.

He<sup>-azwj</sup> Said: "That is the one I<sup>-azwj</sup> Took his Covenant for you<sup>-saww</sup> and for your<sup>-saww</sup> successor<sup>-asws</sup>, and for both your<sup>-asws</sup> offspring with the Wilayah!"<sup>582</sup>

31- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَنْ اسْتَدَلَّ عَبْدِي فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَرَدَدِي فِي عَبْدِي الْمُؤْمِنِ إِنِّي أُحِبُّ لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَأَصْرَفُهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْرٌ لَهُ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Al Moalla,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "One who disgraces My<sup>-azwj</sup> servant, so he has duelled Me<sup>-azwj</sup> with the war, and I<sup>-azwj</sup> have not Hesitated regarding anything I<sup>-azwj</sup> Do like My<sup>-azwj</sup> Hesitation regarding My<sup>-azwj</sup> Momin servant. I<sup>-azwj</sup> Love to meet him and he dislikes the death, so I<sup>-azwj</sup> Turn it away from him, and he supplicates to Me<sup>-azwj</sup> regarding the matters, so I<sup>-azwj</sup> Answer to him with what is better for him!"<sup>583</sup>

32- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَبَابُ الْمُؤْمِنِ كَالْمَشْرِفِ عَلَى الْهَلَكَةِ.

<sup>581</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 29

<sup>582</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 30

<sup>583</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 31

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The reviler of a Momin is like the one overlooking upon the destruction''<sup>584</sup>

33- كَأ، الكافي عِدَّةُ مَنْ أَصْحَابُنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَبَابُ الْمُؤْمِنِ مُسَوِّقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ.

(The book) 'Al Kafi' – a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalah Bin Ayoub, from Abdullah Bin Bukeyr, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Reviling the Momin is mischief, and battling him is Kufr, and eating his flesh (backbiting him) is (an act of) disobedience, and sanctity of his wealth is like sanctity of his blood''<sup>585</sup>

بيان

Explanation (Ahadeeth only) -

وَ فِي صَحِيحَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ سَبَّ رَجُلًا بِغَيْرِ قَذْفٍ يُعْرَضُ بِهِ هَلْ يُجْلَدُ قَالَ عَلَيْهِ التَّعْزِيرُ.

And in (the book) 'Saheeh' – Abdul Rahman, from Abu Abdullah<sup>-asws</sup>, he said, 'I asked Abu Abdullah<sup>-asws</sup> about a man reviling a man without slander exposing him with it, 'Will he be whipped?' He<sup>-asws</sup> said: 'Upon him is the reprimanding''.

رُوي عَنِ الصَّادِقِ ع إِذَا جَاهَرَ الْفَاسِقُ بِفِسْقِهِ فَلَا حُرْمَةَ لَهُ وَ لَا غِيْبَةَ.

It is reported from Al-Sadiq<sup>-asws</sup>: 'When the mischief-maker is open with his mischief, there is neither any sanctity for him nor backbiting (restrictions)'.

وَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرِّيبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهْتُوهُمْ لِقَالِ بَطْعُوا فِي الْفُسَادِ فِي الْإِسْلَامِ وَ يَحْدَرُهُمُ النَّاسُ وَ لَا يَعْلَمُونَ [يَتَعَلَّمُوا] مِنْ يَدْعِيهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

And in (the book) 'Al-Saheeh' – from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When you see the people of doubts and innovations from after me<sup>-saww</sup>, then reveal the disavowing from the and frequent in reviling them, and the speaking regarding them, and the talking badly, and defaming them, let they exceed in the mischief in Al Islam, and caution the people of them, and do not learn from their innovations, Allah<sup>-azwj</sup> will Write the good deeds for you due to that, and He<sup>-azwj</sup> Raise for you the ranks in the Hereafter''.

34- كَأ، الكافي عَنْهُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ص فَقَالَ أَوْصِنِي

<sup>584</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 32

<sup>585</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 33

(The book) 'Al Kafi' – from him, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'A man from the clan of Tameem came to the Prophet<sup>-saww</sup>. He said, 'Advise me!'

فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ - لَا تَسُبُّوا النَّاسَ فَتَكْسِبُوا الْعَدَاوَةَ بَيْنَهُمْ.

It was among what he<sup>-saww</sup> advised him, he<sup>-saww</sup> said: 'Do not revile the people for you will earn the enmity between them'.<sup>586</sup>

35- كَأ، الكافي ابنُ محبوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي رَجُلَيْنِ يَتَسَابَّانِ قَالَ الْبَاقِي مِنْهُمَا أَظْلَمُ وَ وُزُرُهُ وَ وُزُرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ.

(The book) 'Al Kafi' – Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

'From Abu Al Hassan Musa<sup>-asws</sup> regarding two men reviling each other. He<sup>-asws</sup> said: 'The initiator of the two is more unjust, and his burden (of sin) and burden of his companion is upon him, for as long as he does not apologise to the oppressed one'.<sup>587</sup>

36- كَأ، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ شَهِدَ عَلَى كَافِرٍ صَدَقَ وَ إِنْ كَانَ مُؤْمِنًا رَجَعَ الْكُفْرُ عَلَيْهِ فَإِنَّا كُمْ وَ الطُّغْنُ عَلَى الْمُؤْمِنِينَ.

(The book) 'Al Kafi' – Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'A man will not testify upon a man with Kufr at all except one of them has incurred it. If he had testified upon a Kafir, he is truthful, and if he was a Momin, the Kufr will return to him, therefore beware of taunting upon the Momineen'.<sup>588</sup>

37- كَأ، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ فَإِنْ وَجَدَتْ مَسَاعًا وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Al Al Washa, from Ali Bin Abu Hamza,

'From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>), may the greetings be on both of them<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'The curse, when it comes out from the mouth of its owner, it hesitates. If it finds a deserving place, (fine), or else it returns to its owner'.<sup>589</sup>

بيان وَ رُوي فِي الْمَصَابِيحِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ فَتُعَلِّقُ أَبْوَابُ السَّمَاءِ دُونَهَا ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ فَتُعَلِّقُ أَبْوَابُهَا دُونَهَا ثُمَّ تَأْخُذُ يَمِينًا وَ شِمَالًا فَإِذَا لَمْ تَجِدْ مَسَاعًا رَجَعَتْ إِلَى الَّذِي لَعَنَ فَإِنْ كَانَ لِذَلِكَ أَهْلًا وَ إِلَّا رَجَعَتْ إِلَى قَائِلِهَا.

<sup>586</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 34

<sup>587</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 35

<sup>588</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 36

<sup>589</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 37



Explanation (Hadeeth only) – And it is reported in ‘Al Masabih’, from Rasool-Allah<sup>-saww</sup> having said: ‘When the servant curses something (someone), the curse ascends to the sky, so the doors of the sky are closed below it. Then it comes down to the earth, so its doors are closed below it. Then it takes to the right and left. When it does not find a deserving place, it returns to the one who had been cursed. So if he were to be deserving of that, (fine), or else it returns to its speaker’.

38- كَا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْرَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ أَفٍّ خَرَجَ مِنْ وَلَايَتِهِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرْتُ أَحَدُهُمَا وَ لَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءًا.

(The book) ‘Al Kafi’ – Abu Ali Al Ashari, from Muhammad Bin Sinan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘When the man says, ‘Ugh’, to his Momin brother, he exits from his wilayah (friendship); and when he says, ‘You are my enemy’, one of the two has committed Kufr; and Allah<sup>-azwj</sup> does not Accept a deed from a Momin while he is thinking evil upon his Momin brother’.<sup>590</sup>

39- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ إِنْسَانٍ يَطْعُنُ فِي عَيْنِ مُؤْمِنٍ إِلَّا مَاتَ بِشَرِّ مَيِّتَةٍ وَ كَانَ قَمِينًا أَنْ يَرْجِعَ إِلَى خَيْرٍ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Hammad Bin Usman, from Rabie, from Al Fuzeyl,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘There is no human people taunting in the eye of a Momin except he will die with an evil death, and he would depart (die before) he can return to good’.<sup>591</sup>

40- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدَمَ مُرُوتَهُ لِيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

‘One who reports a report upon a Momin intending to shame him by it and demolish his personality for him to fall in the eyes of people, Allah<sup>-azwj</sup> will Expel him from His<sup>-azwj</sup> Wilayah to the wilayah of the Satan<sup>-la</sup>, and (even) the Satan<sup>-la</sup> will not accept him’.<sup>592</sup>

41- كَا، الكافي عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

(The book) ‘Al Kafi’ – From him, from Ahmad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

‘I said to him<sup>-asws</sup>: ‘The nakedness of the Momin is prohibited unto the Momin?’

<sup>590</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 38

<sup>591</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 39

<sup>592</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 40

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قُلْتُ تَعْنِي سَفَلِيَّهِ

I said, 'Do you<sup>-asws</sup> mean his lower part?'

قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هُوَ إِدَاعَةُ سِرِّهِ.

He<sup>-asws</sup> said: 'It isn't where you are going with. But rather it is publicising of his secrets'.<sup>593</sup>

42- كَا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن الحسين بن مختار عن زَيْدٍ عن أَبِي عَبْدِ اللَّهِ عَ فِيمَا جَاءَ فِي الْحَدِيثِ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ مَا هُوَ أَنْ يُكْشَفَ فَتَرَى عَنْهُ شَيْئاً إِنَّمَا هُوَ أَنْ تَرَوْيَ عَلَيْهِ أَوْ تَعْيَبُهُ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Husayn Bin Mukhtar, from Zayd,

'From Abu Abdullah<sup>-asws</sup> regarding what has come in the Hadeeth: 'Nakedness of the Momin is prohibited unto the Momin', he<sup>-asws</sup> said: 'It is not uncovering so you see anything from him. But rather, it is your reporting against him or faulting him'.<sup>594</sup>

<sup>593</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 41

<sup>594</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 42

## CHAPTER 58 – THE BETRAYAL AND PUNISHMENT OF EATING THE PROHIBITED

الآيات

### The Verses

الأنفال يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

(Surah) Al Anfaal: **O you who believe! Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]**

1- لي، الأماالي للصدوق عليُّ بنُ أحمدَ عنِ الأَسَدِيِّ عنِ سَهْلٍ عنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عنِ أَبِي الْحُسَيْنِ الْقَائِلِ ع قَالَ: كَانَ فِيمَا نَاجَى مُوسَى رَبَّهُ إِيَّاهِي مَا جَزَاءُ مَنْ تَرَكَ الْخِيَانَةَ حَيَاءً مِنْكَ

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al Hassan<sup>-asws</sup> the 3<sup>rd</sup> having said: 'It was among what Musa<sup>-as</sup> had whispered to his<sup>-as</sup> Lord<sup>-azwj</sup>: 'My<sup>-as</sup> God<sup>-azwj</sup>! What is a Recompense of the one who leaves the betraying out of being ashamed from You<sup>-azwj</sup>?'

قَالَ يَا مُوسَى لَهُ الْأَمَانُ يَوْمَ الْقِيَامَةِ.

He<sup>-azwj</sup> Said: "O Musa<sup>-as</sup>! For him is the safety on the Day of Qiyamah!"<sup>595</sup>

2- لي، الأماالي للصدوق ابْنُ الْمُغِيرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنْبَعُ لَا تَدْخُلُ بَيْتًا وَاحِدَةً مِنْهُمْ إِلَّا حَرْبٌ وَ لَمْ يُعْمَرْ بِالْبَرَكَةِ الْخِيَانَةُ وَالسَّرِقَةُ وَ شَرْبُ الْخَمْرِ وَ الزَّوَاجِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Four (matters) do not enter a house, (even) one of these except it is ruined and not built with the Blessings – the betrayal, and the theft, and drinking the wine, and the adultery".<sup>596</sup>

ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْحَصْبِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ رَفَعَهُ إِلَى عَلِيٍّ ع مِثْلَهُ وَ لَيْسَ فِيهِ بِالْبَرَكَةِ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashari, from Ahmad Bin Al Husayn Bin Saeed, from Al Husayn Bin Saeed, from Al Husayn Bin Al Husayn, from Musa Bin Al Qasim Al Bajaly,

<sup>595</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 1

<sup>596</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 2 a

‘Raising it to Ali<sup>-asws</sup> – similar to it, and there isn’t ‘With the Blessings’, in it’.<sup>597</sup>

3- لي، الأما لي للصدوق في خبر المناهي قال النبي ص من خان جاره شبراً من الأرض جعلها الله طوقاً في عنقه من تحوم الأرضين السابعة حتى يلقي الله يوم القيامة طوقاً إلا أن يتوب و يرجع

(The book) ‘Al Amaali’ of Al Sadouq –

‘In a Haddeth of the prohibitions, the Prophet<sup>-saww</sup> said: ‘One who betrays (embezzles) his neighbour of a palm’s width of land, Allah<sup>-azwj</sup> will Make it to be a collar in his neck from the bottom of the seventh firmament, until he meets Allah<sup>-azwj</sup> on the Day of Qiyamah collared, except if he were to repent and retract’.

و قال من خان أمانة في الدنيا و لم يردّها إلى أهلها ثم أدركه الموت مات على غير ملي و يلقي الله و هو عليه غضبان

And he<sup>-saww</sup> said: ‘One who betrays an entrustment in the world and does not return it to its rightful one, then the death comes across him, he would have died upon other than my<sup>-saww</sup> religion, and he will meet Allah<sup>-azwj</sup> and He<sup>-azwj</sup> would be Wrathful upon him’.

و قال من اشترى خيانة و هو يعلم فهو كالذي خانته.

And he<sup>-saww</sup> said: ‘One who buy a betrayal (embezzled goods) while he is knowing, so he is like the one who had betrayed (embezzled) it’.<sup>598</sup>

4- ب، قرب الإسناد ابن طريف عن ابن علوان عن جعفر عن أبيه ع قال قال رسول الله ص الأمانة تجلب العناء و الخيانة تجلب الفقر.

(The book) ‘Qurb Al Asnaad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The trustworthiness attracts the riches, and the betrayal attracts the poverty’.<sup>599</sup>

5- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن ابن أبي عمير عن ابن سنان قال قال أبو عبد الله ع ثلاث من كن فيه روجه الله من الخور العين كيف شاء كظم الغيظ و الصبر على السيوف لله عز و جل و رجل أشرف على مال حرام فتركه لله عز و جل.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Ibn Umeyr, from Ibn Sinan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Three (traits), one who has these in him, Allah<sup>-azwj</sup> will get him married to the Maiden Houries however he so desires to – swallowing the anger, and the patience upon the swords for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic, and a man overlooking upon prohibited wealth, so he leaves it for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic’.<sup>600</sup>

<sup>597</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 2 b

<sup>598</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 3

<sup>599</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 4

<sup>600</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 5

6- ل، الخصال أبي عَنْ سَعْدٍ عَنْ ابْنِ عِيسَى عَنْ مُحَمَّدٍ النَّبِيِّ عَنِ الْعَزْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِبْلِيسُ لَعَنَهُ اللَّهُ مَا أَعْيَانِي فِي ابْنِ آدَمَ فَلَنْ يَعِينِي [يُعِينَنِي] مِنْهُ وَاحِدَةٌ مِنْ ثَلَاثٍ أَخَذُ مَالٍ مِنْ غَيْرِ حِلِّهِ أَوْ مَنَعُهُ مِنْ حَقِّهِ أَوْ وَضَعُهُ فِي غَيْرِ وَجْهِهِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Muhammad Al Barqy, from Al Azramy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whatever assists me<sup>-la</sup> in a son of Adam<sup>-as</sup>, it will never assist me<sup>-la</sup> from him (like) one of three – his taking wealth from without its permissible means, or his preventing it from its right, or placing it in other than its (correct) aspect''.<sup>601</sup>

7- ل، الخصال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ يُعَذِّبُ سِتَّةً بِسِتَّةٍ إِلَى أَنْ قَالَ وَ الشُّجَارَ بِالْخِيَانَةِ.

(The book) 'Al Khisaal' –

'Amir Al-Momineen<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> will Punish six for six' – up to he<sup>-asws</sup> said: 'And the traders for the betrayal''.<sup>602</sup>

8- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: اسْتِعْمَالُ الْأَمَانَةِ يَزِيدُ فِي الرِّزْقِ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen<sup>-asws</sup> having said: 'The use of trustworthiness increases in the sustenance''.<sup>603</sup>

9- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خَيْرِ الْمِعْرَاجِ قَالَ قَالَ النَّبِيُّ ص مَرَزْتُ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ مَوَائِدُ مِنْ لَحْمٍ طَيِّبٍ وَ لَحْمٍ خَبِيثٍ يَأْكُلُونَ اللَّحْمَ الْخَبِيثَ وَ يَدْعُونَ الطَّيِّبَ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جَبْرِئِيلُ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> in a Hadeeth of the Ascension, said: 'The Prophet<sup>-saww</sup> said: 'I<sup>-saww</sup> passed by a group of people, in front of them was a table meal of good meat and bad meat. They were eating the bad meat and were leaving the good. I<sup>-saww</sup> said: 'Who are they, O Jibraeel<sup>-saww</sup>?'

فَقَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ الْحَرَامَ وَ يَدْعُونَ الْحَلَالَ وَ هُمْ مِنْ أُمَّتِكَ يَا مُحَمَّدُ.

He<sup>-as</sup> said: 'They are those who were eating the Prohibited and leaving the Permissible, and they are from your<sup>-saww</sup> community, O Muhammad<sup>-saww</sup>!''<sup>604</sup>

10- ثو، ثواب الأعمال أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ الشُّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُنْتَبِئُ بِخَيْرٍ مَا لَمْ يَتَخَاوُنُوا وَ أَذُوا الْأَمَانَةَ وَ آتَوْا الرِّكَاءَةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْقُحْطِ وَ السِّتْنِينَ.

<sup>601</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 6

<sup>602</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 7

<sup>603</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 8

<sup>604</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 9

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> community will not cease to be with goodness for as long as they do not betray each other, and they fulfill the entrustment, and they give the Zakat. When they don't do that, they will be Tried with the drought and the years (of famine)'.<sup>605</sup>

11- ختص، الإختصاص الحسن بن محبوب قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَكُونُ الْمُؤْمِنُ بَخِيلًا

(The book) 'Al Ikhtisas' – Al Hassan Bin Mahboub who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Can the Momin be a miser?'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قُلْتُ فَيَكُونُ جَبَانًا

I said, 'Can he be a coward?'

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

قُلْتُ فَيَكُونُ كَذَّابًا

I said, 'Can he be a liar?'

قَالَ لَا وَ لَا خَائِنًا

He<sup>-asws</sup> said: 'No, nor a betrayer'.

ثُمَّ قَالَ يُجِبُّ الْمُؤْمِنُ عَلَى كُلِّ طَبِيعَةٍ إِلَّا الْخِيَانَةَ وَ الْكَذِبَ.

Then he<sup>-asws</sup> said: 'The Momin can be constituted upon every nature except the betrayal and the lying'.<sup>606</sup>

12- ختص، الإختصاص إسماعيل بن جابر عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مُؤْمِنٍ ضَعَّ حَقًّا إِلَّا أُعْطِيَ فِي بَاطِلٍ مِثْلِيهِ

(The book) 'Al Ikhtisas' – Ismail Bin Jabir,

<sup>605</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 10

<sup>606</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 11

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘There is no Momin who wastes a right except he gives in the falsehood twice the like of it;

وَمَا مِنْ مُؤْمِنٍ يَمْتَنِعُ مِنْ مَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالسَّعْيِ لَهُ فِي حَوَائِجِهِ فَضَيَّتْ أَوْ لَمْ تُقْضَ إِلَّا ابْتَلَاهُ اللَّهُ بِالسَّعْيِ فِي حَاجَةٍ مِنْ يَأْتُمُّ عَلَيْهِ وَ لَا يُؤْجَرُ بِهِ

and there is no Momin preventing a provision of his Muslim brother and the striving for him regarding his needs, fulfilled or not fulfilled, except Allah<sup>-azwj</sup> will Try him by the striving regarding a need of the one sinning upon him, and he will not be Rewarded for it.

وَمَا مِنْ عَبْدٍ يَبْخُلُ بِنَفَقَةٍ يُنْفِقُهَا فِيمَا رَضِيَ اللَّهُ إِلَّا ابْتُلِيَ أَنْ يُنْفِقَ أَضْعَافَهَا فِيمَا يُسَخِطُ اللَّهُ.

And there is no Momin being stingy with expenditure he spends regarding what Satisfies Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Try him by him spending double it regarding what would Annoy Allah<sup>-azwj</sup>”.<sup>607</sup>

13- خُتِصَ، الْإِكْتِسَاصُ قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ يُخْفِرُ الْأَمَانَةَ حَتَّى يَسْتَهْلِكَهَا إِذَا اسْتُدْعِيَهَا وَ لَيْسَ مِنَّا مَنْ خَانَ مُسْلِمًا فِي أَهْلِهِ وَ مَالِهِ.

(The book) ‘Al Ikhtisas’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who despises an entrustment until he consumes it when entrusted”<sup>.608</sup>

14- مِشْكَاةُ الْأَنْوَارِ، قَالَ رَسُولُ اللَّهِ ﷺ لَيْسَ مِنَّا مَنْ خَانَ بِالْأَمَانَةِ.

(The book) ‘Mishkat Al Anwar’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who betrays (embezzles) the entrustment”<sup>.609</sup>

<sup>607</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 12

<sup>608</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 13

<sup>609</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 57 H 14

باب 59 من منع مؤمناً شيئاً من عنده أو من عند غيره أو استعان به أخوه فلم يعنه أو لم ينصحه في قضاءه

## CHAPTER 59 – ONE WHO PREVENTS A MOMIN OF SOMETHING FROM HIS POSSESSIONS, OR FROM (SOMETHING) WITH OTHERS, OR HIS BROTHER SEEKS ASSISTANCE WITH HIM BUT HE DOES NOT ASSIST HIM, OR DOES NOT ADVISE HIM IN FULFILLING IT

1- ما، الأمايلي للشيخ الطوسي ابن الصلت عن ابن عقدة عن أحمد بن يحيى المُنْذِرِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَلْفٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَّا رَجُلٌ مُسْلِمٌ أَنَاهُ رَجُلٌ مُسْلِمٌ فِي حَاجَةٍ وَهُوَ يَقْدِرُ عَلَى قَضَائِهَا فَمَنْعَهُ إِيَّاهَا عَنِ اللَّهِ يَوْمَ الْقِيَامَةِ تَعْبِيرًا شَدِيدًا وَقَالَ لَهُ أَتَاكَ أَخُوكَ فِي حَاجَةٍ قَدْ جَعَلْتُ قَضَاهَا فِي يَدَيْكَ فَمَنْعْتَهُ إِيَّاهَا زُهْدًا مِنْكَ فِي تَوَائِهَا وَعِزِّي لَا أَنْظُرُ إِلَيْكَ فِي حَاجَةٍ مُعَدَّبًا كُنْتُ أَوْ مَعْفُورًا لَكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Ahmad Bin Yahya Al Munzir, from Al-Husayn Bin Muhammad, from his father, from Ismail Bin Abu Khalaf, from Safwan Bin Mihran,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whichever Muslim man, a Muslim comes to him regarding a need, and he is able upon fulfilling it, but he prevents him of it, Allah<sup>-azwj</sup> will Reprimand him on the Day of Qiyamah with severe Reprimand, and Say to him: "Your brother had come to you regarding a need, and I<sup>-azwj</sup> had Made its fulfilment to be in your hands, but you refused to him, as an abstention from you regarding its Reward. By My<sup>-azwj</sup> Might! I<sup>-azwj</sup> will not Look at (Consider) you regarding a need, whether you are to be Punished or Forgiven for!'"<sup>610</sup>

2- ما، الأمايلي للشيخ الطوسي الفحام عن المنصور عن عم أبيه عن أبي الحسن الثالث ع عن أبيه ع قَالَ قَالَ النَّبِيُّ ص لَا تُحِبَّ رَاجِيكَ فَيَمُوتَكَ اللَّهُ وَيُعَادِيكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Do not disappoint one hoping to you, for Allah<sup>-azwj</sup> will Hate you and be Inimical to you"<sup>611</sup>.

3- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن سهل عن محمد بن الحسين بن زيد عن محمد بن سينان عن منذر بن يزيد عن أبي هارون المَكْفُوفِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا هَارُونَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى آلَى عَلَى نَفْسِهِ أَنْ لَا يُجَاوِزَهُ حَائِزٌ

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Sahl, from Muhammad Bin Al-Husayn Bin Zayd, from Muhammad Bin Sinan, from Munzir Bin Yazeed, from Abu Harou Al Makfouf who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Abu Haroun! Allah<sup>-azwj</sup> Blessed and Exalted Swore upon Himself<sup>-saww</sup> that He<sup>-azwj</sup> will not let a betrayer be His<sup>-azwj</sup> neighbour'.

<sup>610</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 1

<sup>611</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 2



قَالَ قُلْتُ وَ مَا الْخَائِنُ

He (the narrator) said, 'I said, 'And what is the betrayer?'

قَالَ مَنِ ادَّخَرَ عَنْ مُؤْمِنٍ دِرْهَمًا أَوْ حَبَسَ عَنْهُ شَيْئًا مِنْ أَمْرِ الدُّنْيَا

'One who holds back a Dirham from a Momin, or withholds from him something from the matters of the world'.

قَالَ قُلْتُ أَعُوذُ بِاللَّهِ مِنْ عَذَابِ اللَّهِ

He (the narrator) said, 'I said, 'I seek Refuge with Allah<sup>-azwj</sup> from the Wrath of Allah<sup>-azwj</sup>!'

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى آتَى عَلَى نَفْسِهِ أَنْ لَا يُسْكِنَ جَنَّتَهُ أَصْنَافًا ثَلَاثَةً رَاذٍ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَوْ رَاذٍ عَلَى إِمَامٍ هُدًى أَوْ مَنْ حَبَسَ حَقَّ امْرِئٍ مُؤْمِنٍ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Swore upon Himself<sup>-azwj</sup> that three types (of people) will not Settle in His<sup>-azwj</sup> Paradise – a rejector upon Allah<sup>-azwj</sup> Mighty and Majestic, or a rejector upon an Imam<sup>-asws</sup> of guidance, or one who withholds a right of a Momin person'.

قَالَ قُلْتُ يُعْطِيهِ مِنْ فَضْلِ مَا يَمْلِكُ

He (the narrator) said, 'I said, 'He should give from the surplus of what he owns?'

قَالَ يُعْطِيهِ مِنْ نَفْسِهِ وَ رُوحِهِ فَإِنْ بَخِلَ عَلَيْهِ بِنَفْسِهِ فَلَيْسَ مِنْهُ إِنَّمَا هُوَ شَرِكُ شَيْطَانٍ.

He<sup>-asws</sup> said: 'He should give him from his self and his soul. If he is miserly upon him with himself, so it isn't from him, but rather he is an associate of Satan<sup>-la</sup>'.<sup>612</sup>

4- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ فُرَاتِ ابْنِ أَخْنَفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيُّمَا مُؤْمِنٍ مَنَعَ مُؤْمِنًا شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ مُسَوِّدًا وَجْهَهُ مُزْرَقَةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيَقَالُ هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَ رَسُولَهُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Furat Ibn Ahnaf,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whichever Momin prevents a Momin something from what he is needy to, and he is able upon it from his possessions, or from (what is) with others, Allah<sup>-azwj</sup> Mighty and Majestic will Make him stand darkened of face on the Day of Qiyamah, blue of eyes. His hands will be shackled to his neck. It will be said: 'He is the betrayer who betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>'. Then He<sup>-azwj</sup> will Command with him to the Fire'.<sup>613</sup>

<sup>612</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 3

<sup>613</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 4

5- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ عَبْدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّبْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The Momin is a mercy upon the Momin?'

فَقَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

فَقُلْتُ وَكَيْفَ ذَلِكَ

'I said, 'And how is that so?'

قَالَ إِنَّمَا مُؤْمِنٍ أَتَاهُ أَخُوهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَّحَهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ يَقْبُولُهَا وَإِنْ رَدَّ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ الرَّحْمَةَ الَّتِي سَاقَهَا اللَّهُ إِلَيْهِ وَ سَبَّحَهَا لَهُ وَ دُخِرَتِ الرَّحْمَةُ إِلَى يَوْمِ الْقِيَامَةِ

He<sup>-asws</sup> said: 'Whichever Momin his brother comes to him regarding a need, so that (his coming) is a Mercy from Allah<sup>-azwj</sup> He<sup>-azwj</sup> has Ushered it to him and has Released it to him. If he fulfills his need, he would have Accepted the Mercy by accepting it, and if he rejects him from his need while he is able upon fulfilling it, so rather he has rejected the Mercy from himself which Allah<sup>-azwj</sup> has Ushered it to him and had Released it for him, and the Mercy is Treasured up to the Day of Qiyamah.

فَيَكُونُ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَإِنْ شَاءَ إِلَى غَيْرِهِ

Thus, he would be the one rejected from his need. He is the decider regarding it. If he so desires, he turns it away from himself, and if he so desires, to someone else.

يَا إِسْمَاعِيلُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ هُوَ الْحَاكِمُ فِي رَحْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَدْ شُرِعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا

O Ismail! When it will be the Day of Qiyamah, he will be the decider regarding the Mercy from Allah<sup>-azwj</sup> Mighty and Majestic having been started for him. Who do you see him turning it to?'

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا أَظُنُّهُ يَصْرِفُهَا عَنْ نَفْسِهِ

He (the narrator) said, 'I said, "May I be sacrificed for you<sup>-asws</sup>! I don't think he will turn it away from himself'.

قَالَ لَا تَظَنَّ وَ لَكِنْ اسْتَيقِنْ فَإِنَّهُ لَا يَرُدُّهَا عَنْ نَفْسِهِ

He<sup>-asws</sup> said: 'Do not guess, but be certain, for he will not reject it from himself.

يَا إِسْمَاعِيلُ مَنْ أَنَا؟ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِيَّاهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً.

O Ismail! One to whom his brother comes regarding a need he is able upon fulfilling it, but does not fulfill it for him, Allah<sup>-azwj</sup> will Cause a serpent to prevail upon him, gnawing at his toes in his grave up to the Day of Qiyamah<sup>-asws</sup>, whether he is Forgiven for or Punished”.<sup>614</sup>

6- ثَوَابُ الْأَعْمَالِ أَبِي رَجْمَهُ اللَّهُ عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ أَبِي جَمِيلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ وَلَمْ يُنَاصِحْهُ فِيهَا كَانَ كَمَنْ خَانَ اللَّهَ وَرَسُولَهُ وَكَانَ اللَّهُ عَزَّ وَجَلَّ حَصْمَهُ.

(The book) ‘Al Amaal’ – My father, may Allah<sup>-azwj</sup> have Mercy on him, from Sa’ad, from Ibn Abu Al Khattab, from Abu Jameela who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who walks regarding a need of his Muslim brother and does not advise him during it, would be like the one having betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> Mighty and Majestic will be his contender’”.<sup>615</sup>

7- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ مُصْبِحِ بْنِ هَلْقَامٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا رَجُلٌ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهِدِهِ فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَ الْمُؤْمِنِينَ-

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Idrees Bin Al-Hassan, from Musabbih Bin Hilqam, from Abu Baseer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Whichever man from our<sup>-asws</sup> companions, a man from his brother were to seek to be assisted by him regarding a need, but he does not go to the extremes in it in every effort, so he has betrayed Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Momineen<sup>-asws</sup>’.

قَالَ أَبُو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَعْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ

Abu Baseer said, ‘I said to Abu Abdullah<sup>-asws</sup>, ‘What do you<sup>-asws</sup> mean by your<sup>-asws</sup> words, ‘And the Momineen’?’

قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى آخِرِهِمْ.

He<sup>-asws</sup> said: ‘From the time of Amir Al-Momineen<sup>-asws</sup> up to last of them’”.<sup>616</sup>

8- ثَوَابُ الْأَعْمَالِ أَبِي رَجْمَهُ اللَّهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا رَجُلٌ مِنْ شِيعَتِنَا أَنَا رَجُلٌ مِنْ إِخْوَانِنَا فَاسْتَعَانَ بِهِ فِي حَاجَةٍ فَلَمْ يُعِنِّهُ وَهُوَ يَقْدِرُ ابْتِلَاءَ اللَّهِ عَزَّ وَجَلَّ بِأَنْ يَقْضِيَ حَوَائِجَ عَدُوٍّ مِنْ أَعْدَائِنَا يُعَذِّبُهُ اللَّهُ عَلَيْهِ يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – My father, may Allah<sup>-azwj</sup> have Mercy on him, from Ali Bin Ibrahim, from his father, from Ibn Marrar, from Yunus, from Ibn Muskan, from Abu baser,

<sup>614</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 5

<sup>615</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 6

<sup>616</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 7

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Whichever man from our<sup>-asws</sup> Shias, a man from our<sup>-asws</sup> brethren seeks assistance with him regarding a need, but he does not assist him while he is able, Allah<sup>-azwj</sup> Mighty and Majestic will Try him with him fulfilling needs of a enemy from our<sup>-asws</sup> enemies (for which) Allah<sup>-azwj</sup> will Punish him on the Day of Qiyamah’’.<sup>617</sup>

9- ثواب الأعمال مُحَمَّدُ بْنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنْ جَعْفَرٍ ع قَالَ: مَنْ يَحِلُّ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامَ لَهُ فِي حَاجَتِهِ ابْتُلِيَ بِمَعُونَةٍ مَنْ يَأْتِمُ عَلَيْهِ وَ لَا يُؤْخِرُ.

(The book) ‘Sawaab Al Amaal’ – Muhammad Bin Al Waleed, from Al Saffar, from Al Abbas Bin Marouf, from Sa’dan Bin Muslim, from Al-Husayn Bin Aban,

‘From Ja’far<sup>-asws</sup> having said: ‘One who is miserly with assisting his Muslim brother and the standing for him regarding his need, will be Tried with assisting one who sins (offends) upon him, and he will not be Rewarded’’.<sup>618</sup>

10- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ أَبِي إِسْحَاقَ الْخُرَّاسَانِيِّ عَنْ وَهْبِ بْنِ مُنْبِهِ قَالَ: رَوُّوا أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ بَنَى قَصْرًا فَجَوَّدَهُ وَ شَيَّدَهُ ثُمَّ صَنَعَ طَعَامًا فَدَعَا الْأَغْنِيَاءَ وَ تَرَكَ الْفُقَرَاءَ فَكَانَ إِذَا جَاءَ الْفَقِيرُ قِيلَ لِكُلِّ وَاحِدٍ مِنْهُمْ إِنَّ هَذَا طَعَامٌ لَمْ يُصْنَعْ لَكَ وَ لَا لِأَشْبَاهِكَ

(The book) ‘Qasas Al-Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-as</sup> – Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Abu Is’haq Al Khurasany, from Wahab Bin Munabbih who said,

‘It is being reported that a man from the children of Israel built a castle, so he made it well and strengthened it. Then he made food and invited the rich and neglected the poor. It was so that when the poor came, it was said to each one of them, ‘The food has not been made for you nor for the likes of you!’

قَالَ فَبَعَثَ اللَّهُ مَلَكَئِينَ فِي زَيْهِ الْفُقَرَاءِ فَقِيلَ لُهُمَا مِثْلُ ذَلِكَ ثُمَّ أَمَرَهُمَا اللَّهُ تَعَالَى بِأَنْ يَأْتِيَا فِي زَيْهِ الْأَغْنِيَاءَ فَأُذْجِلَا وَ أُكْرِمَا وَ أُجْلِسَا فِي الصَّدْرِ فَأَمَرَهُمَا اللَّهُ تَعَالَى أَنْ يَحْسِفَا الْمَدِينَةَ وَ مَنْ فِيهَا.

He (the narrator) said, ‘Allah<sup>-azwj</sup> Sent two Angels in appearance of the poor ones. It was said to them similar to that. Then Allah<sup>-azwj</sup> the Exalted Commanded them to come in the appearance of the rich. They were allowed to enter, and were honoured, and were seated in the centre. Allah<sup>-azwj</sup> the Exalted Commanded the city and the ones in it to be submerged’’.<sup>619</sup>

11- تختص، الإختصاص عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَاتِنَا وَ هُوَ مُوْصُولٌ بِوَلَايَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى

(The book) ‘Al-Ikhtisas’ –

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa Bin Ja’far<sup>-asws</sup>, he (Ali) said, ‘I heard him<sup>-asws</sup> saying: ‘One to whom his Momin brother comes regarding a need, so rather it is a

<sup>617</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 8

<sup>618</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 9

<sup>619</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 10

Mercy from Allah<sup>-azwj</sup> Blessed and Exalted which He<sup>-azwj</sup> has Ushered to him. If he accepts that, so he has maintained our<sup>-asws</sup> Wilayah, and it is connected with the Wilayah of Allah<sup>-azwj</sup> Blessed and Exalted.

وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَتَدَبَّرُ عَلَى قَضَائِهَا سَلَّطَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَعْفُوراً لَهُ أَوْ مُعَذِّباً فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً.

And if he were to reject him of his need while he is able upon fulfilling it, Allah<sup>-azwj</sup> Blessed and Exalted will Cause a serpent of fire to devour him in his grave up to the Day of Qiyamah, whether he is Forgiven for or Punished. If the seeker were to excuse him, he would be of an eviler state”.<sup>620</sup>

12- كِتَابُ قَضَاءِ الْخُفُوقِ لِلصُّوَرِيِّ، قَالَ الصَّادِقُ ع الْمُؤْمِنُ الْمُحْتَاجُ رَسُولُ اللَّهِ تَعَالَى إِلَى الْغَنِيِّ الْقَوِيِّ فَإِذَا خَرَجَ الرَّسُولُ بِغَيْرِ حَاجَتِهِ غُفِرَتْ لِلرَّسُولِ ذُنُوبُهُ وَ سَلَّطَ اللَّهُ عَلَى الْغَنِيِّ الْقَوِيِّ شَيَاطِينَ تَنْهَشُهُ قَالَ يُحَلِّي بَيْنَهُ وَ بَيْنَ أَصْحَابِ الدُّنْيَا

The book ‘Qaza Al Uquuq’ of Al Sowry –

‘Al-Sadiq<sup>-asws</sup> said: ‘The Momin, the needy, is a messenger of Allah<sup>-azwj</sup> the Exalted to the rich, the strong. When the messenger goes out without his need, the messenger is Forgiven his sins, and Allah<sup>-azwj</sup> Causes a Satan<sup>-la</sup> to prevail upon the rich, biting him. He<sup>-la</sup> says, ‘Free between him and companions of the world!’

فَلَا يَرْضَوْنَ بِمَا عِنْدَهُ حَتَّى يَتَكَلَّفَ هُمْ يَدْخُلَ عَلَيْهِمُ الشَّاعِرُ فَيَسْمِعُهُ فَيُعْطِيهِ مَا شَاءَ فَلَا يُؤْجَرُ عَلَيْهِ فَهَذِهِ الشَّيَاطِينُ الَّتِي تَنْهَشُهُ.

They are not satisfied with what is with him until he<sup>-la</sup> encumbers for them, the poet enters to see them. They listen to him, they give him whatever he so desires, and he is not Rewarded upon it. So this is the Satan<sup>-la</sup> who bites him”.<sup>621</sup>

وَعَنْهُ ع أَنَّهُ قَالَ لِرِفَاعَةَ بْنِ مُوسَى وَ قَدْ دَخَلَ عَلَيْهِ يَا رِفَاعَةُ أَلَا أُخْبِرُكَ بِأَكْثَرِ النَّاسِ وَزَرّاً

And from him<sup>-asws</sup>, having said to Rifa’at Bin Musa, and he had entered to see him<sup>-asws</sup>: ‘O Rifa’at! Shall I<sup>-asws</sup> inform you of the one from the people with most burdens?’

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, ‘Yes, may I be sacrificed for you<sup>-asws</sup>!’

قَالَ مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِفَضْلِ كَلِمَةٍ

He<sup>-asws</sup> said: ‘One who assists against a Momin by a surplus word’.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِأَقْلَهُمْ أَجْراً

<sup>620</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 11

<sup>621</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 12 a

Then he<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> inform you with the least of them in Reward?'

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ مَنْ أَدَّخَرَ عَنْ أَخِيهِ شَيْئاً يَمَّا يَحْتَاجُ إِلَيْهِ فِي أَمْرِ آخِرَتِهِ وَ دُنْيَا

He<sup>-asws</sup> said: 'One withholding from his brother something from what he is needy to regarding the matters of his Hereafter and his world'.

ثُمَّ قَالَ أَلَا أُخْبِرُكُمْ بِأَوْفَرِهِمْ نَصِيباً مِنَ الْإِثْمِ

Then he said, 'Shall I<sup>-asws</sup> inform you with the most plentiful of them of sins?'

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ مَنْ عَابَ عَلَيْهِ شَيْئاً مِنْ قَوْلِهِ وَ فَعْلِهِ أَوْ رَدَّ عَلَيْهِ احْتِقَاراً لَهُ وَ تَكَبُّراً عَلَيْهِ

He<sup>-asws</sup> said: 'One who faults upon him (Momin brother), anything from his words or his deeds, or rejects upon him despising to him and being arrogant upon him'.

ثُمَّ قَالَ أَزِيدُكَ حَزْناً آخَرَ يَا رِفَاعَةَ مَا آمَنَ بِاللَّهِ وَ لَا بِمُحَمَّدٍ وَ لَا بِعَلِيٍّ مَنْ إِذَا أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ لَمْ يَضْحَكْ فِي وَجْهِهِ فَإِنْ كَانَتْ حَاجَتُهُ عِنْدَهُ سَارَعَ إِلَى قَضَائِهَا وَ إِنْ لَمْ يَكُنْ عِنْدَهُ تَكَلَّفَ مِنْ عِنْدِ غَيْرِهِ حَتَّى يَقْضِيَهَا لَهُ

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> shall increase for you another word, O Rifa'at! He has neither believed in Allah<sup>-azwj</sup>, nor in Muhammad<sup>-saww</sup>, nor in Ali<sup>-asws</sup>, the one who when his Momin brother comes to him regarding a need, he does not laugh in his face. If his need were to be in his possession, he hastens to fulfill it, and if it does not happen to be in his possession, he encumber from what is with others, until he fulfills it.

فَإِذَا كَانَ بِخِلَافِ مَا وَصَفْتُهُ فَلَا وَلايَةَ بَيْنَنَا وَ بَيْنَهُ.

When he happens to be opposite to what I<sup>-asws</sup> have described, there is no Wilayah between us<sup>-asws</sup> and him".<sup>622</sup>

13- ما، الأمامي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسين بن علي الرضا عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أنان بن تغلب عن أبي عبد الله ع قال: أَلَمَّا مُؤْمِنٍ سَأَلَ أَخَاهُ الْمُؤْمِنَ حَاجَةً وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَرَدَّهُ عَنْهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً فِي قَبْرِ يَنْهَشُ مِنْ أَصَابِعِهِ.

<sup>622</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 12 b

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Husayn Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Aban Bin Taglib,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whichever Momin his brothers asks him for a need while he is able upon fulfilling it, and he repels him from it, Allah<sup>-azwj</sup> will Cause a serpent to prevail upon him in his grave biting from his fingers''.<sup>623</sup>

14- دَعَوَاتُ الرَّوَّانْدِيِّ، قَالَ الصَّادِقُ ع مَنْ أَنَاهُ أَخُوهُ الْمُسْلِمُ يَسْأَلُهُ عَنْ فَضْلٍ مَا عِنْدَهُ فَمَنَعَهُ مَثَلَهُ اللَّهُ لَهُ فِي قَبْرِهِ شُجَاعاً يَنْهَشُ لَحْمَهُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq<sup>-asws</sup> said: 'One whom his Muslim brother comes to him asking him about a surplus of what is in his possession, but he prevents, Allah<sup>-azwj</sup> will Cause a serpent to be resembled for him in his grave, biting his flesh up to the Day of Qiyamah''.<sup>624</sup>

15- عُذَّةُ الدَّاعِي، عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الْمُؤْمِنِ رَحْمَةً

(The book) Uddat Al Daie' – From Ismail Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The Momin is a mercy?'

قَالَ نَعَمْ وَ إِنَّمَا مُؤْمِنٌ أَنَاهُ أَخُوهُ فِي حَاجَتِهِ فَإِنَّمَا ذَلِكَ رَحْمَةً سَاقَهَا اللَّهُ إِلَيْهِ وَ سَيِّبَهَا لَهُ فَإِنْ قَضَاهَا كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَ إِنْ رَدَّهَ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ الرَّحْمَةَ الَّتِي سَاقَهَا اللَّهُ إِلَيْهِ وَ سَيِّبَهَا لَهُ وَ دُخِرَتِ الرَّحْمَةُ لِلْمَرْدُودِ عَنْ حَاجَتِهِ

He<sup>-asws</sup> said: 'Yes, and whichever Momin his brother comes to him regarding a need, so rather that is a mercy Allah<sup>-azwj</sup> is Ushering it to him, and Released it for him. If he were to fulfill it, he would have accept the mercy with its acceptance, and if he were to reject him while he was able upon fulfilling it, so rather he would have rejected from himself the mercy which Allah<sup>-azwj</sup> had Ushered it to him and Released it for him, and the mercy is treasures for the one repelled from his need.

وَ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ وَ لَمْ يُنَاصِحْهُ بِكُلِّ جُهِدِهِ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ وَ إِنَّمَا رَجُلٌ مِنْ شِيعَتِنَا أَنَاهُ رَجُلٌ مِنْ إِخْوَانِهِ وَ اسْتَعَانَ بِهِ فِي حَاجَتِهِ فَلَمْ يُعْنِهِ وَ هُوَ يَقْدِرُ ابْتِلَاءَهُ اللَّهُ تَعَالَى بِقَضَاءِ حَوَائِجِ أَعْدَائِنَا لِيُعَذِّبَهُ بِهَا

And the one who walks regarding a need of his brother and does not advise him with all his efforts, so he has betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Momineen; and whichever man from our<sup>-asws</sup> Shias, a man from his brethren comes to him and seeks assistance with him regarding his need, but he does not assist him while he is able to, Allah<sup>-azwj</sup> the Exalted will Try him with fulfilling needs of our<sup>-asws</sup> enemies for Him<sup>-azwj</sup> to Punish him due to it.

وَ مَنْ حَقَرَ مُؤْمِناً فَقِيراً وَ اسْتَحَفَّ بِهِ وَ اخْتَقَرَهُ لِقَلَّةِ ذَاتِ يَدِهِ وَ فَقَرِهِ شَهَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُؤُوسِ الْخَلَائِقِ وَ حَقَرَهُ وَ لَا يَزَالُ مَاقِتاً لَهُ

<sup>623</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 13

<sup>624</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 14

And one who despises a poor Momin and takes lightly with him due to the lack of possessions in his hand and his poverty, Allah<sup>-azwj</sup> will Publicise him on the Day of Qiyamah upon the heads of people and Despise him, and He<sup>-azwj</sup> will not cease to be Hateful to him.

وَمَنْ اغْتَيْبَ عِنْدَهُ أَحُوهُ الْمُؤْمِنُ فَتَضَرَّهٗ وَأَعَانَهُ نَصْرُهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ لَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَهُوَ يَقْدِرُ خَذَلَهُ اللَّهُ وَحَقَّرَهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And the in whose presence his Momin brother is being backbitten, so he helps him and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one who does not help him and does not defend him while he is able to, Allah<sup>-azwj</sup> will Abandon him and Despise him in the world and the Hereafter".<sup>625</sup>

16- كا، الكافي عن العبد عن أحمد بن محمد بن علي الأشعري عن محمد بن حسان جميعاً عن محمد بن علي عن محمد بن سنان عن فرات بن أخنف عن أبي عبد الله ع قال: إنما مؤمن من مؤمنات شيئاً مما يحتاج إليه وهو يقدر عليه من عنده أو من عند غيره أقامه الله عز وجل يوم القيامة مسوداً وجهه مزرقة عيناه مغلولاً يده إلى عنقه فيقال هذا الخائن الذي خان الله ورسوله ثم يؤمر به إلى النار.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, and Abu Ali Al Ashari, from Muhammad Bin Hassan, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

'From Abu Abdullah<sup>-asws</sup> having said: 'Whichever Momin prevents a Momin of something from what he is needy to while he is able upon it from his own possessions, or from the possessions of someone else, Allah<sup>-azwj</sup> Mighty and Majestic will Make him stand on the Day of Qiyamah with a darkened face and blue eyes. His hands will be shackled to his neck. It will be said, 'This is the betrayer who had betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>', then He<sup>-azwj</sup> will Command him to the Fire".<sup>626</sup>

17- كا، الكافي عن ابن سنان عن يونس بن ظبيان قال قال أبو عبد الله ع يا يونس من حسن حق المؤمن أقامه الله عز وجل يوم القيامة خمسمائة عام على رجله يسيل عرقه أودية وينادي من عند الله تعالى هذا الظالم الذي حسن عن الله حقه

(The book) 'Al Kafi' – From Ibn Sinan, from Yunus Bin Zabyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Yunus! One who withholds a right of the Momin, Allah<sup>-azwj</sup> Mighty and Majestic will Stand him on his legs on the Day of Qiyamah for five hundred years, and a caller will call out from the Presence of Allah<sup>-azwj</sup> the Exalted: 'This is the oppressors who had withheld from Allah<sup>-azwj</sup> His<sup>-azwj</sup> Right!'

قال فيوضح أربعين يوماً ثم يؤمر به إلى النار.

He<sup>-asws</sup> said: 'He will rebuke him for forty days, then He<sup>-azwj</sup> will be Commanded with to the Fire".<sup>627</sup>

<sup>625</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 15

<sup>626</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 16

<sup>627</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 17



18- كذا، الكافي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَانَتْ لَهُ دَارٌ فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِذَاهَا قَالَ اللَّهُ عَزَّ وَجَلَّ مَا لِي بِكَ أَنْ يَحِلَّ عَبْدِي بِسُكْنَى الدُّنْيَا وَعِزِّي وَجَلَالِي لَا يَسْكُنُ جَنَانِي أَبَدًا.

(The book) 'Al Kafi' – From Muhammad Bin Sinan, from Mufazzal Bin Umar who said,

'Abu Abdullah<sup>-asws</sup> said: 'One who has a house for him, and a Momin is needy to settle in it, but he refuse it to him. Allah<sup>-azwj</sup> Mighty and Majestic Says: "My Angels! My<sup>-azwj</sup> servant is being miserly with a dwelling of the world! By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! He will not dwell in My<sup>-azwj</sup> Gardens, ever!"<sup>628</sup>

19- كذا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ أَنَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَانَتِنَا وَهُوَ مُؤْصُولٌ بِوَلَايَةِ اللَّهِ عَزَّ وَجَلَّ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

'From Ali son of Ja'far<sup>-asws</sup> who said, 'I heard Abu Al-Hassan<sup>-asws</sup> saying: 'One to whom his Momin brother comes regarding a need, so rather it is a mercy from Allah<sup>-azwj</sup> Mighty and Majestic He<sup>-azwj</sup> has Ushered to him. If he accepts that, so he has connect with our<sup>-asws</sup> Wilayah, and it is connected with the Wilayah of Allah<sup>-azwj</sup> Mighty and Majestic.

وَإِنْ رَدَّهُ عَنْ حَاجَتِهِ وَهُوَ يَقْدِرُ عَلَى فَضَائِلِهَا سَلَطَ اللَّهُ عَلَيْهِ شُجَاعًا مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُورٌ لَهُ أَوْ مُعَذَّبٌ فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالًا

And if he were to reject him from his need while he is able upon fulfilling it, Allah<sup>-azwj</sup> will Cause a serpent of fire biting him in his grave up to the Day of Qiyamah, whether he is Forgiven for or Punished, for if the seeker were to excuse him, he would be of an eviler state'.

قَالَ وَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيرًا بِهِ فِي بَعْضِ أحوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلَايَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

He (the narrator) said, 'And I heard him<sup>-asws</sup> saying: 'One to whom a man from his brothers aims to him seeking to be rescued by him regarding one of his situations, but he does not rescue him despite being able upon it, so he has cut off Wilayah of Allah<sup>-azwj</sup> Blessed and Exalted"<sup>629</sup>.

20- كذا، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ عَنْ حُسَيْنِ بْنِ أَمِينٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ يَحِلَّ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَالْقِيَامَ لَهُ فِي حَاجَتِهِ إِلَّا ابْتُلِيَ بِمَعُونَةٍ مَنْ يَأْتُمُّ عَلَيْهِ وَ لَا يُؤْخَرُ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, and Abu Ali Al Ashary, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Sa'dan, from Husayn Bin Ameen,

<sup>628</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 18

<sup>629</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 19

'From Abu Ja'far<sup>asws</sup> having said: 'One who is miserly with assisting his Muslim brother and the standing for him regarding his need, except he will be Tried with assisting one who will sin (offend) upon him and he will not be Rewarded''<sup>630</sup>

21- كذا، الكافي عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: إنما رجل من شيعتنا أتى رجلاً من إخوانه فاستعان به في حاجته فلم يعنه و هو يقدر إلا ابتلاء الله بأن يقضي حوائج عدو من أعدائنا يُعَذِّبُهُ اللهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunsu, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'Whichever man from our<sup>asws</sup> Shias, a man from his brethren comes to him and seeks assistance with him regarding his need, but he does not assist him while he is able to, except Allah<sup>azwj</sup> will Try him with fulfilling needs of an enemy from our<sup>asws</sup> enemies. Allah<sup>azwj</sup> will Punish him upon it on the Day of Qiyamah''<sup>631</sup>

22- كذا، الكافي عن أبي علي الأشعري عن محمد بن حسان عن محمد بن أسلم عن الخطّاب بن مضع عن سدير عن أبي عبد الله ع قال: لم يدع رجلاً معونة أخيه المسلم حتى يسعى فيها و يواسيه إلا ابتلي بمعونة من يأثم و لا يؤجر.

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Hassan, from Muhammad Bin Aslam, from Al Khattab Bin Mus'ab Bin Sadeyr,

'From Abu Abdullah<sup>asws</sup> having said: 'A man will not leave assisting his Muslim brother until he strives regarding it and consoling him, except he will be Tried with assisting one who will sin (offend) him, and he will not be Rewarded''<sup>632</sup>

23- كذا، الكافي عن الحسين بن محمد عن محمد بن علي بن أحمد بن محمد بن عبد الله عن علي بن جعفر عن أبي الحسن ع قال سيعنه يقول من قصد إليه رجل من إخوانه مستجيراً به في بعض أحواله فلم يجره بعد أن يقدر عليه فقد قطع ولأية الله عز و جل.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah,

'From Ali son of Ja'far<sup>asws</sup>, from Abu Al-Hassan<sup>asws</sup>, he said, 'I heard him<sup>asws</sup> saying: 'One to whom a man from his brethren aims to him, seeking to be rescued by him in one of his situations, but he does not rescue him after having been able upon it, so he has cut off Wilayah of Allah<sup>azwj</sup> Mighty and Majestic''<sup>633</sup>

24- كذا، الكافي محمد بن يحيى عن أحمد بن محمد بن الحسن بن علي بن التّعمان عن أبي حفص الأعشى عن أبي عبد الله ع قال سيعنه يقول قال رسول الله ص من سعى في حاجة لأخيه فلم يناصحه فقد خان الله و رسوله.

(The book) 'Al Kafi' – Muhammad Bin Yahya Bin Muhammad, from Al-Hassan Bin Ali Bin Al Numan, from Abu Hafs Al A'sha,

<sup>630</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 20

<sup>631</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 21

<sup>632</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 22

<sup>633</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 23

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘One who strives regarding a need of his brother but does not advise him, so he has betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>’’.<sup>634</sup>

25- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَنَانَ جَمِيعاً عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ مُصَيِّحِ بْنِ هَلْقَامٍ قَالَ أَخْبَرَنَا أَبُو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا رَجُلٌ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُلِّ جُهِدِهِ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ

(The book) ‘Al Kafi’ – a number of our companions, from Ahmad Bin Muhammad Bin Khalid and Abu Ali Al Ashari, from Muhammad Bin Hassan, altogether from Idrees Bin Al-Hassan, from Musabbih Bin Hilqam who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Whichever man from our companions, a man from his companions seeks assistance with him regarding a need, but he does not go to extreme in it with will all of his efforts, so he has betrayed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and the Momineen’.

قَالَ أَبُو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَعْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ

Abu Baseer said, ‘I said to Abu Abdullah<sup>-asws</sup>, ‘What do you<sup>-asws</sup> mean by your<sup>-asws</sup> words: ‘And the Momineen’?’

قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ إِلَى آخِرِهِمْ.

He<sup>-asws</sup> said: ‘From the time of Amir Al-Momineen<sup>-asws</sup> up to their last one’’.<sup>635</sup>

26- كَأ، الكافي عَنْهُمَا جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي جَبَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ ثُمَّ لَمْ يُنَاصِحْهُ فِيهَا كَانَ كَمَنْ خَانَ اللَّهَ وَ رَسُولَهُ وَ كَانَ اللَّهُ حَصْمَهُ.

(The book) ‘Al Kafi’ – from both of them together, from Muhammad Bin Ali, from Abu Jamee;a who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who walk regarding a need of his brother, then he does not advise him in it, would be like the one who betrays Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> would be his contender’’.<sup>636</sup>

27- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اسْتَشَارَ أَخَاهُ فَلَمْ يَخْصُصْهُ تَخْصُّصَ الرَّأْيِ سَلَبَهُ اللَّهُ عِزَّ وَ جَلَّ رَأْيُهُ.

(The book) ‘Al Kafi’ – a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one his companions, from Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father,

<sup>634</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 24

<sup>635</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 25

<sup>636</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 26

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who consults his brother, but he is not sincere with him with a sincere view, Allah<sup>-azwj</sup> Mighty and Majestic will Strip him of his view’’.<sup>637</sup>

---

<sup>637</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 59 H 27

## CHAPTER 60 – THE DESERTION (CESSATION OF RELATIONSHIP)

1- كا، الكافي عن الحسين بن محمد عن جعفر بن محمد عن القاسم بن الربيع وعن العدة عن الربيع رفعه قال في وصية المفضل سمعت أبا عبد الله ع يقول لا يفترق رجلان على الهجران إلا استوجب أحدهما البراءة واللغة و ربما استحق ذلك كلاهما

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabie, from the number, from Al Barqy raising it, said,

'In a bequest of Al Mufazzal, 'I heard Abu Abdullah<sup>-asws</sup> saying, 'No two men will separate upon the desertion except one of them would obligate the disownment and the curse, and sometimes both of them would deserve that'.

فَقَالَ لَهُ مُعْتَبِرٌ جَعَلَنِي اللَّهُ فِدَاكَ هَذَا الظَّالِمُ فَمَا بَالُ الْمَظْلُومِ

Muattib said to him, 'May Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>! This is (for) the oppressor, so what is the matter with the oppressed (being cursed)?'

قَالَ لِأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ وَلَا يَتَعَامَسُ 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 وَ بَيْنَ صَاحِبِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَكَمَ عَدْلٌ يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ.

He<sup>-asws</sup> said: 'Because he did not call his brother to be connected to him not did he overlook for him from his speech. I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'When two (persons) dispute, so one of them consoles the other, let the oppressed return to his companion until he says to his companions, 'Yes, my brother! I am the unjust', until the desertion is cut off between him and his companion, for Allah<sup>-azwj</sup> Blessed and Exalted Judges justly. He<sup>-azwj</sup> Seizes for the oppressed from the oppressor''<sup>.638</sup>

2- كا، الكافي عن علي بن أبيه و محمد بن إسماعيل عن الفضل بن شاذان عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال قال رسول الله ص لا هجرة فوق ثلاث.

(The book) 'Al Kafi' – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeir, from Hisham Bin Al Hakam,

'From Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no desertion (cessation of relationship) above three (days)''<sup>.639</sup>

3- كا، الكافي عن حميد بن زياد عن الحسن بن محمد بن سماعة عن وهيب بن حفص عن أبي بصير قال: سألت أبا عبد الله ع عن الرجل يصرم ذوي قرابته بمن لا يعرف الحق قال لا ينبغي له أن يصرمه.

<sup>638</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 1

<sup>639</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 2

(The book) 'Al Kafi' – from Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man who forsakes one with his relationship, from the ones who do not recognise the truth. He<sup>-asws</sup> said: 'It is not befitting for him to forsake him''.<sup>640</sup>

4- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ عَمِّهِ مُرَازِمِ بْنِ حَكِيمٍ قَالَ: كَانَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع رَجُلٌ مِنْ أَصْحَابِنَا يُلَقَّبُ شَلْقَانَ وَكَانَ قَدْ صَبَّرَهُ فِي نَفَقَتِهِ وَكَانَ سَيِّئَ الْخُلُقِ فَهَجَرَهُ فَقَالَ لِي يَوْمًا يَا مُرَازِمُ وَتُكَلِّمُ عِيسَى

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from his uncle Murazim Bin Hakeem who said,

'In the presence of Abu Abdullah<sup>-asws</sup>, there was a man from our companions titled as Shalqan, and he<sup>-asws</sup> had made him in charge of his<sup>-asws</sup> expenditures (treasures), and he was of evil manners and had deserted him<sup>-asws</sup>. One day he<sup>-asws</sup> said to me: 'O Murazim, and do you speak to Isa (Shalqan)?'

فَقُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ أَصَبْتَ لَا خَيْرَ فِي الْمُهَاجَرَةِ.

He<sup>-asws</sup> said: 'You are correct. There is no good in the desertion''.<sup>641</sup>

5- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَاطِ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي قَالَ رَسُولُ اللَّهِ ص إِنَّمَا مُسْلِمَيْنِ تَهَاجَرَا فَمَكَّنَا ثَلَاثًا لَا يَصْطَلِحَانِ إِلَّا كَانَا خَارِجَيْنِ عَنِ الْإِسْلَامِ وَ لَمْ يَكُنْ بَيْنَهُمَا وَلَا يَتَّخِذُ بَيْنَهُمَا سَبَقَ إِلَى كَلَامِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Dawood Bin Kaseer who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> father<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Whichever two Muslims desert each other, and remain for three (days) not reconciling, except they would both be exiting from Al Islam, and there would not be wilayah between the two. Whichever of the two were to precede to speak to his brother, he would be the one preceding to the Paradise on the Day of Reckoning''.<sup>642</sup>

6- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدْبَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الشَّيْطَانَ يُعْرِِي بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ فَإِذَا فَعَلُوا ذَلِكَ اسْتَلْقَى عَلَى قَعَاهُ وَ تَمَدَّدَ ثُمَّ قَالَ فُزْتُ

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

<sup>640</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 3

<sup>641</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 4

<sup>642</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 5

'From Abu Ja'far<sup>-asws</sup> having said: 'The Satan<sup>-la</sup> instigates between the two Momineen for as long as one of them does not return from his religion. When they do that, he<sup>-la</sup> relaxes upon his<sup>-la</sup> back and stretches, the says, 'I<sup>-la</sup> have succeeded!'

فَرِحَ اللَّهُ أَمْرًا أَلْفَ بَيْنٍ وَبَيْنٍ لَنَا يَا مَعْشَرَ الْمُؤْمِنِينَ تَأَلَّفُوا وَتَعَاطَفُوا.

May Allah<sup>-azwj</sup> have Mercy on a person uniting between two friends of ours<sup>-asws</sup>. O community of Momineen! Unite and sympathise with each other!"<sup>643</sup>

7- كا، الكافي عن الحسين بن محمد عن علي بن محمد عن سعيد عن محمد بن مسلم عن محمد بن محبوب عن علي بن النعمان عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: لا يزال إبليس فرحاً ما اختلف المسلمان فإذا التفتيا اصطكت ركبته وتخلعت أوصاله و نادى يا ويله ما لقي من الشبور.

(The book) 'Al Kafi' - from Al-Husayn Bin Muhammad, from Ali Bin Muhammad, from Saeed, from Muhammad Bin Muslim, from Muhammad Bin Mahfouz, from Ali Bin Al Numan, from Ibn Mukan, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Iblees<sup>-la</sup> does not cease to be happy for as long as two Muslims desert each other. When they meet up, his<sup>-la</sup> knees tremble and his<sup>-la</sup> joints creak, and he<sup>-la</sup> calls out, 'O woe! How much ruination I<sup>-la</sup> am facing!"<sup>644</sup>

8- لي، الأماالي للصدوق في مناهي النبي ص أنه سمى عن الهجران فإن كان لا بد فاعلاً فلا يهجر أخاه أكثر من ثلاثة أيام فمن كان مهاجراً لأخيه أكثر من ذلك كان التار أولى به.

(The book) 'Al Amaali' of Al Sadouq -

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the desertion. If there was escape from them doing so, so he should not forsake his brother from more than three days. The one who were to forsake his brother more than that, the Fire would be foremost with him"<sup>645</sup>.

9- ل، الخصال ابن بندان عن أبي العباس الحمادي عن محمد بن علي الصائغ عن القعقي عن ابن أبي ذئب عن ابن شهاب عن أنس قال قال رسول الله ص لا يحل لمسلم أن يهجر أخاه فوق ثلاث.

(The book) 'Al Khisaal' - Ibn Bundar, from Abu Al Abbas Al Hammady, from Muhammad Bin Ali Al Saig, from Al Qa'by, from Ibn Abu Zi'b, from Ibn Shihar, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'It is not Permissible for a Muslim to desert (forsake) his brother above three (days)"<sup>646</sup>.

10- ل، الخصال الهمداني عن علي بن أبيه عن ابن أبي عمير عن محمد بن حمران عن أبيه عن أبي جعفر ع أنه قال: ما من مؤمنين اختلفا فوق ثلاث إلا و برئت منهما في الثالثة

<sup>643</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 6

<sup>644</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 7

<sup>645</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 8

<sup>646</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 9

(The book) 'Al Khisaal' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'No two Momineen will desert each other above three (days) except and I<sup>-asws</sup> am disavowed from them both during the third (day)'.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا حَالُ الظَّالِمِ فَمَا بَالُ المَظْلُومِ

It was said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! This is the state of the oppressors, so what is the matter with the oppressed?'

فَقَالَ ع مَا بَالُ المَظْلُومِ لَا يَصِيرُ إِلَى الظَّالِمِ فَيَقُولُ أَنَا الظَّالِمُ حَتَّى يَصْطَلِحَا.

He<sup>-asws</sup> said: 'What is the matter the oppressed come to the oppressor and say, 'I am the oppressor', until they both reconcile?''<sup>647</sup>

11- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه ع قال: في أول ليلة من شهر رمضان يغل المردة من الشياطين و يغفر في كل ليلة سبعين ألفاً

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the chain to Darim, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'During the first night from a month of Ramazan, the apostates from the Satans<sup>-la</sup> are shackled, and seventy thousand (persons) are Forgiven during every night.

فَإِذَا كَانَ فِي لَيْلَةِ الْقَدْرِ غَفَرَ اللَّهُ بِمِثْلِ مَا غَفَرَ فِي رَجَبٍ وَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ إِلَى ذَلِكَ الْيَوْمِ إِلَّا رَجُلٌ بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءٌ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَنْظِرُوا هَؤُلَاءِ حَتَّى يَصْطَلِحُوا.

When it were to be during Laylat Al-Qadr, Allah<sup>-azwj</sup> Forgives the likes of what He<sup>-azwj</sup> Forgiven during Shaban and the month of Ramazan up to that day, except a man having grudges between him and his brother. Allah<sup>-azwj</sup> Mighty and Majestic Says: "Make them wait until they reconcile!"<sup>648</sup>

12- ما، الأماالي للشيخ الطوسي ابن مَخْلَدٍ عَنِ الرَّزَّازِ عَنِ الْعَبَّاسِ بْنِ حَاتِمٍ عَنْ يَغْلَى بْنِ عُبَيْدٍ عَنْ يَحْيَى بْنِ عُبَيْدٍ اللَّهُ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ وَ السَّابِقُ يَسْبِقُ إِلَى الْجَنَّةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Al Razzaz, from Al Abbas Bin Hatim, from Ya'la Bin Ubeyd, from Yahya Bin Ubeydullah, from his father, from Abu Hureyra (well known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'It is not Permissible for a Muslim to forsake his brother above three days, and the preceding one (to reconcile) will preceded to the Paradise''<sup>649</sup>

13- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَّائِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ إِلَى النَّبِيِّ ص أَنَّهُ قَالَ: لَا تَنَاجَشُوا وَ لَا تَدَابَرُوا.

<sup>647</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 10

<sup>648</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 11

<sup>649</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 12



(The book) 'Ma'any' Al Akhbar – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Qasim Bin Sallam raising it to,

'The Prophet<sup>-saww</sup> said: 'Neither quarrel (with each other) nor turn around (from each other)'.<sup>650</sup>

14- كِتَابُ قِضَاءِ الْحُقُوقِ، قَالَ رَسُولُ اللَّهِ ﷺ لَا يَجِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ.

The book 'Qaza Al Huquuq' –

'Rasool-Allah<sup>-saww</sup> said: 'It is not Permissible for the Momin to forsake his brother above three (days)'.<sup>651</sup>

---

<sup>650</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 13

<sup>651</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 60 H 14

## CHAPTER 61 – ONE BARRING A MOMIN

1- ثواب الأعمال أبي عن سعد عن البرقي عن الكوفي عن محمد بن سينان عن المفضل قال قال أبو عبد الله ع إنما مؤمن كان بينه وبين مؤمن حجاب ضرب الله بينه وبين الجنة سبعين ألف سور ما بين السور إلى السور مسيرة ألف عام.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah<sup>asws</sup> said: 'Whichever Momin were to have a veil between him and a Momin, Allah<sup>azwj</sup> will Strike between him and the Paradise, seventy thousand veils, there being between the wall to the wall a travel distance of a thousand years'.<sup>652</sup>

2- ختص، الإختصاص قال الصادق ع من صار إلى أخيه المؤمن في حاجة أو مسلماً فحجبته لم يزل في لعنة الله إلى أن حضرته الوفاة.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq<sup>asws</sup> said: 'One who comes to his Momin brother regarding a need, or a Muslim, but he bars him, he will not cease to be in the Curse of Allah<sup>azwj</sup> until the death presents him'.<sup>653</sup>

3- كا، الكافي عن أبي علي الأشعري عن محمد بن حسن و عدة من أصحابنا عن أحمد بن محمد بن خالد جميعاً عن محمد بن علي عن محمد بن سينان عن المفضل بن عمر قال قال أبو عبد الله ع إنما مؤمن كان بينه وبين مؤمن حجاب ضرب الله عز وجل بينه وبين الجنة سبعين ألف سور ما بين السور إلى السور مسيرة ألف عام.

(The book) 'Al Kafi' – From Abu Ali Al Ashary, from Muhammad Bin Hassan, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, altogether from Muhammad Bin Ali, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah<sup>asws</sup> said: 'Whichever Momin were to have a veil between him and a Momin, Allah<sup>azwj</sup> Mighty and Majestic will Strike between him and the Paradise, seventy thousand walls, what is between the wall to the wall is a travel distance of a thousand years'.<sup>654</sup>

4- كا، الكافي عن أبي علي بن محمد عن ابن جهمور عن أحمد بن الحسين عن أبيه عن إسماعيل بن محمد عن محمد بن سينان قال: كنت عند الرضا ع فقال لي يا محمد إنه كان في زمن بني إسرائيل أربعة نفر من المؤمنين فأتى واحد منهم الثلاثة وهم مجتمعون في منزل أحدهم في مناظرة بينهم ففرع الباب فخرج إليه الغلام فقال أين مولاك فقال ليس هو في البيت

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Ibn Jamhour, from Ahmad Bin Al-Husayn, from his father, from Ismail Bin Muhammad, from Muhammad Bin Sinan who said,

'He<sup>asws</sup> said to me: 'O Muhammad! In the time of the children of Israel, there were four persons from the Momineen. One of them came to the three while they had gathered in the

<sup>652</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 61 H 1

<sup>653</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 61 H 2

<sup>654</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 61 H 3

house of one of them in a debate between them. He knocked the door. The slave came out to him. He said, 'Where is your master?' He said, 'He isn't in the house'.

فَرَجَعَ الرَّجُلُ وَ دَخَلَ الْعَلَامَ إِلَى مَوْلَاهُ فَقَالَ لَهُ مَنْ كَانَ الَّذِي قَرَعَ الْبَابَ قَالَ كَانَ فُلَانٌ فَقُلْتُ لَهُ لَسْتُ فِي الْمَنْزِلِ

The man returned, and the slave entered to see his master. He said to him, 'One was the one knocking the door?' He said, 'I was so and so. I said to him you weren't in the house'.

فَسَكَتَ وَ لَمْ يَكْتَرِثْ وَ لَمْ يَلْمُ عِلَامَهُ وَ لَا اعْتَمَ أَحَدٌ مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ وَ أَقْبَلُوا فِي حَدِيثِهِمْ

He was silent and did not care and did not blame his slave, nor was anyone from them saddened at his having been returned from the door, and they turned to their discussion.

فَلَمَّا كَانَ مِنَ الْعَدِ بَكَرَ إِلَيْهِمُ الرَّجُلُ فَأَصَابَهُمْ وَ قَدْ خَرَجُوا يُرِيدُونَ ضَيْعَةً لِيَعْضِيَهُمْ فَسَلَّمَ عَلَيْهِمْ وَ قَالَ أَنَا مَعَكُمْ فَقَالُوا نَعَمْ وَ لَمْ يَغْتَذِرُوا إِلَيْهِ وَ كَانَ الرَّجُلُ مُحْتَاجاً ضَعِيفَ الْحَالِ

When it was the next morning, the man came early to them. He met them and they were coming out intending an estate of one of them. He greeted to them and said, 'I shall come with you all'. They said, 'Yes', and they did not apologise to him, and the man was need of weak (financial) state.

فَلَمَّا كَانُوا فِي بَعْضِ الطَّرِيقِ إِذَا عَمَامَةٌ قَدْ أَظْلَنَتْهُمْ فَظَنُّوا أَنَّهُ مَطَرٌ فَبَادَرُوا فَلَمَّا اسْتَوَتْ الْعَمَامَةُ عَلَى رُءُوسِهِمْ إِذَا مُنَادٍ يُنَادِي مِنْ جَوْفِ الْعَمَامَةِ أَتَيْتُهَا النَّارَ حُذِيرِهِمْ وَ أَنَا جِبْرِيلُ رَسُولُ اللَّهِ

When they were in one of the roads, there was a cloud shading them. They thought it would rain, so they rushed. When the cloud evened upon their heads, there was a caller calling out from the interior of the cloud: 'O you fire, seize them, and I<sup>as</sup> am Jibraeel<sup>as</sup>, messenger<sup>as</sup> of Allah<sup>-azwj!</sup>'

فَإِذَا نَارٌ مِنْ جَوْفِ الْعَمَامَةِ قَدْ اخْتَطَفَتْ الثَّلَاثَةَ نَفَرٍ وَ بَقِيَ الرَّجُلُ مَرْغُوباً يَعْجَبُ بِمَا نَزَلَ بِالْقَوْمِ- وَ لَا يَدْرِي مَا السَّبَبُ فَرَجَعَ إِلَى الْمَدِينَةِ فَلَقِيَ يُوشَعَ بْنَ نُونٍ فَأَخْبَرَهُ الْخَبَرَ وَ مَا رَأَى وَ مَا سَمِعَ-

Behold, a fire emerged from interior of the cloud and snatched the three persons, and the man remained in fright, astonished at what had befallen the group, and he did not know what the reason was. He returned to the city. He met Yoshua Bin Noun<sup>as</sup> and informed him<sup>as</sup> the news of what he had seen and what he had heard.

فَقَالَ يُوشَعُ بْنُ نُونٍ أَمَا عَلِمْتَ أَنَّ اللَّهَ سَخَطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِياً وَ ذَلِكَ بِفِعْلِهِمْ بِكَ

Yoshua Bin Noun<sup>as</sup> said: 'Don't you know that Allah<sup>-azwj</sup> was Wrathful upon them after having been Pleased with them, and that is due to their dealing with you'.

قَالَ وَ مَا فِعْلُهُمْ بِي فَحَدَّثَهُ يُوشَعُ

He said, 'And what was their dealing with me?' Yoshua<sup>as</sup> narrated it to him.

فَقَالَ الرَّجُلُ فَأَنَا أَجْعَلُهُمْ فِي حِلٍّ وَأَعْفُو عَنْهُمْ

The man said, 'I hereby make them to be in release and am pardoning them'.

قَالَ لَوْ كَانَ هَذَا قَبْلُ لَنَفَعَهُمْ وَأَمَّا السَّاعَةُ فَلَا وَعَسَى أَنْ يَنْفَعَهُمْ مِنْ بَعْدُ.

He<sup>-as</sup> said: 'Had this happened before, it would have benefitted them, and as for now, no, and perhaps it may benefit them from afterwards'.<sup>655</sup>

5- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي مُسْلِمٍ أَتَى مُسْلِمًا زَائِرًا وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ عَلَيْهِ فَلَمْ يَأْذَنْ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Aasim Bin Humeyd, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What are you<sup>-asws</sup> saying regarding a Muslim who comes visiting to a Muslim and he is in his house. He seeks permission to see him, but he does not permit for him and does not come out to him?'

قَالَ يَا أَبَا حَمْزَةَ إِنَّمَا مُسْلِمٌ أَتَى مُسْلِمًا زَائِرًا أَوْ طَالِبَ حَاجَةٍ وَهُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ عَلَيْهِ فَلَمْ يَأْذَنْ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَلْتَقِيَا

He<sup>-asws</sup> said: 'O Abu Hamza! Whichever Muslim comes to visit a Muslim, or to seek a need, and he is in his house. He seeks permission to see him, but he does not permit to him and does not come out to him, will not cease to be in a Curse of Allah<sup>-azwj</sup> Mighty and Majestic until they meet'.

فَقُلْتُ جُعِلْتُ فِدَاكَ فِي لَعْنَةِ اللَّهِ حَتَّى يَلْتَقِيَا

I said, 'May I be sacrificed for you<sup>-asws</sup>! In the Curse of Allah<sup>-azwj</sup> until they meet?'

قَالَ نَعَمْ يَا أَبَا حَمْزَةَ.

He<sup>-asws</sup> said: 'Yes, O Abu Hamza!'<sup>656</sup>

<sup>655</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 61 H 4

<sup>656</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 61 H 5

باب 62 التهمة و البهتان و سوء الظن بالإخوان و ذم الاعتماد على ما يسمع من أفواه الرجال

## CHAPTER 62 – THE ACCUSATION, AND THE SLANDER, AND THE EVIL THOUGHTS WITH THE BRETHREN, AND CONDEMNATION OF THE RELIANCE UPON WHAT IS HEARD FROM THE MOUTHS OF MEN

الآيات

### The Verses

النساء وَ مَنْ يَكْسِبْ حُطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

(Surah) Al Nisaa - **And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112]**

الإسراء وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

(Surah) Al Isra'a - **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**

النور لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَ الْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَ قَالُوا هَذَا إِفْكٌ مُبِينٌ

(Surah) Al Noor - **Why did they, the Momineen and the Mominaat, not think good with themselves and said, 'This is a clear falsehood'? [24:12]**

إلى قوله تعالى إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَ تَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ تَحْسِبُونَهُ هَيِّنًا وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ-

Up to Words of Exalted: **When you received it with your tongues and you were saying with your mouths what there wasn't any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]**

وَ لَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

**And why did you not, when you heard it, say, 'It cannot happen for us that we should be speaking with this. Glorious are You! This is a grievous slander' [24:16]**

الحجرات يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَجَسَّسُوا

(Surah) 'Al Hujuraat' - **O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. [49:12]**

1- ب، قرب الإسناد هارون عن ابن صدقة قال قال أبو عبد الله ع ليس لك أن تأمن من غشك ولا تتهم من اتهمنت.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa who said,

'It isn't for you that you to trust the one who cheats you nor to accuse the one who trusts you'.<sup>657</sup>

2- ب، قرب الإسناد عَنْهُمَا عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَيْسَ لَكَ أَنْ تَتَّبِعَ مَنْ قَدْ ائْتَمَّنَتْهُ وَلَا تَأْمَنَ الْخَائِنَ وَ قَدْ جَرَّبْتَهُ.

(The book) 'Qurb Al Asnaad' – from them both,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'It isn't for you to accuse the one who has trusted you, nor to trust the betrayer (embezzler) and you have already experimented him'.<sup>658</sup>

3- ل، الخصال عَنِ الصَّادِقِ ع نَاقِلًا عَنْ حَكِيمِ الْبُهْتَانِ عَلَى الْبَرِيِّ أَثْقَلُ مِنَ الْجِبَالِ الرَّاسِيَاتِ.

(The book) 'Al Khisaal' –

'From Al-Sadiq<sup>-asws</sup> transmitting from Hakeem (a wise one?): 'The accusation upon the righteous is heavier than the lofty mountain'.<sup>659</sup>

4- ل، الخصال الْأَرْبَعِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُؤْمِنُ لَا يَغُشُّ أَخَاهُ وَلَا يَخُونُهُ وَلَا يَخْذُلُهُ وَلَا يَتَّبِعُهُ وَلَا يَقُولُ لَهُ أَنَا مِنْكَ بَرِيءٌ

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen<sup>-asws</sup> said: 'The Momin neither cheats his brother, nor betrays him, nor abandons him, nor accuses him, nor says to him, 'I am disavowed from you'.

وَقَالَ ع اَطْلُبْ لِأَخِيكَ عُذْرًا فَإِنْ لَمْ تَجِدْ لَهُ عُذْرًا فَالْتَمِسْ لَهُ عُذْرًا

And he<sup>-asws</sup> said: 'Seek an excuse for your brother. If you cannot find an excuse for him, then seek an (another) excuse for him'.

وَقَالَ ع اَطْرَحُوا سُوءَ الظَّنِّ بَيْنَكُمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ هَى عَنْ ذَلِكَ.

And he<sup>-asws</sup> said: 'Drop the evil thoughts between you all, for Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from that'.<sup>660</sup>

5- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَغَتْ مُؤْمِنًا أَوْ مُؤْمِنَةً أَوْ قَالَ فِيهِ مَا لَيْسَ فِيهِ أَقَامَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ عَلَى تَلٍّ مِنْ نَارٍ حَتَّى يَخْرُجَ بِمَا قَالَهُ فِيهِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>' – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who slanders a Momin or a Momina

<sup>657</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 1

<sup>658</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 2

<sup>659</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 3

<sup>660</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 4

(female believer), or says regarding him what isn't in him, Allah<sup>-azwj</sup> the Exalted will Make him stand on the Day of Qiyamah upon a hill of fire until he comes out from what he had said regarding him".<sup>661</sup>

6- مع، معاني الأخبار أبي عن الحميري عن أحمد بن محمد عن ابن محبوب عن ابن عطاء عن ابن أبي يعفور عن أبي عبد الله ع قال: من باهت مؤمناً أو مؤمنة بما ليس فيهما حبسه الله عز وجل يوم القيامة في طينة خبال حتى يخرج مما قال

(The book) 'Ma'any Al Akhbar' – My father, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Atiya, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who slanders a Momin or a Momin (female believer) with what isn't in them, Allah<sup>-azwj</sup> Mighty and Majestic will Withhold him on the Day of Qiyamah in clay of 'Khabal' until he comes out from what he had said'.

فُلْتُ وَ مَا طِينَةُ خَبَالٍ

I said, 'And what is clay of 'Khabal'?'

قَالَ صَدِيدٌ يُخْرَجُ مِنْ فُرُوجِ الْمُؤَمَّاتِ يَعْنِي الزَّوَانِي.

He<sup>-asws</sup> said: 'Pus emerging from private parts of the prostitutes, meaning the adulteresses'.<sup>662</sup>

7- ج، الإحتجاج بالإسناد إلى أبي محمد العسكري ع قال: قال رجل من خواص الشيعة لموسى بن جعفر ع وَ هُوَ يَزْعُمُ بَعْدَ مَا خَلَا بِهِ- يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَخَوْفَنِي أَنْ يَكُونَ فُلَانُ بْنُ فُلَانٍ يُنَافِقُنِي فِي إِظْهَارِهِ وَ اعْتِقَادِهِ وَ صِبْيَتِكَ وَ إِمَامَتِكَ

(The book) 'Al Ihtijaj' –

'By the chain to Abu Muhammad Al-Askari<sup>-asws</sup> having said: 'And a man from the special ones of his<sup>-asws</sup> Shias said to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, and he was trembling after being alone with him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What I am fearing is that so and so would happen to be hypocritical to you<sup>-asws</sup> in the displaying of his belief and your<sup>-asws</sup> successorship and your<sup>-asws</sup> Imamate!'

فَقَالَ مُوسَى ع وَ كَيْفَ ذَلِكَ قَالَ لِأَنِّي حَضَرْتُ مَعَهُ الْيَوْمَ فِي مَجْلِسِ فُلَانِ بْنِ رَجُلٍ مِنْ كِبَارِ أَهْلِ بَغْدَادَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ أَنْتَ تَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ إِمَامٌ دُونَ هَذَا الْخَلِيفَةِ الْقَاعِدِ عَلَى سَرِيرِهِ

Musa<sup>-asws</sup> said: 'And how is that so?' He said, 'Because I attended with him today in a gathering of so and so man from the great ones of the people of Baghdad. So the owner of the gathering said to him, 'You are claiming that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is an Imam<sup>-asws</sup> – besides this Caliph seated upon his throne?'

<sup>661</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 5

<sup>662</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 6

قَالَ لَهُ صَاحِبُكَ هَذَا مَا أَقُولُ هَذَا بَلْ أُرْغَمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ غَيْرُ إِمَامٍ وَإِنْ لَمْ أَكُنْ أَعْتَقِدُ أَنَّهُ غَيْرُ إِمَامٍ فَعَلَيَّْ وَ عَلَى مَنْ لَمْ يَعْتَقِدْ ذَلِكَ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

Your<sup>-asws</sup> companion said to him, 'I am not saying this. But, I claim that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is other than an imam, and if I don't believe that he<sup>-asws</sup> is other than an imam, so upon me and upon the ones who do not believe that, are the Curses of Allah<sup>-azwj</sup>, and the Angels, and the people altogether'.

قَالَ لَهُ صَاحِبُ الْمَجْلِسِ جَزَاكَ اللَّهُ خَيْرًا وَ أَلْعَنُ مَنْ وَشَى بِكَ

The convenor of the gathering said to him, 'May Allah<sup>-azwj</sup> Reward you goodly, and may Allah<sup>-azwj</sup> Curse the one who informed of you'.

فَقَالَ لَهُ مُوسَى بْنُ جَعْفَرٍ ع لَيْسَ كَمَا ظَنَنْتَ وَ لَكِنَّ صَاحِبَكَ أَقْفَهُ مِنْكَ إِنَّمَا قَالَ مُوسَى غَيْرُ إِمَامٍ أَيْ إِنَّ الَّذِي هُوَ غَيْرُ إِمَامٍ فَمُوسَى غَيْرُهُ فَهُوَ إِذَا إِمَامٌ فَإِنَّمَا أَتَيْتَ بِقَوْلِهِ هَذَا إِمَامِي وَ نَفَى إِمَامَةً غَيْرِي

Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said to him: 'It isn't as you are thinking it to be. But, your companion is more understanding than you are. But rather, he said, 'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is other than an imam, i.e., the one who is other than an Imam<sup>-asws</sup>, i.e. Musa<sup>-asws</sup> is other than him. So then he<sup>-asws</sup> is an Imam<sup>-asws</sup>. Rather, this Imamate of mine<sup>-asws</sup> is affirmed by his words, and negates the imamate of others.

يَا عَبْدَ اللَّهِ مَتَى يَزُولُ عَنْكَ هَذَا الَّذِي ظَنَنْتَهُ بِأَخِيكَ هَذَا مِنَ التَّفَاقُحِ تُبْ إِلَى اللَّهِ

O servant of Allah<sup>-azwj</sup>! When will it decline from you, this which you are thinking of your brother? This is from the hypocrisy, repent to Allah<sup>-azwj</sup>!

فَفَهِمَ الرَّجُلُ مَا قَالَهُ وَ اغْتَمَّ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لِي مَالٌ فَأَرْضِيهِ بِهِ وَ لَكِنْ قَدْ وَهَبْتُ لَهُ شَطْرَ عَمَلِي كُلِّهِ مِنْ تَعْبُدِي وَ صَلَاتِي عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ مِنْ لَعْنَتِي لِأَعْدَائِكُمْ قَالَ مُوسَى ع الْآنَ خَرَجْتَ مِنَ النَّارِ.

So the man understood what he<sup>-asws</sup> said, and was dejected, and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is no wealth for me I can please him with, but I hereby gift to him half of all my deed from my (acts of) worship, and from my Salawaat upon you<sup>-asws</sup>, People<sup>-asws</sup> of the Household, and from my cursing to your<sup>-asws</sup> enemies'. Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said: 'Now, you have exited from the Fire'.<sup>663</sup>

8- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع قَالَ النَّبِيُّ ص إِذَا كُفُّمُ وَ الظَّنُّ فَإِنَّ الظَّنَّ أَكْذَبُ الْكُذِبِ الْحَقِيرِ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Ziyad,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Beware of the conjecture, for the conjecture is the biggest (worst) of the lies'.<sup>664</sup>

<sup>663</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 7

<sup>664</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 8



9- ل، الخصال ابن الوليد عني العطار عني الأشعري عني علي بن السندي عني محمد بن عمرو بن سعيد عني كرام عني ميسر بن عبد العزيز قال قال أبو جعفر عليه السلام سئل أمير المؤمنين ع كم بين الحق والباطل

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Attar, from Al Ashari, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from Karram, from Muyassir Bin Abdul Aziz who said,

'Amir Al-Momineen<sup>-asws</sup> was asked, 'How much is there between the truth and the falsehood?'

فَقَالَ أَرْبَعُ أَصَابِعٍ وَوَضَعَ أَمِيرُ الْمُؤْمِنِينَ يَدَهُ عَلَى أُذُنِهِ وَعَيْنَيْهِ فَقَالَ مَا رَأَيْتُهُ عَيْنَاكَ فَهُوَ الْحَقُّ وَمَا سَمِعْتُهُ أُذْنَاكَ فَأَكْثَرُهُ بَاطِلٌ.

'He<sup>-asws</sup> said: 'Four fingers' – and Amir Al-Momineen<sup>-asws</sup> placed his<sup>-asws</sup> hand upon his<sup>-asws</sup> ears and his<sup>-asws</sup> eyes. He<sup>-asws</sup> said: 'What your eyes see, it is the truth, and what your ears have heard, most of it is false''<sup>665</sup>

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Abu Najran, from Ibn Humeyd, from Ibn Qays,

'Abu Ja'far<sup>-asws</sup> having said: 'The Syrian whom Muawiya had sent to ask Amir Al-Momineen<sup>-asws</sup> what a king of Rome has asked about, asked Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'How much is there between the truth and the falsehood?'

10- ل، الخصال أبي عن علي عن أبيه عن ابن أبي نجران عن ابن حميد عن ابن قيس عن أبي جعفر ع قال: سأل الشامي الذي بعته معاوية ليسأل أمير المؤمنين ع عما سأل عنه ملك الروم- الحسن بن علي كم بين الحق والباطل فقال ع أربع أصابع فما رأيته بعينك فهو الحق وقد تسمع بأذنيك باطلا كثيرا.

He<sup>-asws</sup> said: 'Four fingers. What your eyes see, it is the truth, and you are hearing a lot of falsehood by your ears''<sup>666</sup>

11- لي، الأمايلي للصدوق العطار عن أبيه عن ابن أبي الخطاب عن محمد بن سنان عن أبي الجارود عن أبي جعفر عن أبيه عن جده ع قال قال أمير المؤمنين عليه السلام ضع أمر أخيك على أحسنه حتى يأتيك منه ما يغلبك ولا تظن بكلمة خرجت من أخيك سوءاً وأنت تجد لها في الخير محملاً الخير.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Place the matter of your brother upon its goodness until there comes to you from him what overcomes you, and do not think evil with a word that has emerged from your brother, while you can find the goodness as a carrier for it' – the Hadeeth''<sup>667</sup>

12- مص، مصباح الشريعة قال الصادق ع حسن الظن أصله من حسن إيمان المرء وسلامة صدره وعلامته أن يرى كل ما نظر إليه بعين الطهارة والفصل من حيث ما ركب فيه وقذف من الحياء والأمانة والصيانة والصدق.

<sup>665</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 9

<sup>666</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 10

<sup>667</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 11

(The book) 'Misbah Al Sharia' –

'As Sadiq<sup>-asws</sup> said: 'Goodly thoughts, its origin is from good Eman of the person, and safety of his chest, and its sign is that he sees all what he looks at with a clean eye and the virtue, from whereby he indulges in and has been given, from the modesty, and the trustworthiness, and the good dealing, and the truthfulness''.<sup>668</sup>

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِخْوَانُكُمْ تَعْتَمِدُوا بِهَا صَفَاءَ الْقَلْبِ وَ نَقَاءَ الطَّبْعِ.

The Prophet<sup>-saww</sup> said: 'Improve your thoughts with your brothers, you will gain by it clearness of the heart and purity of nature''.<sup>669</sup>

وَقَالَ أَبُو بَنِي كَعْبٍ إِذَا رَأَيْتُمْ أَحَدَ إِخْوَانِكُمْ فِي خَصْلَةٍ تَسْتَنَكِرُوهَا مِنْهُ فَتَأَوَّلُوا هَا سَبْعِينَ تَأْوِيلًا فَإِنْ اطْمَأْنَنْتَ قُلُوبُكُمْ عَلَى أَحَدِهَا وَإِلَّا قُلُوبُكُمْ أَنْفُسُكُمْ حَيْثُ لَمْ تَعْدِرُوهُ فِي خَصْلَةٍ سَرَّهَا عَلَيْهِ سَبْعُونَ تَأْوِيلًا وَأَنْتُمْ أَوَّلَى بِالْإِنْكَارِ عَلَى أَنْفُسِكُمْ مِنْهُ.

And Ubay Bin Ka'b said,

'When you see one of your brother being in a characteristic you are disliking from him, then interpret for it with seventy interpretation. If you hearts are reassured to one of these (fine), or else blame your own selves whereby you cannot excuse it regarding a characteristic seventy interpretations have concealed upon, and you are foremost with the denial upon your own selves than him''.<sup>670</sup>

13- شي، تفسير العياشي عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِنِّي أَرَدْتُ أَنْ أُسْتَبْضِعَ بِضَاعَةً إِلَى الْيَمَنِ فَأَتَيْتُ إِلَى أَبِي جَعْفَرٍ ع فَقُلْتُ إِنِّي أُرِيدُ أَنْ أُسْتَبْضِعَ فَلَانًا

Tafseer Al Qummi – From Hammad Bin Usman,

'From Abu Abdullah<sup>-asws</sup> having said: 'I wanted to sell merchandise to Al Yemen. I came to Abu Ja'far<sup>-asws</sup>. I said, 'I want to sell merchandise (through) so and so (as an agent)'.<sup>670</sup>

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّهُ يَشْرَبُ الْخَمْرَ

He<sup>-asws</sup> said to me: 'Don't you know that he drinks the wine?'

فَقُلْتُ قَدْ بَلَغَنِي مِنَ الْمُؤْمِنِينَ أَنَّهُمْ يَقُولُونَ ذَلِكَ

I said, 'It has reached me from the Momineen, they are saying that'.

فَقَالَ صَدَقْتَهُمْ فَإِنَّ اللَّهَ يَقُولُ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

<sup>668</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 12 a

<sup>669</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 12 b

<sup>670</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 12 c

‘He<sup>-asws</sup> said: ‘Ratify them, for Allah<sup>-azwj</sup> is Saying: **He believes in Allah and has faith in the Momineen, [9:61].**

فَقَالَ يَغْنِي بِصِدْقِ اللَّهِ وَ يُصَدِّقُ الْمُؤْمِنِينَ لِأَنَّهُ كَانَ رَهْوَفاً رَحِيماً بِالْمُؤْمِنِينَ.

He<sup>-asws</sup> said: ‘Meaning, ratify Allah<sup>-azwj</sup> and ratify the Momineen, because He<sup>-azwj</sup> would be Kind, Merciful with the Momineen’.<sup>671</sup>

14- غو، غوالي اللثالي حَدَّثَنِي الْمُؤَلَّى الْعَالِمُ الْوَاعِظُ عَبْدُ اللَّهِ بْنُ عَلَاءِ الدِّينِ بْنِ فَتْحِ اللَّهِ بْنِ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ جَدِّهِ عَبْدِ الْمَلِكِ عَنْ أَحْمَدَ بْنِ فَهْدٍ عَنْ جَلَالِ الدِّينِ بْنِ عَبْدِ اللَّهِ بْنِ شَرْفِشَاةَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاشِيِّ عَنْ جَلَالِ الدِّينِ بْنِ دَارِ الصَّخْرِ عَنْ نَجْمِ الدِّينِ أَبِي الْقَاسِمِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْجَهْمِ عَنِ الْمُعَمَّرِ السِّنْسَبِيِّ قَالَ سَمِعْتُ مَوْلَايَ أَبَا مُحَمَّدٍ الْحَسَنَ الْعَسْكَرِيَّ ع يَقُولُ أَحْسِنُ ظَنَّاكَ وَ لَوْ بِحَجَرٍ يَطْرُحُ اللَّهُ فِيهِ سِرَّهُ فَتَتَنَاوَلَ نَصِيكَ مِنْهُ

(The book) ‘Gawaly Al La’aly’ – It is narrated to me by the master, the scholar, the preacher Abdullah Bin Ala’a Al Deen Bin Fatah Bin Abdul Malik Al Qummi, from his grandfather Abdul Malik, from Ahmad Bin Fahd, from Jalal Al Deen Bin Abdullah Bin Shirfasha, from Ali Bin Muhammad Al Qashy, from Jalal Al Deen Bin Dar Al Sakhr, from Najm Al Deen Abu Al Qasim Bin Saeed, from Muhammd Al Jahm, from Al Moammar Al Sinbisy who said,

‘I heard my Master<sup>-asws</sup> Abu Muhammad Al-Hassan Al-Askari<sup>-asws</sup> saying: ‘Make good your thoughts and even if with a stone. Allah<sup>-azwj</sup> could have Placed His<sup>-azwj</sup> Secret in it, so you will achieve your share from it’.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ لَوْ بِحَجَرٍ

I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and even with a stone?’

فَقَالَ أَلَا تَنْظُرُ إِلَى الْحَجَرِ الْأَسْوَدِ.

He<sup>-asws</sup> said: ‘Are you not looking at the Black Stone (in the Kabah)?’<sup>672</sup>

15- مِنْ كِتَابِ قُضَاءِ الْحُقُوقِ، قَالَ النَّبِيُّ ص اطْلُبْ لِأَخِيكَ عُذْرًا فَإِنْ لَمْ تَجِدْ لَهُ عُذْرًا فَالْتَمِسْ لَهُ عُذْرًا.

From the book ‘Qaza Al Huquq’ –

‘The Prophet<sup>-saww</sup> said: ‘Seek an excuse for your brother. If you cannot find an excuse for him, then see/make an (another) excuse for him’.<sup>673</sup>

16- نَحْجُ، نَحْجُ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ عَلَيْهِ السَّلَامُ أَيُّهَا النَّاسُ مَنْ عَرَفَ مِنْ أَخِيهِ وَثِيقَةً دِينٍ وَ سَدَادَ طَرِيقٍ فَلَا يَسْمَعَنَّ فِيهِ أَقَاوِيلَ النَّاسِ أَمَا إِنَّهُ قَدْ يَزِمِي الزَّامِي وَ يُحْطِي السِّهَامَ وَ يُجِيلُ الْكَلَامَ وَ بَاطِلُ ذَلِكَ يَبُورُ وَ اللَّهُ سَمِيعٌ وَ شَهِيدٌ

(The book) ‘Nahj Al Balagah’ –

‘From a speech of his<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>: ‘O you people! One who recognises from his brother, strong religion, and rightful way, he should not listen to any

<sup>671</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 13

<sup>672</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 14

<sup>673</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 15

words of the men regarding him. But (it could be) the archer has shot, and the arrow has missed, and the talk can be off the point (of truth), and the falsity of that can be ruination, and Allah<sup>-azwj</sup> is Hearing and a Witness.

أَمَّا إِنَّهُ لَيْسَ بَيْنَ الْحَقِّ وَالْبَاطِلِ إِلَّا أَرْبَعُ أَصَابِعَ

But surely, there isn't between the truth and the falsehood except four fingers'.

فَسُئِلَ عَنْ مَعْنَى قَوْلِهِ هَذَا فَجَمَعَ أَصَابِعَهُ وَضَعَهَا بَيْنَ أُذُنِهِ وَعَيْنِهِ ثُمَّ قَالَ الْبَاطِلُ أَنْ تَقُولَ سَمِعْتُ وَالْحَقُّ أَنْ تَقُولَ رَأَيْتُ.

He<sup>-asws</sup> was asked about the meaning of this word of his<sup>-asws</sup>. He<sup>-asws</sup> gather his<sup>-asws</sup> (four) fingers and placed them between his<sup>-asws</sup> ear and his<sup>-asws</sup> eye, the said: 'The falsity is your saying (what) you have heard, and the truth is your saying (what) you have seen'.<sup>674</sup>

17- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع إِذَا كَانَ زَمَانُ الْعَدْلِ فِيهِ أَغْلَبَ مِنَ الْجَوْرِ فَحَرَامٌ أَنْ تَنْظُرَ بِأَحَدٍ سُوءاً حَتَّى يُعْلَمَ ذَلِكَ مِنْهُ وَ إِذَا كَانَ زَمَانُ الْجَوْرِ فِيهِ أَغْلَبَ مِنَ الْعَدْلِ فَلَيْسَ لِأَحَدٍ أَنْ يَنْظُرَ بِأَحَدٍ خِيراً حَتَّى يَبْلُغَ ذَلِكَ مِنْهُ.

(The book) 'Al-Durr Al-Bahira' –

'Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> said: 'When it were to be the era in which the justice is more prevalent than the tyranny, it will be Prohibited for you to think evil with anyone until that is known from him; and when it were to be the era in which the tyranny is more prevalent than the justice, so it isn't for anyone that he thinks good with anyone until that is manifested from him'.<sup>675</sup>

18- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا اسْتَوَى الصَّالِحُ عَلَى الزَّمَانِ وَ أَهْلِهِ ثُمَّ أَسَاءَ رَجُلٌ الظَّنَّ بِرَجُلٍ لَمْ تَطْهَرْ مِنْهُ خِزْيَةً فَقَدْ ظَلَمَ إِذَا اسْتَوَى الْفَسَادُ عَلَى الزَّمَانِ وَ أَهْلِهِ فَأَحْسَنَ رَجُلٌ الظَّنَّ بِرَجُلٍ فَقَدْ غُرِرَ.

(The book) 'Al Durr Al Bahira' –

'When the righteousness rules upon the times and its people, then a man has evil thoughts with a man, a disgrace has not be revealed from him, so he has been unjust. When the mischief rules upon the times and its people, so a man has good thoughts with a man, so he has been deceived'.<sup>676</sup>

وَ قَالَ عَلَيْهِ السَّلَامُ اتَّقُوا ظُنُونِ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

And he<sup>-asws</sup> said: 'Fear the thoughts of Momineen, for Allah<sup>-azwj</sup> the Exalted has Made the truth to be upon their tongues'.<sup>677</sup>

وَ قَالَ ع لَا تَنْظُرَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَحَدٍ سُوءاً وَ أَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مُحْتَمِلاً.

<sup>674</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 16

<sup>675</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 17

<sup>676</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 18 a

<sup>677</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 18 b

And he<sup>-asws</sup> said: ‘Do not think evil with a word emerging from anyone while you can find a carrier for it in the goodness’.<sup>678</sup>

19- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَتَمَّ الْمُؤْمِنُ أَخَاهُ أَمَّاثَ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When the Momin accuses his brother, the Eman dissolves in his heart just as the salt dissolves in the water’.<sup>679</sup>

20- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ خَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَتَمَّ أَخَاهُ فِي دِينِهِ فَلَا حُرْمَةَ بَيْنَهُمَا وَ مَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا يُعَامِلُ بِهِ النَّاسَ فَهُوَ بَرِيءٌ مِمَّنْ يَنْتَحِلُ.

(The book) ‘Al Kaf’ – a number, from our companions, from Ahmad Bin Muhammad Bin Khalid, from one of his companions, from Al-Husayn Bin Hazim, from Husayn Bin Umar Bin Yazeed, from his father who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘One who accuses his brother in his religion, so there is no sanctity between the two, and the one who treats his brother similar to what the people treat him, so he is disavowed from what he is impersonating’.<sup>680</sup>

21- كَا، الكافي عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيكَ مَا يَغْلِبُكَ مِنْهُ وَ لَا تَنْظُرَنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءًا وَ أَنْتَ تَجِدُ لَهَا فِي الْحَقِّ تَحْمِيلًا.

(The book) ‘Al Kafi’ – from him, from his father, from the one who narrated it, from Al-Husayn Bin Al Mukhtar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said in a speech of his<sup>-asws</sup>: ‘Place the matter of your brother upon its goodness until there comes to you from him what overcomes you, and do not think evil with a word have emerged from your brother while you can find for it a carrier in the goodness’.<sup>681</sup>

بيان وَ قَدْ قَالَ ع إِنَّ اللَّهَ تَعَالَى حَرَّمَ مِنَ الْمُسْلِمِ دَمَهُ وَ مَالَهُ وَ أَنْ يُظَلَّ بِهِ ظُلُّ السُّوءِ.

Explanation (Ahadeeth only) – And he<sup>-saww</sup> said ‘Allah<sup>-azwj</sup> the Exalted has Prohibited from the Muslim, his blood and his wealth, and if he were to think with him the evil thoughts’.

وَ قَدْ قَالَ ع ثَلَاثٌ فِي الْمُؤْمِنِ لَا يُسْتَحْسَنُ وَ لَهُ مِنْهُنَّ خُرُجٌ فَمَحْرَجُهُ مِنْ سُوءِ الظَّنِّ أَنْ لَا يُحَقِّقَهُ.

And he<sup>-saww</sup> said: ‘There are three (traits) in the Momin are not good, and there is an outlet for him from these. His outlet from the evil thoughts is that he does not investigate it’.

<sup>678</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 18 c

<sup>679</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 19

<sup>680</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 20

<sup>681</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 62 H 21

## CHAPTER 63 – ONE WITH TWO TONGUES AND WITH TWO FACES

1- مع، معاني الأخبار لي، الأمالي للصدوق ماجيلويه عن محمد العطار عن ابن أبي الخطاب عن ابن فضال عن علي بن النعمان عن ابن مسكان عن داود بن فرقد عن أبي شيبه الزهري عن الباقر ع قال: بفس العبد عبد يكون ذا وجهين و ذا لسانين يطري أخاه شاهداً و يأكله غائباً إن أعطي حسده و إن ابتلي خذله.

(The books) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Ibn Al Khattab, from Ibn Fazzal, from Ali Bin Al Numan, from Ibn Muskan, from Daqood Bin Farqad, from Abu Sheyba Al Zuhry,

‘From Al-Baqir<sup>asws</sup> having said: ‘Evil is the servant who happens to be double-faced and double-tongues. He compliments his brother when present, and eats (backbites) him when absent. If he is Given, he envies him, and if he is Tried, he abandons him’’.<sup>682</sup>

2- ثو، ثواب الأعمال بهذا الإسناد عن أبي شيبه عن أبي جعفر ع قال: بفس العبد عبد همة لمرة يُقبل بوجه و يُذير بآخر.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Abu Sheyba,

‘From Abu Ja’far<sup>asws</sup> having said: ‘Evil is the servant, **slanderer, defamer [104:1]**. He receives with a face and turns back with another’’.<sup>683</sup>

3- مع، معاني الأخبار لي، الأمالي للصدوق ابن الوليد عن أحمد بن إدريس عن الأشعري عن موسى بن عمر عن ابن سينان عن عون بن معين عن ابن أبي يعفور عن الصادق ع من لقي الناس بوجه و غابهم بوجه جاء يوم القيامة و له لسانان من نار.

(The book) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Umar, from Ibn Sinan, from Aqn Bin Maeen from Ibn Abu Yafour,

‘From Al-Sadiq<sup>asws</sup>: ‘One who meets the people with his (one) face, and faults them with his (other) face, will come on the Day of Qiyamah and for him would be two tongues of fire’’.<sup>684</sup>

4- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري مثله و فيه المؤمنين بدل الناس و أتى بدل جاء.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashary –

‘Similar to it, and in it: ‘The Momineen’ instead of, ‘The people’, and ‘will be brought’, instead of ‘will come’’.<sup>685</sup>

<sup>682</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 1

<sup>683</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 2

<sup>684</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 3

<sup>685</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 4

5- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِي الْجَوَّازِ عَنِ ابْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَجِيءُ يَوْمَ الْقِيَامَةِ ذُو الْوَجْهَيْنِ ذَالِعاً لِسَانُهُ فِي فَمَاهُ وَ آخِرُ مَنْ قُدَّامِهِ يَلْتَهَبَانِ نَاراً حَتَّى يَلْهَبَا جَسَدَهُ ثُمَّ يُقَالُ هَذَا الَّذِي كَانَ فِي الدُّنْيَا ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُعْرَفُ بِذَلِكَ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from Abu Al Jawaz, from Ibn Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The double-faced one will come on the Day of Qiyamah, his one tongue will be sticking out in his back, and another from his front, of flaming fire, until his body will be inflamed. Then it will be said, 'This is the one who was in the world with two faces and two tongues'. He will be known with that on the Day of Qiyamah''<sup>686</sup>

6- ل، الخصال الخليل عن ابن مبيع عن أبي بكر بن أبي شيبه عن أبي معاوية عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله ﷺ الناس عند الله عز وجل يوم القيامة ذو الوجهين.

(The book) 'Al Khisaal' – Al Khalerel, from Ibn Manie, from Abuu Bakr Bin Abu Sheyba, from Abu Muawiya, from Al Amsh, from Abu Salih, from Abu Hureyra (well-known fabricator) having said,

'Rasool-Allah<sup>-saww</sup> said: 'From the evil people in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic on the Day of Qiyamah is one with two faces (double faced)''<sup>687</sup>

7- ل، الخصال الخليل عن ابن مبيع عن أبي بكر بن أبي شيبه عن شريك عن الركين عن نعيم بن حنطب عن عمار قال قال رسول الله ﷺ من كان له وجهان في الدنيا كان له يوم القيامة لسانان من نار.

(The book) 'Al Khisaal' – Al Khaleel, from Ibn Manie, from Abu Bakr Bin Abu Sheyba, from Shareek, from Al Rakeyn, from Nueym Bin Hantab, from Ammar who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who were to have two faces for him in the world, on the Day of Qiyamah for him would be two tongues of fire''<sup>688</sup>

8- ث، ثواب الأعمال أبي عن سعد بن ابن أبي الخطاب عن محمد بن سنان عن عؤن القلانسي عن ابن أبي يعفور عن أبي عبد الله ع قال: من لقي المسلمين بوجهين ولسانين جاء يوم القيامة وله لسانان من نار.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Awn Al Qalanisy, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who meets the Muslims with two faces and two tongues will come on the Day of Qiyamah, and for him will be two tongues of fire''<sup>689</sup>

<sup>686</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 5

<sup>687</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 6

<sup>688</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 7

<sup>689</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 8

9- ثوب الأعمال ابن المتوكل عن السعدآبادي عن البرقي عن عده من أصحابنا عن ابن أسباط عن عبد الرحمن بن أبي حماد رفعه قال: قال الله عز و جل ليعسى ابن مريم يا عيسى ليكن لسانك في السر والعلانية لساناً واحداً وكذلك قلبك إني أخذتك نفسك وكفى بي خبيراً - لا يصلح لسانان في فم واحد ولا سيفان في غمد واحد ولا قلبان في صدر واحد وكذلك الأذهان.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Sadabady, from Al Barqy, from a number of our companions, from Ibn Asbaat, from Abdul Rahman Bin Abu Hammad, raising it, said,

'Allah<sup>-azwj</sup> Mighty and Majestic Said to Isa Ibn Maryam<sup>-as</sup>: "O Isa<sup>-as</sup>! Let your<sup>-as</sup> tongue in the secret and the open be as one tongue, and like that should be your<sup>-as</sup> heart. I<sup>-azwj</sup> Caution you of your<sup>-as</sup> self and suffice with Me<sup>-azwj</sup> as an Informer. It is correct for two tongues to be in one mouth, nor two swords in one sheath, nor two hearts in one chest, and like that are two minds".<sup>690</sup>

10- نَوَادِرُ الرَّاَوْنِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَسُّ الْعَبْدُ عَبْدٌ لَهُ وَجْهَانِ يُقْبَلُ بَوَجْهِهِ وَ يُذَيَّرُ بَوَجْهِهِ إِنْ أُوتِيَ أَخُوهُ الْمُسْلِمُ خَيْرًا حَسَدَهُ وَإِنْ ابْتُلِيَ خَذَلَهُ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The evil servant is a servant having two faces for him. He faces with one face and turns back with another face. If his Muslim brother is give good, he envies him, and if he is Tried, he is abandoned".<sup>691</sup>

11- نَحْجُ، نَحْجُ الْبَلَاغَةِ مَا أَضْمَرَ أَحَدٌ شَيْئًا إِلَّا ظَهَرَ فِي فَلَاتِ لِسَانِهِ وَ صَفَحَاتِ وَجْهِهِ.

(The book) 'Bahj Al Balagah' –

'No one will hide anything (in his heart) except it will appear in the slip of his tongue and expression of his face".<sup>692</sup>

12- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن سنان عن عون القلانسي عن ابن أبي يعفور عن أبي عبد الله ع قال: مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهِينِ وَلِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانَانِ مِنْ نَارٍ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Awn Al Qalanisy, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who meets the Muslims with two faces and two tongues will come on the Day of Qiyamah, and for him would be two tongues of fire".<sup>693</sup>

13- كا، الكافي عن العده عن البرقي عن عثمان بن عيسى عن أبي شبيب عن الرهري عن أبي جعفر ع قال: يَسُّ الْعَبْدُ عَبْدٌ يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ شَاهِدًا وَ يَأْكُلُهُ غَائِبًا إِنْ أُعْطِيَ حَسَدَهُ وَإِنْ ابْتُلِيَ خَذَلَهُ.

<sup>690</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 9

<sup>691</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 10

<sup>692</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 11

<sup>693</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 12



(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Abu Sheyba,

'From Abu Ja'far<sup>asws</sup> having said: 'The evil servant is a servant happening to be with two faces and with two tongues. He compliments his brother in his presence and eats (backbites) him in his absence. If he is given, he envies him, and if he is afflicted, he abandons him''.<sup>694</sup>

14- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ رَفَعَهُ قَالَ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِعِيسَى لِيَكُنْ لِسَانُكَ فِي السِّرِّ وَ  
الْعَلَانِيَةِ لِسَانًا وَاحِدًا وَكَذَلِكَ قَلْبُكَ

(The book) 'Al Kafi' – From Ali, from his father, from Ali Bin Asbat ,from Abdul Rahman Bin Hammad, raising it, said,

'Allah<sup>azwj</sup> Blessed and Exalted Said to Isa<sup>as</sup>: "Let your<sup>as</sup> tongue in the secret and the open be one tongue, and like that is your heart.

إِنِّي أُحَذِّرُكَ نَفْسَكَ وَكَلِمِي بِي حَبِيرًا- لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَلَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ وَلَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَكَذَلِكَ الْأُدْهَانُ.

I<sup>azwj</sup> Caution you of your<sup>as</sup> self and suffice with Me<sup>azwj</sup> as an Informer. It is not correct for two tongues to be in one mouth, nor two swords in one sheath, nor two hearts in one chest, and like that are the minds''.<sup>695</sup>

<sup>694</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 13

<sup>695</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 63 H 14

## CHAPTER 64 – THE GRUDGE, AND THE HATRED, AND THE RESENTMENT, AND THE QUARREL, AND THE ENMITY OF THE MEN

الآيات

### The Verses

الأنفال وَ أَطِيعُوا اللَّهَ وَ رَسُولَهُ وَ لَا تَنَازَعُوا فَتَفْشَلُوا وَ تَذْهَبَ رِجَالُكُمْ

(Surah) 'Al Anfaal' - **And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, [8:46]**

الحشر وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

(Surah) 'Al Hashr' - **and do not Make a grudge to be in our hearts towards those who are believing! [59:10]**

1- ل، الخصال أحمد بن إبراهيم بن الوليد عن محمد بن أحمد الكاتب رفعه أن أمير المؤمنين ع قال لبيته يا بني إياكم و معاداة الرجال فإنهم لا يخلون من ضربين من عاقل يكثر بكم أو جاهل يعجل عليكم و الكلام ذكر و الجواب أنفى فإذا اجتمع الزوجان فلا بد من النتائج

(The book) 'Al Khisaal' – Ahmad Bin Ibrahim Bin Al Waleed, from Muhammad Bin Ahmad Al Katib raising it,

'Amir Al-Momineen<sup>-asws</sup> said to his<sup>-asws</sup> sons: 'O my<sup>-asws</sup> sons! Beware of enmity of the men, for they are not empty from two types – from an intellectual who will plot against you, or an ignorant one being hasty against you; and the speech is male and female. When the two pairs are gathered, there is no escape from the result'.

ثم أنشأ يقول

و من دأى الرجال فقد أصابا-  
و من حقّر الرجال فلن يُهَابا.

سليم العريض من خدّر الجوابا-  
و من هاب الرجال هببوه-

Then he<sup>-asws</sup> prosed a poem saying: 'Safe is the honour of the one who is careful in answering, and the one polite to the men, so he has got it right, and the one awes them, they will be awed by his, and the one who despises the men, he will never be awed'.<sup>696</sup>

2- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن صالح يرفعه بإسناده قال: أربعة القليل منها كثير النار القليل منها كثير النوم القليل منه كثير والمرض القليل منه كثير والعداوة القليل منها كثير.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Salih, raising it by his chain,

'He<sup>-asws</sup> said: 'Four (matters), the little from it is a lot – the fire, the little from it is a lot; and the sleep, the little from it is a lot; and the sickness, the little from it is a lot; and the enmity, the little from it is a lot'.<sup>697</sup>

3- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمد بن معقل عن محمد بن الحسن الوشاء عن أبيه عن الرضا عن آتائه ع قال قال رسول الله ص إياكم ومشاجرة الناس فإنها تظهر العرة وتدفن العزة.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Biin Muhammad Bin Ma'qil, from Muhammad Bin Al-Hassan Al Washa, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Beware of quarrelling the people, for it reveals the inattention and buries the honour'.<sup>698</sup>

4- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن النعمان بن أحمد بن نعيم عن محمد بن شعبة عن حفص بن عمر عن عبد الله بن محمد بن عمر بن علي عن الباقر عن آتائه ع قال قال رسول الله ص من كثر همم سقم بدنه ومن ساء خلقه عذب نفسه ومن لاحى الرجال سقطت مروءته وذهب كرامته

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Al Numan Bin Ahmad Bin Nueym, from Muhammad Bin Shu'ba, from Hafs Bin Umar, from Abdullah Bin Muhammad Bin Umar Bin Ali,

'From Al-Baqir<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One whose worries are a lot his body will get sick, and one whose manners are evil will torment himself, and one who disputes with the people his personality will fall and his honour will be gone'.

ثم قال رسول الله ص لم يزل جبرئيل ع ينهاني عن ملاحات [ملاحاة] الرجال كما ينهاني عن شرب الخمر وعبادة الأوثان.

Then Rasool-Allah<sup>-saww</sup> said: 'Jibrael<sup>-as</sup> did not cease to forbid me<sup>-saww</sup> from disputing with the men, just as he<sup>-as</sup> forbade me<sup>-saww</sup> from drinking the wine and worshipping the idols'.<sup>699</sup>

(Notes – Ahadeeth only)

أقول قد مضى في باب شزار الناس أن النبي ص قال: أ لا أتيتكم بشئ الناس قالوا بلى يا رسول الله ص قال من أبغض الناس وأبغضه الناس.

<sup>697</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 2

<sup>698</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 3

<sup>699</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 4

I (Majlisi) am saying, 'It has passed in the chapters on the evil people that the Prophet<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with the evil people?' They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'One who hates the people and the people hate him'.

وَقَدْ مَضَى فِيهِ أَيْضاً عَنِ الصَّادِقِ ع سَبْعَةٌ يُفْسِدُونَ أَعْمَالَهُمْ وَ ذَكَرَ مِنْهُمْ الَّذِي يُجَادِلُ أَخَاهُ لِحَاصِماً لَهُ.

And it has passed in it as well, from Al-Sadiq<sup>-asws</sup>: 'Seven (people) are spoling their deeds' – and he<sup>-asws</sup> mentioned from them the one who quarrels with his brother disputing to him".

5- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَقْبَلُ اللَّهُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ يُضْمِرُ عَلَى الْمُؤْمِنِ سُوءًا.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> does not Accept any deeds from a Momin while he is thinking evil upon the Momin'.<sup>700</sup>

6- شي، تفسير العياشي عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ هُمْ عَذَابُ أَلِيمٍ الْفُرْخِيُّ ذَيْلُهُ مِنَ الْعُظْمَةِ وَ الْمُرْكِيُّ سِلْعَتُهُ بِالْكَذِبِ وَ رَجُلٌ اسْتَقْبَلَكَ بِوَدِّ صَدْرِهِ فَيُؤَارِي وَ قَلْبُهُ مُتَلَيٍّ غِشًّا.

Tafseer Al Ayyashi – from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three (types of people), Allah<sup>-azwj</sup> will neither Look at (Consider) them on the Day of Qiyamah, nor Purify them, and for them will be painful Punishment - the one who loosens his back dress to drag upon the ground from greatness, and the one who falsely recommends an item of sale, and a man who faces you with a cordial chest, and inside his heart is full of deceit'.<sup>701</sup>

7- سر، السرائر مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قَوْلُوَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع جَحَدَ الْمُؤْمِنِ مَقَامُهُ ثُمَّ يُفَارِقُ أَخَاهُ فَلَا يَجِدُ عَلَيْهِ شَيْئًا وَ جَحَدَ الْكَافِرِ دَهْرُهُ.

(The book) 'Al Saraair', from the book of Abu Al Qasim Bin Qawlawiya, from Abdullah Bin Sinan who said,

'Abu Abdullah<sup>-asws</sup> said: 'A grudge of the Momin is in its place, then he separates from his brother and does not find anything against him, while a grudge of the Kafir is for his lifetime'.<sup>702</sup>

8- جاء، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّقَّارِ عَنِ ابْنِ مَرْزُوقٍ عَنِ ابْنِ مَهْزِيَارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي حَفْصٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يُحَدِّثُ عَنْ أَبِيهِ ع جَدَّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جَبْرِئِيلُ فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينِي فِيهَا فَقُلْتُ لَهُ يَا جَبْرِئِيلُ لَقَدْ جِئْتَنِي فِي سَاعَةٍ وَ يَوْمٌ لَمْ يَكُنْ تَأْتِينِي فِيهَا لَقَدْ أَرَعَبْتَنِي

<sup>700</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 5

<sup>701</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 6

<sup>702</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 7

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ja'far Bin Muhammad Al Hashimy, from Abu Hafs Al Attar who said,

'I heard Abu Abdullah<sup>-asws</sup> narrating from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> during a time he<sup>-as</sup> did not happen to come to me<sup>-saww</sup> during it. I<sup>-saww</sup> said to him<sup>-as</sup>: 'O Jibraeel<sup>-as</sup>! You<sup>-as</sup> have come to me<sup>-saww</sup> during a time and day you<sup>-as</sup> did not happen to come to me<sup>-saww</sup> during these! You<sup>-as</sup> have scared me<sup>-saww</sup>!'

قَالَ وَ مَا يُرَوِّعُكَ يَا مُحَمَّدُ وَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

He<sup>-as</sup> said: 'And what has frightened you<sup>-saww</sup>, O Muhammad<sup>-saww</sup>, and Allah<sup>-azwj</sup> has already Forgiven ***you what has preceded from your sins and what is delayed [48:2]***'.

قَالَ بِمَاذَا بَعَثَكَ بِهِ رَبُّكَ

He<sup>-saww</sup> said: 'What has your<sup>-as</sup> Lord<sup>-azwj</sup> Sent you<sup>-as</sup> for?'

قَالَ يَنْهَاكَ رَبُّكَ عَنْ عِبَادَةِ الْأَوْثَانِ وَ شُرْبِ الْخُمُورِ وَ مَلَاخَاةِ الرِّجَالِ وَ أُخْرَى هِيَ لِلْآخِرَةِ وَ الْأُولَى يَقُولُ لَكَ رَبُّكَ يَا مُحَمَّدُ مَا أَبْعَضْتُ وَ عَاءً قَطُّ كَبْعَضِي بَطْنًا مَلَانًا.

He<sup>-as</sup> said: 'Your<sup>-saww</sup> Lord<sup>-azwj</sup> Forbids you<sup>-as</sup> from worshipping the idols, and drinking the wines, and quarrelling the men, and the latter, it is for the Hereafter, and the former, your<sup>-saww</sup> Lord<sup>-azwj</sup> Says to you<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> have not Hated! I<sup>-azwj</sup> have not Hated any container at all like My<sup>-azwj</sup> Hating a full belly!"<sup>703</sup>

9- ختص، الاختصاص قَالَ الصَّادِقُ ع إِيَّاكَ وَ عَدَاوَةَ الرِّجَالِ فَإِنَّهَا تُورِثُ الْمَعْرَةَ وَ تُبْذِرُ الْعُورَةَ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq<sup>-asws</sup> said: 'Beware of enmity of the men, for it inherits the loss of honour and manifests the disgrace"<sup>704</sup>.

وَ قَالَ ع لَا تُمَارِئَنَّ سَفِيهًا وَ لَا حَلِيمًا فَإِنَّ الْحَلِيمَ يُغْلِبُكَ وَ السَّفِيهَ يُرْدِيكَ.

And he<sup>-asws</sup> said: 'Neither have bitter arguments with a foolish one nor a lenient one, for the lenient will melt you down and the foolish will regress you"<sup>705</sup>.

نَوَادِرُ الرَّاوُنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُشَاحِجُ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَ لَا عَدْلٌ

(The book) 'Nawadir' of Al Rawandy – by his chain,

<sup>703</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 8

<sup>704</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9 a

<sup>705</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9 b

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The quarrelsome, neither an exchange nor replacement will be Accepted from him'.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَا الْمُشَاحِرُ

It was said: 'O Rasool-Allah<sup>-saww</sup>! And what is the quarrelsome?'

قَالَ الْمُصَارِمُ لِأُمَّتِي الطَّاعِنُ عَلَيْهَا.

He<sup>-saww</sup> said: 'The challenger of my<sup>-saww</sup> community, the taunting upon it''.<sup>706</sup>

10- نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع اخْصُدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقُلْعِهِ مِنْ صَدْرِكَ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen<sup>-asws</sup> said: 'Cut down the evil from the chest of others by uprooting it from your own chest'.

و قَالَ لِرَجُلٍ رَأَاهُ يَسْعَى عَلَى عَدُوٍّ لَهُ بِمَا فِيهِ إِضْرَارٌ بِنَفْسِهِ إِنَّمَا أَنْتَ كَالطَّاعِنِ نَفْسَهُ لِيَقْتُلَ رَدْفَهُ.

And he<sup>-asws</sup> said to a man he<sup>-asws</sup> saw striving against an enemy of his with what was harmful in it for himself: 'But rather, you are like the one stabbing himself in order to kill the one behind him''.<sup>707</sup>

و قَالَ: مَنْ بَالَعَ فِي الْخُصُومَةِ أَنْتُمْ وَ مَنْ قَصَرَ فِيهَا ظَلِمَ وَ لَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مَنْ خَاصَمَكُمْ.

And he<sup>-asws</sup> said: 'One going to the extreme in the disputing sins, and the one deficient in it will be oppressed, and the one who disputes you is not capable of fearing Allah<sup>-azwj</sup>'.<sup>708</sup>

- وَ قَالَ ع رُدُّوا الْحَجَرَ مِنْ حَيْثُ جَاءَ فَإِنَّ الشَّرَّ لَا يَدْفَعُهُ إِلَّا الشَّرُّ.

And he<sup>-asws</sup> said: 'Return the stone to where it has come from, for the evil cannot be repelled except by the evil''.<sup>709</sup>

و قَالَ ع مَنْ ضَنَّ بِعَرَضِهِ فَلْيَدَعْ الْمِرَاءَ.

And he<sup>-asws</sup> said: 'One (wanting to) withhold the honour, let him leave the bitter arguments''.<sup>710</sup>

<sup>706</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 9 c

<sup>707</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 10 a

<sup>708</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 10 b

<sup>709</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 10 c

<sup>710</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 64 H 10 d

## CHAPTER 65 – PURSUING FAULTS OF THE PEOPLE, AND EXPOSING THEM, AND SEEKING STUMBLES OF THE MOMINEEN, AND THE GLOATING

الآيات

### The Verses

النور إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Surah) Al Noor: *Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19]*

الحجرات وَ لَا تَجَسَّسُوا

(Surah) Al Hujuraat: *nor should you spy [49:12]*

1- ل، الخصال فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع أَنَّهُ قَالَ لِأَصْحَابِهِ أَلَا أُخْبِرُكُمْ بِشِرَارِكُمْ

(The book) 'Al Khisaal' –

'In a bequest by the Prophet-saww to Ali-asws, he-saww said to his-saww companions: 'Shall I-saww inform you all with your evil ones?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah-saww!

قَالَ الْمَسَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعَبَثُ.

'He-asws said: 'The ones walking with the gossip, and separators between the beloved ones, the ones seeking faults of the righteous ones''.<sup>711</sup>

2- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْ عَيْنَاهُ وَ سَمِعَتْ أُذُنَاهُ كَانَ مِنَ الَّذِينَ قَالَ اللَّهُ- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hisham,

'From Abu Abdullah-asws having said: 'One who says regarding a Momin what his eyes have seen and his ears have heard, he would be from those Allah-azwj Said: *Those who love that the*

<sup>711</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 1

**scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]".<sup>712</sup>**

3- لي، الأماالي للصدوق في مناهي النبي ص ألا و من سَمِعَ فَاجِشَةً فَأَفْشَاهَا فَهُوَ كَالَّذِي أَتَاهَا.

(The book) 'Al Amaali' of Al Sadouq –

‘Among prohibitions by the Prophet<sup>-saww</sup>: ‘Indeed! And the one hears an obscenity, so he spreads it, so he is like the one who has committed it’.<sup>713</sup>

4- ما، الأماالي للشيخ الطوسي المُفيد عَنِ الْمَرَاغِيِّ عَنْ مُوسَى بْنِ الْحُسَيْنِ بْنِ سَلْمَانَ عَنْ أَبِي بَكْرٍ بْنِ الْحَارِثِ الْبَاغَنْدِيِّ عَنْ عَيْسَى بْنِ رَعِينَةَ [رَعْبَةَ] عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ ثَابِعٍ عَنِ ابْنِ عَمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص كَانَ بِالْمَدِينَةِ أَقْوَامٌ لَهُمْ عُيُوبٌ فَسَكَتُوا عَنْ عُيُوبِ النَّاسِ فَأَسَكَتَ اللَّهُ عَنْ عُيُوبِهِمُ النَّاسَ فَمَاتُوا وَ لَا عُيُوبَ لَهُمْ عِنْدَ النَّاسِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Musa Bin Al-Hassan Bin Salman, from Abu Bakr Bin Al Haris Al Bagandy, from Isa Bin Rayna, from Muhammad Bin Rais, from Al Lays Bin Sa'ad, from Yazeed Bin Abu Habeeb, from Nafie, from Ibn Umar who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘There were a people in Al Medina, there were faults for them, so they were silent from the faults of (other) people, so Allah<sup>-azwj</sup> Silenced the people about their faults. They died, and there were not faults for them in the presence of the people.

وَ كَانَ بِالْمَدِينَةِ أَقْوَامٌ لَا عُيُوبَ لَهُمْ وَ فَتَكَلَّمُوا فِي عُيُوبِ النَّاسِ فَأَظْهَرَ اللَّهُ لَهُمْ عُيُوبًا لَمْ يَزَالُوا يُعْرِفُونَ بِهَا إِلَى أَنْ مَاتُوا.

And there were a people in Al-Medina, there were not faults for them, but they spoke regarding faults of the (other) people, so Allah<sup>-azwj</sup> Revealed faults for them. They did not cease to be known by these until they died’.<sup>714</sup>

5- لي، الأماالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيِّ عَنْ يَغْثُوبَ بْنِ يُوسُفَ عَنْ عُمَرَ بْنِ إِسْمَاعِيلَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ عَنْ مَكْحُولٍ عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُظْهِرِ السَّمَانَةَ بِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَ يَبْتَلِيكَ.

(The book) 'Al Amaali of Al Sadouq – Muhammad Bin Ahmad Al Asady, from Yaqoub Bin Yusuf, from Umar Bin Ismail, from Hafs Bin Giyas, from Burd Bin Sinan, from Mak'houl, from Wasila Bin Al Asqa'a who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Do not reveal the gloating with your brother, for Allah<sup>-azwj</sup> will Mercy him and Afflict you’.<sup>715</sup>

6- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المُفيد عَنِ الْجُعَايِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ النَّيْشَابُورِيِّ عَنْ مُحَمَّدِ بْنِ السَّرِيِّ عَنْ أَبِيهِ عَنْ حَفْصِ بْنِ غِيَاثٍ مِثْلَهُ.

<sup>712</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 2

<sup>713</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 3

<sup>714</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 4

<sup>715</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 5



(The books) ‘Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Muhammad Bin Umar Al Neyshaburi, from Muhammad Bin Al Sary, from his father, from Hafs Bin Giyas – similar to it’.<sup>716</sup>

7- مع، معاني الأخبار أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام عن أبي عبد الله ع في قوله ص عورة المؤمن على المؤمن حرام قال ليس هو أن ينكشف ويرى منه شيئاً إنما هو أن يتروى عليه.

(The book) ‘Ma’any Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al-Husayn Bin Al Mukhtar, from Zayd Al Shaham,

‘From Abu Abdullah<sup>-asws</sup> regarding his<sup>-saww</sup> words: ‘The nakedness of the Momin is prohibited unto the Momin’, he<sup>-asws</sup> said: ‘It isn’t his being uncovered and you see something from him. But rather, it is reporting against him’.<sup>717</sup>

8- مع، معاني الأخبار بهذا الإسناد عن محمد بن سنان عن حذيفة بن منصور قال: قلت لأبي عبد الله ع شيء يقوله الناس عورة المؤمن على المؤمن حرام

(The book) ‘Ma’any Al Akhbar’ – By this chain, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘There is something the people are saying, ‘Nakedness of the Momin is prohibited unto the Momin’.

قال ليس حيث تذهب إنما عورة المؤمن أن يراه يتكلم بكلام يعاب عليه فيحفظه عليه للغيرة به يوماً إذا غضب.

He<sup>-asws</sup> said: ‘It isn’t where you are going (with it). But rather the nakedness of the Momin is him seeking him speaking with a speech he can be faulted upon, so he preserves it upon him in order to fault him with it one day when he is angered’.<sup>718</sup>

9- مع، معاني الأخبار ابن المتوكل عن الحميري عن أحمد بن محمد عن ابن محبوب عن ابن سنان عن أبي عبد الله ع قال: قلت له عورة المؤمن على المؤمن حرام

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Sinan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘Nakedness of the Momin is prohibited unto the Momin?’

فقال نعم

He<sup>-asws</sup> said: ‘Yes’.

قلت يعني سئلته

<sup>716</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 6

<sup>717</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 7

<sup>718</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 8

I said, 'Meaning his lower part?'

قَالَ لَيْسَ هُوَ حَيْثُ تَذْهَبُ إِنَّمَا هُوَ إِذَاعَةُ سِرِّهِ.

He<sup>-asws</sup> said: 'It isn't where you are going (with it). But rather it is broadcasting his secrets'.<sup>719</sup>

10- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي بُرْدَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصَرَفَ مُسْرِعًا حَتَّى وَضَعَ يَدَهُ عَلَى بَابِ الْمَسْجِدِ ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَخْلُصِ الْإِيمَانَ إِلَى قَلْبِهِ - لَا تَتَّبِعُوا عَوْرَاتِ الْمُؤْمِنِينَ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِ الْمُؤْمِنِينَ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَمَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ فَضَحَهُ وَ لَوْ فِي خَوْفِ بَيْتِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Abu Al Qasim, from Al Kufi, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Burdah who said,

'Rasool-Allah<sup>-saww</sup> prayed Salat with us, then left quickly until he<sup>-asws</sup> placed his<sup>-saww</sup> hand upon a door of the Masjid. Then he<sup>-saww</sup> called out at the top of his<sup>-saww</sup> voice: 'O community of the ones who believed by his tongue and the Eman is not pure to his heart! Do not pursue nakedness of the Momineen, for the one who pursues nakedness of the Momineen, Allah<sup>-azwj</sup> will Pursue his nakedness, and the one whom Allah<sup>-azwj</sup> Pursues his nakedness, He<sup>-azwj</sup> will Expose him, and even in the interior of his house'.<sup>720</sup>

11- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَهْلٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يُبْلَغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُ لَهُ فَأَسْأَلُهُ عَنْهُ فَيَنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Sahl, from Yahya Bin Al Mubarik, from Abu Jabalah, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Al-Musa<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The man from my brethren, something reaches me from him which I dislike for him. So I ask about it and he denies that, and I have been informed about it by reliable people'.

فَقَالَ لِي يَا مُحَمَّدُ كَذِبَ سَمْعِكَ وَ بَصَرِكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَ قَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَ كَذِبُهُمْ وَ لَا تُذِيعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَ هَدِّمُ بِهِ مَرْوَتَهُ فَتَكُونُ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ - إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيَعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

He<sup>-asws</sup> said to me: 'O Muhammad! Belie your hearing and your sight. Even if fifty (persons) were to testify in your presence swearing, and he says to you a word, ratify him and belie them, and do not broadcast anything against him shaming him with it and demolishing his personality by it, so you will be from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**'.<sup>721</sup>

12- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّغَفَرِ عَنِ ابْنِ زَيْدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَمَّارٍ عَنْ أَبِي حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَدَاعَ فَاحِشَةً كَانَ كَمُبْتَدئِهَا وَ مَنْ عَتَرَ مُؤْمِنًا بِشَيْءٍ لَا يَمُوتُ حَتَّى يَرْكَبَهُ.

<sup>719</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 9

<sup>720</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 10

<sup>721</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 11

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ali Bin Ismail, from Ammar, from Abu Hazim who said,

'Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who broadcasts an immorality would be like the one who began it, and the one who faults a Momin with something, he will not die until he commits it''.<sup>722</sup>

13- سن، المحاسن في رواية زُرارة عن أبي جعفر قال: إِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُؤَاخِي الرَّجُلَ عَلَى الدِّينِ فَيُخْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيَعْتَفَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Mahasin' – In a report by Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'The closest of what the servant can be to Kufr is when the man establishes brotherhood upon the religion, then he counts his stumbles and his slips upon in order to rebuke him with it one day''.<sup>723</sup>

14- سر، السرائر أبو عبد الله السيارى عن محمد بن إسماعيل عن رجل عن أبي عبد الله ع قال: إِذَا رَأَيْتُمُ الْعَبْدَ مُتَّفَقِدًا لِدُنُوبِ النَّاسِ نَاسِيًا لِدُنُوبِهِ فَاعْلَمُوا أَنَّهُ قَدْ مُكِرَ بِهِ.

(The book) 'Al Sarair' – Abu Abdullah Al Sayyari, from Muhammad Bin Ismail, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'When you see the servant inspecting sins of the people, forgetful of his own sins, then know that he is plotting with him''.<sup>724</sup>

15- جاء، المجالس للمفيد محمد بن سليمان عن محمد بن خالد عن عاصم بن حميد عن الحذاء عن أبي جعفر ع قال قال رسول الله ص إِنَّ أَسْرَعَ الْحَزِيرِ ثَوَابُ الْبِرِّ وَ أَسْرَعَ الشَّرِّ عِقَابُ الْبُغْيِ وَ كَفَى بِالْمَرْءِ عَيْبًا أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَغْمَى عَنْهُ مِنْ نَفْسِهِ وَ أَنْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَ أَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَغْنِيهِ.

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Aasim Bin Humeid, from Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The good deed of quickest Reward is the righteousness, and the evil deed of quickest Punishment is the immorality; and it suffices as a fault with the person if he were to see from the people what he is blind about from himself, and he faults the people with what he (himself) is not capable of leaving it, and he hurts his gatherers with what does not concern him''.<sup>725</sup>

16- ختص، الإختصاص قال الصادق ع مَنْ أَطْلَعَ مِنْ مُؤْمِنٍ عَلَى ذَنْبٍ أَوْ سَيِّئَةٍ فَأَفْشَى ذَلِكَ عَلَيْهِ وَ لَمْ يَكْتُمْهَا وَ لَمْ يَسْتَغْفِرِ اللَّهَ لَهُ كَانَ عِنْدَ اللَّهِ كَعَامِلِهَا وَ عَلَيْهِ وَزْرُ ذَلِكَ الَّذِي أَفْشَاهُ عَلَيْهِ وَ كَانَ مَغْفُورًا لِعَامِلِهَا وَ كَانَ عِقَابُهُ مَا أَفْشَى عَلَيْهِ فِي الدُّنْيَا مَسْئُورٌ عَلَيْهِ فِي الْآخِرَةِ

(The book) 'Al Ikhtisas' –

<sup>722</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 12

<sup>723</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 13

<sup>724</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 14

<sup>725</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 15

'Al-Sadiq<sup>-asws</sup> said: 'One who notices from a Momin being upon a sin or an evil deed, so he spreads that upon him and does not conceal it and does not seek Forgiveness of Allah<sup>-azwj</sup>, there would be for him in the Presence of Allah<sup>-azwj</sup>, like its doer, and against him would be the burden of that which he had spread upon him, and it would be Forgiven for its doer and its Punishment of what he had spread would be against him in the world, concealed upon him in the Hereafter.

ثُمَّ يَجِدُ اللَّهَ أَكْرَمَ مِنْ أَنْ يُنْفِيَ عَلَيْهِ عِقَاباً فِي الْآخِرَةِ

Then he will find Allah<sup>-azwj</sup> to be more Benevolent than to double upon him with Punishment in the Hereafter'.

وَقَالَ مَنْ رَوَى عَلَى مُؤْمِنٍ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَهَدَمَ مُرُوتَهُ لِيَسْقِطَهُ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللَّهُ مِنْ وَلَائِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ.

And he<sup>-asws</sup> said: 'One who reports a report upon a Momin, intending to shame him with it and demolish his personality for him to fall from the eyes of people, Allah<sup>-azwj</sup> will Expel him from His<sup>-azwj</sup> Wilayah to the wilayah of the Satan<sup>-la</sup>, but the Satan<sup>-la</sup> will not accept him''<sup>726</sup>

17- ختص، الإختصاص الصدوق عن أبيه عن ابن عامر عن عمه عن محمد بن زياد عن ابن عميرة قال قال الصادق ع إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى عَلَى عَبْدِهِ الْمُؤْمِنِ أَرْبَعِينَ جُنَّةً فَمَنْ أَذْنَبَ ذَنْبًا كَبِيرًا رَفَعَ عَنْهُ جُنَّةً فَإِذَا غَابَ أَخَاهُ الْمُؤْمِنَ بِشَيْءٍ يَعْلَمُهُ مِنْهُ انْكَشَفَتْ تِلْكَ الْجُنَّةُ عَنْهُ وَ يَبْقَى مُهْتَكُ السِّرِّ

(The book) 'Al Ikhtisas' – Al Sadouq, from his father, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Ameyra who said,

'Al-Sadiq<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> Blessed and Exalted, upon the Momin servant, there are forty shields. The one who commits a major sin, a shield is raised from him. When he faults his Momin brother with anything he knows from him, those shields are removed from him and he remains violated (torn) of the veils.

فَيُفْتَضِحُ فِي السَّمَاءِ عَلَى أَلْسِنَةِ الْمَلَائِكَةِ وَ فِي الْأَرْضِ عَلَى أَلْسِنَةِ النَّاسِ وَ لَا يَرْتَكِبُ ذَنْبًا إِلَّا ذَكَرُوهُ وَ يَقُولُ الْمَلَائِكَةُ الْمُؤَكَّلُونَ بِهِ يَا رَبَّنَا قَدْ بَقِيَ عَبْدُكَ مُهْتَكُ السِّرِّ وَ قَدْ أَمَرْنَا بِحِفْظِهِ

Thus, he gets exposed in the sky upon the tongues of Angels, and in the earth upon the tongues of people, and he does not commit any sins except they mention it, and the Angels in the sky, allocated with him, say: 'O our Lord<sup>-azwj</sup>! Your<sup>-azwj</sup> servant has remained violated (torn) of the veils, and You<sup>-azwj</sup> had Commanded with protecting him!'

فَيَقُولُ عَزَّ وَ جَلَّ مَلَائِكَتِي لَوْ أَرَدْتُ بِحَدِّ الْعَبْدِ خَيْرًا مَا فَضَحْتُهُ فَأَرْفَعُوا أَجْنَحَتَكُمْ عَنْهُ فَوَ عَزَّتِي لَا يُتَوَلَّى بَعْدَهَا إِلَى خَيْرٍ أَبَدًا.

The Mighty and Majestic Says: "My<sup>-azwj</sup> Angels! If I<sup>-azwj</sup> had Wanted food with this servant, I<sup>-azwj</sup> would not have Exposed him, so raise your wings away from him! By My<sup>-azwj</sup> Might! After it, he will not return to good, ever!"<sup>727</sup>

<sup>726</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 16

<sup>727</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 17

18- كِتَابُ صِفَاتِ الشَّيْعَةِ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ أَصْدَقُ عَلَى نَفْسِهِ مِنْ سَبْعِينَ مُؤْمِنًا عَلَيْهِ.

The book 'Sifaat Al Shia' – by his chain,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Momin is more truthful upon himself than seventy Momineen are upon him''.<sup>728</sup>

19- كا، الكافي عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَا تُبْدِي الشَّمَانَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَ يُصَيِّرَهَا بِكَ

(The book) 'Al Kafi' – from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Ali Bin Fazzal, from Ibrahim Bin Muhammad Al Ashary, from Aban Bin Abdul Malik,

'From Abu Abdullah<sup>-asws</sup> having said: 'Do not manifest the gloating to your brother, for Allah<sup>-azwj</sup> will Mercy him and Make it to be with you'.

و قَالَ ع مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُفْتَنَ بِهِ.

And he<sup>-asws</sup> said: 'One who gloats with a calamity having befallen with his brother, will not exit from the world until he is Tried with it''.<sup>729</sup>

20- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ ابْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ وَ الْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُؤَاخِي الرَّجُلَ عَلَى الدِّينِ فَيُخْصِي عَلَيْهِ عَثْرَاتِهِ وَ زَلَّاتِهِ لِيَعْتَفَهُ بِهَا يَوْمًا مَا.

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ibn Sinan, from Ibrahim and Al Fazl, two sons of Yazeed Al Ashareyn, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> having said: 'The closest of what the servant can be to Kufr is if he were to establish brotherhood with a man upon the religion, so he counts his stumbles and his slips upon him in order to rebuke him with it one day''.<sup>730</sup>

21- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يَخْلُصِ الْإِيمَانُ إِلَى قَلْبِهِ- لَا تَدْمُوا الْمُسْلِمِينَ وَ لَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ وَ مَنْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَ لَوْ فِي بَيْتِهِ.

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ali Bin Al Numan, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> said: 'O community of the one who became Muslim by his tongue and the Eman is not sincere to his heart! Neither condemn the Muslims nor pursue their nakedness (exposures/faults), for the one who pursues their

<sup>728</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 18

<sup>729</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 19

<sup>730</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 20

nakedness, Allah<sup>-azwj</sup> will Pursue his nakedness, and the one who Allah<sup>-azwj</sup> Pursues his nakedness, He<sup>-azwj</sup> Exposes him, and even if in his own house”.<sup>731</sup>

22- كَا، الكافي عن العدة عن البرقي عن ابن فضال عن ابن بكير عن أبي عبد الله ع قال: أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ أَنْ يَكُونَ الرَّجُلُ يُوَاجِهِ الرَّجُلَ وَهُوَ يَحْفَظُ عَلَيْهِ زَلَاتِهِ لِيَعْرِهُ بِهَا يَوْمًا مَا.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ibn Fazzal, from Ibn Bukeyr,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The remotest of what the servant can be from Allah<sup>-azwj</sup>, if a man happens to establish brotherhood with a man, and he memorises his slips upon him, for him to rebuke him with it one day”.<sup>732</sup>

<sup>731</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 21

<sup>732</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 65 H 22

## CHAPTER 66 – THE BACKBITING

الآيات

## The Verses

النساء لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعاً عَلِيماً

(Surah) Al Nisaa: **Allah does not love the loudness with the evil speech unless (it be) by one oppressed; and Allah was always Hearing, Knowing [4:148]**

الإسراء وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً

(Surah) Al Isra'a: **And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

الحجرات يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَحْسَسُوا وَ لَا يَعْتَبِ بَعْضُكُم بِبَعْضٍ أُوْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتاً فَكَرِهْتُمُوهُ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

(Surah) Al Hujuraat: **O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]**

القلم وَ لَا تُطِيعْ كُلَّ خَلَّافٍ مَّهِينٍ هَمَّازٍ مَّشَاءٍ بَنَمِيمٍ

(Surah) Al Qalam: **And do not heed a despicable oath-monger [68:10] A defamer, walking with the gossip [68:11]**

1- كذا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْغَيْبَةُ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأَكَلَةِ فِي جَوْفِهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The backbiting is quicker in the religion of a Muslim man than the meal in his interior'.

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ

He<sup>-asws</sup> said: 'And Rasool-Allah<sup>-saww</sup> said: 'The sitting in the Masjid awaiting the Salat is (an act of) worship, for as long as the occurrence does not happen'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا يُحْدِثُ

'It was said, 'O Rasool-Allah<sup>-saww</sup>! And what is the occurrence?'

قَالَ الْإِغْتِيَابُ.

He<sup>-saww</sup> said: 'The backbiting'.<sup>733</sup>

بيان

Explanation (Ahadeeth only) –

وَقَدْ جَاءَ عَلَى الْمَشْهُورِ قَوْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَدْرُونَ مَا الْغَيْبَةُ فَقَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

And it has come upon the well-known words of the Prophet<sup>-saww</sup>: 'Do you know what the backbiting is?' They said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> are more knowing'. He<sup>-saww</sup> said: 'Your mentioning your brother with what he dislikes'.

وَعَنْ جَابِرٍ وَأَبِي سَعِيدٍ الْخُدْرِيِّ قَالَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا إِنَّ الرَّجُلَ قَدْ يَزْنِي وَ يَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ وَ إِنَّ صَاحِبَ الْغَيْبَةِ لَا يُعْفَرُ لَهُ حَتَّى يُعْفَرَ لَهُ صَاحِبُهُ.

And from Jabir and Abu Saeed Al-Khudry who both said, 'The Prophet<sup>-saww</sup>: 'Beware of backbiting, for the backbiting is severer than the adultery. The man could commit adultery and repents, so Allah<sup>-azwj</sup> Turns to him (with Mercy), and the backbiter is not Forgiven until his companion (the back-bitten) forgives him'.

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَرْتُ لَيْلَةً أُسْرِي بِي عَلَى قَوْمٍ يَحْمِسُونَ وَجُوهَهُمْ بِأُظْفَارِهِمْ فَقُلْتُ يَا جِبْرِيلُ مَنْ هَؤُلَاءِ قَالَ هَؤُلَاءِ الَّذِينَ يَغْتَابُونَ النَّاسَ وَ يَقْعُونَ فِي أَعْرَاضِهِمْ.

And from Anas (a well-known fabricator) said, 'Rasool-Allah<sup>-saww</sup> said: 'On the night of my<sup>-saww</sup> Ascension I<sup>-saww</sup> passed by a group scratching their faces with their finger-nails. I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! Who are they?' He<sup>-as</sup> said: 'They are those who were backbiting the people and talking badly about their honour'.

وَعَنْهُ قَالَ: حَظَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الزِّنَا وَ عَظَّمَ شَأْنَهُ فَقَالَ إِنَّ الدَّرْهَمَ يُصِيبُهُ الرَّجُلُ مِنَ الزِّنَا أَعْظَمُ عِنْدَ اللَّهِ فِي الْخَطِيئَةِ مِنْ سِتٍّ وَ ثَلَاثِينَ زُنْيَةً يَزْنِيهَا الرَّجُلُ وَ إِنَّ أَزْبَى الزِّنَا عِزُّ الرَّجُلِ الْمُسْلِمِ

And from him<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> addressed us. He<sup>-saww</sup> mentioned the usury (interest) and the grievousness of its affair. He<sup>-saww</sup> said: 'The (one) Dirham a man achieved from the interest is more grievous in the Presence of Allah<sup>-azwj</sup> in the sins than thirty-six adulteries adultery a man commits, and the most growth is the honour of the Muslim man.

وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ أَنَّ الْمُغْتَابَ إِذَا تَابَ فَهُوَ آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ وَ إِنْ لَمْ يَتُبْ فَهُوَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ.



And Allah-<sup>azwj</sup> Mighty and Majestic Revealed to Musa Bin Imran-<sup>as</sup>: “The backbiter when he repents, he would be the last one to enter the Paradise, and if he does not repent, he will be the first one to enter the Fire”.

وَرُوي أَنَّ عيسى ع مَرَّ وَ الْحَوَارِيُّونَ عَلَى جِيفَةٍ كَلْبٍ فَقَالَ الْحَوَارِيُّونَ مَا أَتَنَّى رِيحَ هَذَا- فَقَالَ عيسى ع مَا أَشَدَّ بَيَاضَ أَسْنَانِهِ كَأَنَّهُ يَنْهَاهُمْ عَنْ غِيْبَةِ الْكَلْبِ وَ يُنَبِّهُهُمْ عَلَى أَنَّهُ لَا يُذَكَّرُ مِنْ خَلْقِ اللَّهِ إِلَّا أَحْسَنُهُ.

And it is reported that Isa-<sup>as</sup> and the disciples passed by a carcass of a dog. The disciples said, ‘How stinky is the smell of this!’ Isa-<sup>as</sup> said: ‘How intense is the whiteness of its teeth!’ It is as if he-<sup>as</sup> had forbidden them from backbiting the dog and informed them upon that one should not mention any creature of Allah-<sup>azwj</sup> except goodly”.

وَ مِنْ ذَلِكَ مَا رُوي عَنْ عَائِشَةَ أَنَّهَا قَالَتْ دَخَلْتُ عَلَى نِسَاءِ امْرَأَةٍ فَلَمَّا وَلَّتْ أَوْمَأْتُ يَدَيَّ أَيَّ قَصِيرَةٍ فَقَالَ ص اغْتَبَيْتِهَا.

And from that is what is reported by Ayesha, she said, ‘A woman entered to see us. When she turned around, I gestured by my hand to mean, ‘Short’. So, he-<sup>saww</sup> said: ‘You are backbiting her!’”

كَانَ رَسُولُ اللَّهِ ص إِذَا كَرِهَ مِنْ إِنْسَانٍ شَيْئًا قَالَ مَا بَالُ أَقْوَامٍ يَفْعَلُونَ كَذَا وَ كَذَا وَ لَا يَعِينُ.

Rasool-Allah-<sup>saww</sup> was such that whenever he-<sup>saww</sup> mentioned something from a person, said: ‘What is the matter with a people doing such and such?’ And he-<sup>saww</sup> would not specify”.

قَالَ رَسُولُ اللَّهِ ص الْمُسْتَمِعُ أَحَدُ الْمُعْتَابِينَ.

Rasool-Allah-<sup>saww</sup> said: ‘The one listening intently is one of the backbiters”.

وَ قَالَ عَلِيُّ ع السَّامِعُ لِلْغَيْبَةِ أَحَدُ الْمُعْتَابِينَ.

And Ali-<sup>asws</sup> said: ‘The listener of the backbiting is one of the backbiters”.

وَ قَدْ رُوي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أُذِلَّ عِنْدَهُ مُؤْمِنٌ وَ هُوَ يَقْدِرُ عَلَى أَنْ يَنْصُرَهُ فَلَمْ يَنْصُرْهُ أَذَلَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ.

And it has been reported from the Prophet-<sup>saww</sup> having said: ‘One in whose presence a Momin is humiliated and he is able upon helping him, but does not help him, Allah-<sup>azwj</sup> will Humiliate him one the Day of Qiyamah upon the heads of people”.

وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ بِالْعَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْ عَرَضِهِ يَوْمَ الْقِيَامَةِ.

And from Abu Al-Darda’a who said, ‘Rasool-Allah-<sup>saww</sup> said: ‘One who defends honour of his brother in the absence, would have a right upon Allah-<sup>azwj</sup> that He-<sup>azwj</sup> Defends his honour on the Day of Qiyamah”.

وَ قَالَ أَيْضًا مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ بِالْعَيْبِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ.

And he<sup>saww</sup> said as well: 'One who defends honour of his brother in the absence would have a right upon Allah<sup>azwj</sup> to Save him from the Fire'.

وَرَوَى الصَّدُوقُ بِإِسْنَادِهِ إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ تَطَوَّلَ عَلَى أَخِيهِ فِي غَيْبَةٍ سَمِعَهَا عَنْهُ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدَّ اللَّهُ عَنْهُ أَلْفَ بَابٍ مِنَ الشَّرِّ فِي الدُّنْيَا وَالْآخِرَةِ وَإِنْ هُوَ لَمْ يَرُدَّهَا وَهُوَ قَادِرٌ عَلَى رَدِّهَا كَانَ عَلَيْهِ كَوْرٌ مِنْ اغْتَابَةِ سَبْعِينَ مَرَّةً.

And it is reported by Al-Sadouq, by his chain to Rasool-Allah<sup>saww</sup> having said: 'One who forbears upon his brother regarding a backbiting he had heard about him in a gathering, so he repels it away from him, Allah<sup>azwj</sup> will Repel a thousand doors of evil away from him in the world and the Hereafter; and if he does not repel it while he is able upon repelling it, upon him would be like the burden (of sin) of the one who had backbitten him seventy times'.

وَبِإِسْنَادِهِ إِلَى الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ اغْتَابَ عَنْهُ أَخُوهُ الْمُؤْمِنُ فَصَرَّهُ وَأَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ لَمْ يَنْصُرْهُ وَهُوَ يَدْفَعُ عَنْهُ وَهُوَ يَقْدِرُ عَلَى نُصْرَتِهِ وَغَوْنَهُ خَفَضَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And by his chain to Al-Baqir<sup>asws</sup> having said: 'One in whose present his Momin brother is backbitten, so he helps him and assists him, Allah<sup>azwj</sup> will Help him in the world and the Hereafter; and the one who does not help him and does not defend him while he is able upon helping him and assisting him, Allah<sup>azwj</sup> will Drop him in the world and the Hereafter'.

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَا النَّارُ فِي الْيَبَسِ بِأَسْرَعَ مِنَ الْغِيْبَةِ فِي حَسَنَاتِ الْعَبْدِ.

And it is reported from the Prophet<sup>saww</sup> having said: 'The fire is not quicker into the dryness than the backbiting is in the good deeds of the servant'.

وَذَكَرَ قَوْلُهُ ص طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ غُيُوبِ النَّاسِ وَ مَهْمَا وَجَدَ عَيْبًا فَيَنْبَغِي أَنْ يَسْتَحْيِيَ أَنْ يَتْرَكَ نَفْسَهُ وَ يَدَمَّ غَيْرُهُ بَلْ يَنْبَغِي أَنْ يَعْلَمَ أَنَّ عَجَزَ غَيْرِهِ عَنْ نَفْسِهِ فِي النَّزْهِ عَنْ ذَلِكَ الْعَيْبِ كَعَجْزِهِ إِنْ كَانَ ذَلِكَ عَيْبًا.

And he mentioned his<sup>saww</sup> words: 'Beatitude is for the one whose own faults pre-occupy him from faulting the (other) people, and whoever were to find a fault, it is befitting that he is embarrassed from leaving himself and condemning others, but it is befitting that he knows that inability of others in being removed from that is like his own inability, if that were to be a fault (in the first place)'.

وَقَدْ رُوِيَ أَنَّ هِنْدًا قَالَتْ لِلنَّبِيِّ ص إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ - لَا يُعْطِينِي مَا يَكْفِينِي أَنَا وَ وَلَدِي أَفَأَخُذُ مِنْ غَيْرِ عِلْمِهِ فَقَالَ خُذِي مَا يَكْفِيكَ وَ وَلَدُكَ بِالْمَعْرُوفِ فَذَكَرَتْ الشُّعْ هُنَا وَ لَوْلَاهَا وَ لَمْ يَرْجُزْهَا رَسُولُ اللَّهِ ص إِذْ كَانَ قَصْدُهَا الْإِسْتِفْتَاءَ.

And it is reported that Hinda said to the Prophet<sup>saww</sup>, 'Abu Sufyan is a stingy man. He does not give me what suffices me and my children. Can I take from without his knowledge?' He<sup>saww</sup> said: 'Take what suffices you and your children with the moderation'. She mentioned of her and her children's misery and Rasool-Allah<sup>saww</sup> did not rebuke her when her purpose was the issuance of the verdict.

قَالَ النَّبِيُّ ص أَ تَرْغَبُونَ عَنْ ذِكْرِ الْفَاجِرِ حَتَّى يَعْرِفَهُ النَّاسُ ادْكُرُوهُ بِمَا فِيهِ يَحْذَرُهُ النَّاسُ.

*The Prophet<sup>-saww</sup> said: 'Are you afraid from mentioning the immoral until the people recognise him? Mention him with whatever is in him, the people can be careful of him'.*

وَقَالَ ص لِفَاطِمَةَ بِنْتِ قَيْسٍ حِينَ شَاوَرَتْهُ فِي لُحْطَائِهَا أَمَّا مُعَاوِيَةُ فَرَجُلٌ صُغْلُوكٌ لَا مَالَ لَهُ وَ أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ الْعَصَا عَنْ عَاتِقِهِ.

*And he<sup>-saww</sup> said to Fatima Bint Qays when she had consulted him regarding her proposers: 'As for Muawiya, he is a wretched man. There is no wealth for him, and Abu Jahm, he does not place the staff (walking stick) on his shoulders'.*

قَالَ رَسُولُ اللَّهِ ص مَنْ أَلْفَى جُلْبَابَ الْحَيَاءِ عَنْ وَجْهِهِ فَلَا غِيبَةَ لَهُ.

*Rasool-Allah<sup>-saww</sup> said: 'The one who casts the robe of modesty away from his face, so there is no backbiting for him'.*

مِنْ قَوْلِهِ ص لَا غِيبَةَ لِفَاسِقٍ.

*From him<sup>-saww</sup>: 'There is no backbiting of a mischief-maker'.*

فَرَوَى الشَّيْخُ أَبُو جَعْفَرٍ الْكَلْبِيُّ رَضِيَ اللَّهُ عَنْهُ فِي الصَّحِيحِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَالْبِدْعِ مِنْ بَغْدِي فَأُظْهِرُوا الْبَرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهُتُوهُمْ كَيْلًا يَطْعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُونَ مِنْ بَدْعِهِمْ يَكْتُمُ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

*It is reported by the sheykh Abu Ja'far Al-Kulayni, from him in 'Al-Saheeh', from Dawood Bin Sirham, from Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever you see the people of doubts and innovations from after me<sup>-saww</sup>, then reveal the disavowing from them and frequent from reviling them, and the word regarding them, and the talking badly, and accuse them, lets they exceed in the mischief in Al Islam, and caution the people, and do not learn from their innovations, Allah<sup>-azwj</sup> will Write the good deeds for you all due to that, and Raise the ranks for you in the Hereafter'.*

فَرَوَى الْكَلْبِيُّ فِي الصَّحِيحِ عَنْ أَبِي عُيَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَ لَا بَاطِلٍ وَ إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخِطُهُ مِنْ قَوْلِ الْحَقِّ وَ الَّذِي إِذَا قَدَرَ لَمْ تُخْرِجْهُ قُدْرَتُهُ إِلَى مَا لَيْسَ لَهُ بِحَقٍّ.

*It is reported by Al-Kulayni in 'Al-Saheeh', from Abu Ubeyday, from Abu Ja'far<sup>-asws</sup> having said: 'But rather the Momin is the one, when he is satisfied, his satisfaction neither enters him into a sin nor a falsehood, and when is annoyed his annoyance does not exit him from the word of truth, and the one who when he is able, his power does not bring him out to the transgressing to what isn't for him by right'.*

وَ فِي الْحَسَنِ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا لَا نَعُدُّ الرَّجُلَ مُؤْمِنًا حَتَّى يَكُونَ لَجَمِيعِ أَمْرِنَا مُتَّبِعًا مُرِيدًا أَلَا وَ إِنَّ مِنْ اتِّبَاعِ أَمْرِنَا الْوَرَعَ فَتَرْتَبُوا بِهِ يَرْحَمُكُمُ اللَّهُ وَ كَتَبُوا أَعْدَاءَنَا يَنْعَشُكُمُ اللَّهُ.

*And in 'Al-Hassan', from Ibn Riab, from Abu Abdullah<sup>-asws</sup> having said: 'We<sup>-asws</sup> do not count the man as being a Momin until he happens to be a follower, a submitter of entirety to our<sup>-asws</sup> matters. Indeed, and from the following of our<sup>-asws</sup> matters is the devoutness (piety),*

*therefore adorn with it, may Allah<sup>-azwj</sup> have Mercy on you all, and make our<sup>-asws</sup> enemies suffer, may Allah<sup>-azwj</sup> Energise you all!"*

و فِي الصَّحِيحِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا سُلَيْمَانُ أَ تَدْرِي مِنَ الْمُسْلِمِ فُلْتُ جَعَلْتُ فِدَاكَ أَنْتَ أَعْلَمَ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ ثُمَّ قَالَ أَوْ تَدْرِي مِنَ الْمُؤْمِنِ فُلْتُ أَنْتَ أَعْلَمَ قَالَ الْمُؤْمِنُ مَنْ ائْتَمَنَهُ الْمُؤْمِنُونَ عَلَى أَنْفُسِهِمْ وَ أَمْوَالِهِمْ.

*And in 'Al-Saheeh' – from Suleyman Bin Khalid, from Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'O Suleyman! Do you know who is the Muslim?' I said, 'May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> are more knowing'. He<sup>-asws</sup> said: 'One the Muslims are safe from his tongue and his hand'. Then he<sup>-asws</sup> said: 'And do you<sup>-asws</sup> know whom the Momin is?' I said, 'You<sup>-asws</sup> are more knowing'. He<sup>-asws</sup> said: 'The Momin is one the Momineen entrust him upon their own selves and their wealth'".*

و عَنْ ابْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَقَرَّ بِدِينِ اللَّهِ فَهُوَ مُسْلِمٌ وَ مَنْ عَمِلَ بِمَا أَمَرَ اللَّهُ فَهُوَ مُؤْمِنٌ.

*And from Ibn Khalid, from Abu Abdullah<sup>-asws</sup> having said: 'One who acknowledged with the religion of Allah<sup>-azwj</sup>, so he is a Muslim, and one who works with what Allah<sup>-azwj</sup> has Commanded, so he is a Momin'".*

و مِنْهَا مَا رَوَاهُ الْكَلْبِيُّ بِإِسْنَادِهِ السَّابِقِ عَنْ ابْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمُهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِنْ حُرْمَتِ غَيْبَتِهِ وَ كَمَلَتْ مُرُوثَتُهُ وَ ظَهَرَ عَدْلُهُ وَ وَجِبَتْ أَحْوُثُهُ.

*And from it what is reported by Al-Kulayni, by his previous chain, from Ibn Khalid, from Usman Bin Isa, from Sama'at, from Abu Abdullah<sup>-asws</sup> having said: 'One who employs the people, so he does not oppress them, and he narrates to them so he does not lie to them, and he promises them so he does not break them, would be from the ones backbiting him is Prohibited, and his personality is complete, and his justice is revealed, and his brother-hood is obligated'".*

و قَالَ عَلِيُّ ع اذْكُرُوا خَيْرَاتِ مَوْتَاكُمْ.

*And Ali<sup>-asws</sup> said: 'Mention the good deeds of your deceased'".*

و فِي خَيْرِ آخِرٍ لَا تَقُولُوا فِي مَوْتَاكُمْ إِلَّا خَيْرًا.

*And in another: 'Do not be saying regarding your deceased, except good'".*

2- كَأ، الكافي علي بن إبراهيم عن أبيه عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قَالَ: مَنْ قَالَ فِي مُؤْمِنٍ مَا زَانَهُ عَيْنَاهُ وَ سَمِعَتْهُ أذْنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

*'From Abu Abdullah<sup>-asws</sup> having said: 'One who says regarding a Momin what his eyes have seen and his ears have heard, so he is from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those***

**who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, [24:19]’<sup>734</sup>**

3- كَا، الكافي الحُسينُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْغَيْبَةِ قَالَ هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ وَ تَبْتَغِ عَلَيْهِ أَمْرًا قَدْ سَتَرَهُ اللَّهُ عَلَيْهِ لَمْ يَقُمْ عَلَيْهِ فِيهِ حَدٌّ.

(The book) ‘Al Kafi’ – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al Washa, from Dawood Bin Sirhan who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the backbiting. He<sup>-asws</sup> said: ‘It is your saying to your brother regarding his religion what he did not do, and your broadcasting a matter against him which Allah<sup>-azwj</sup> had Concealed upon him, a legal penalty had not been establish upon him regarding it’<sup>735</sup>.

4- كَا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ خَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ النَّبِيُّ ص مَا كَفَّارَةُ الْإِعْتِيَابِ قَالَ تَسْتَغْفِرُ اللَّهَ لِمَنْ اغْتَابْتَهُ كُلَّمَا ذَكَرْتَهُ.

(The book) ‘Al Kafi’ – A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> was asked, ‘What is an expiation of the backbiting?’ He<sup>-saww</sup> said: ‘He should seek Forgiveness of the one he had backbitten, every time he mentioned it’<sup>736</sup>.

و يُؤَدِّيهِ مَا رَوَى فِي مِصْبَاحِ الشَّرِيعَةِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: فَإِنْ اغْتَابْتَ فَبَلَغَ الْمُغْتَابَ فَلَمْ يَبْقَ إِلَّا أَنْ تَسْتَجِلَّ مِنْهُ وَإِنْ لَمْ يَبْلُغْهُ وَ لَمْ يَلْحَقْهُ عِلْمُ ذَلِكَ فَاسْتَغْفِرِ اللَّهَ لَهُ.

And it is supported by what is reported in ‘Misbah Al-Sharia’ – from Al-Sadiq<sup>-asws</sup> having said: ‘If you were to backbite, so it reached the one being backbitten, so there does not remain (any choice) except if he gets a release from him, and if does not reach him he does not come across the knowledge of that, he should seek Forgiveness of Allah<sup>-azwj</sup>’<sup>737</sup>.

و رَوَى الصَّدُوقُ ر فِي الْخِصَالِ وَ الْعِلَلِ بِإِسْنَادِهِ عَنْ أَسْبَاطِ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى النَّبِيِّ ص أَنَّهُ قَالَ: الْغَيْبَةُ أَشَدُّ مِنَ الزَّانَا فَقِيلَ يَا رَسُولَ اللَّهِ وَ لَمْ ذَلِكَ قَالَ صَاحِبُ الزَّانَا يَتُوبُ فَيَتُوبُ اللَّهُ عَلَيْهِ وَ صَاحِبُ الْغَيْبَةِ يَتُوبُ فَلَا يَتُوبُ اللَّهُ عَلَيْهِ حَتَّى يَكُونَ صَاحِبُهُ الَّذِي [اغْتَابَهُ] مُجْلَهُ.

And it is reported by Al-Sadouq in ‘Al-Khisaal’, and ‘Al-Ilal’ – by his chain, from Asbat Bin Muhammad, raising it to the Prophet<sup>-saww</sup> having said: ‘The backbiting is severer than the adultery’. It was said, ‘And why is that so, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘The committer of adultery repents so Allah<sup>-azwj</sup> Turns to him, while the committer of the backbiter repents,

<sup>734</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 2

<sup>735</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 3

<sup>736</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 a

<sup>737</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 b

but Allah<sup>-azwj</sup> does not Turn to him until his companion (the one he had backbit, releases him (from his sin))".<sup>738</sup>

قَوْلُهُ ص كَفَّارَةٌ مِّنْ اَعْتَبْتَهُ اَنْ تَسْتَغْفِرَ لَهُ.

His<sup>-saww</sup> words: 'Expiation of the one you backbite is that you should seek Forgiveness for him'.<sup>739</sup>

قَوْلُهُ ص مَن كَانَ عِنْدَهُ فِي قَبْلِهِ مَظْلَمَةٌ فِي عَرْضٍ اَوْ مَالٍ فَلْيَتَحَلَّلْهَا مِنْهُ مِنْ قَبْلِ اَنْ يَأْتِيَ يَوْمٌ لَيْسَ هُنَاكَ دِينَارٌ وَّ لَا دِرْهَمٌ يُؤْخَذُ مِنْ حَسَنَاتِهِ فَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتٍ صَاحِبِهِ فُرِيدَتْ عَلَى سَيِّئَاتِهِ.

His<sup>-saww</sup> words: 'One who had a grievance (from someone) with him in his heart regarding an honour or wealth, let him release (himself) from it before there comes a Day when there will neither be any Dinars over there nor any Dirhams. It shall be taken from his good deed. If there do not happen to have any good deeds for him, it shall be taken from the evil deeds of his companion and added upon his own evil deeds'.<sup>740</sup>

قَالَ اللَّهُ تَعَالَى اخِذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجَاهِلِينَ فَقَالَ رَسُولُ اللَّهِ ص يَا جَبْرِئِيلُ مَا هَذَا الْعَفْوَ قَالَ إِنَّ اللَّهَ يَأْمُرُكَ اَنْ تَعْفُو عَمَّنْ ظَلَمَكَ وَاَنْ تَصِلَ مَنْ قَطَعَكَ وَاَنْ تُعْطِيَ مَنْ حَرَمَكَ.

Allah<sup>-azwj</sup> the Exalted Said: '**Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]**'. Rasool-Allah<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! What is this forgiveness?' He<sup>-as</sup> said: 'Allah<sup>-azwj</sup> Commands you<sup>-saww</sup> to forgive the one who wrongs you<sup>-saww</sup>, and connect the one who cuts you<sup>-saww</sup> off, and give the one who deprives you<sup>-saww</sup>'.<sup>741</sup>

وَفِي خَيْرٍ آخَرَ إِذَا جُنَّتِ الْأُمَمُ بَيْنَ يَدَيْ اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ نُودُوا لِيُقَمَّ مَنْ كَانَ أَخْرَجَهُ عَلَى اللَّهِ تَعَالَى فَلَا يَقُومُ إِلَّا مَنْ عَفَا فِي الدُّنْيَا عَنْ مَظْلَمَتِهِ.

And in another Hadeeth: 'When the communities are knelt in front of Allah<sup>-azwj</sup> on the Day of Qiyamah, there will be a call: 'Let him stand, one whose Recompense is upon Allah<sup>-azwj</sup> the Exalted, he should not arise except the one having been forgiven in the world by the one he had been unjust to!''<sup>742</sup>

وَمَا رُويَ عَنِ النَّبِيِّ ص اَنْ يَعْجُرَ أَحَدُكُمْ اَنْ يَكُونَ كَأَبِي صَمْصَمٍ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ اللَّهُمَّ إِنِّي تَصَدَّقْتُ بِعِرْضِي عَلَى النَّاسِ.

And what is reported from the Prophet<sup>-saww</sup>: 'Is one of you unable from being like Abu Zamzam? Whenever he went out from his house, he said, 'O Allah<sup>-azwj</sup>! I donate (from) my status to the people''.<sup>743</sup>

<sup>738</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 c

<sup>739</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 c

<sup>740</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 d

<sup>741</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 e

<sup>742</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 f

<sup>743</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 4 g

5- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ الْحُسَيْنِ عَنْ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ ابْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ بَغَتْ مُؤْمِنًا أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللَّهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ بِمَا قَالَ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who slanders a Momin or a Momina (female believer) with what isn't in him, Allah<sup>-azwj</sup> will Resurrect him in clay of 'Khabal' until he comes out from what he had said'.

قُلْتُ وَ مَا طِينَةُ خَبَالٍ

'I said, 'And what is clay of 'Khabal'?'

قَالَ صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُؤْمِسَاتِ.

He<sup>-asws</sup> said: 'Pus emerging from private parts of the prostitutes'.<sup>744</sup>

6- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانٍ عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا يَحْيَى الْأَزْرَقُ قَالَ قَالَ أَبُو الْحَسَنِ ع مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا عَرَفَهُ النَّاسُ لَمْ يَغْتَبِهِ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ بِمَا لَا يَعْرِفُهُ النَّاسُ اغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَغَتْهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Abbas Bin Aamir, from Aban, from a man we don't know except as Yahya Al-Azraq who said,

'Abu Al-Hassan<sup>-asws</sup> said: 'One who mentions a man from behind him with what is in him, from what the people do know, he is not backbiting him, and one who mentions it from behind him with what is in him from what the people don't know, he is backbiting him, and the one who mentions him with isn't in him, so he has slandered him'.<sup>745</sup>

7- كذا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْغَيْبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَرَّهُ اللَّهُ عَلَيْهِ وَ أَمَا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَ الْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Al Abdul Rahman Bin Sayaba who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'The backbiting is your saying regarding your brother what Allah<sup>-azwj</sup> has Concealed upon him, and as for the apparent matter in him like the sharpness and the haste, so no (it is not backbiting); and the slander is your saying regarding him what isn't in him'.<sup>746</sup>

8- ج، الإحتجاج عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع إِنَّ فُلَانًا يَنْسُبُكَ إِلَى أَنَّكَ ضَالٌّ مُبْتَدِعٌ

<sup>744</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 5

<sup>745</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 6

<sup>746</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 7



(The book) 'Al Ihtijaj' – Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'A man said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'So and so attributes you<sup>-asws</sup> to that you<sup>-asws</sup> are a straying innovator!'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ مَا رَعَيْتَ حَقَّ مُجَالَسَةِ الرَّجُلِ حَيْثُ نَقَلْتَ إِلَيْنَا حَدِيثَهُ وَ لَا أَذَيْتَ حَقِّي حَيْثُ أْبْلَعْتَنِي عَنْ أَخِي مَا لَسْتُ أَعْلَمُهُ  
إِنَّ الْمَوْتَ يُعَمِّنَا وَ الْبَعْثَ يَحْشُرُنَا وَ الْقِيَامَةَ مَوْعِدُنَا وَ اللَّهُ يَحْكُمُ بَيْنَنَا

Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both, said to him: 'You have not taken care of sitting with the man whereby you narrated his narration to us<sup>-asws</sup>, nor did you fulfill my<sup>-asws</sup> right whereby you delivered to me<sup>-asws</sup> from my<sup>-asws</sup> brother what I<sup>-asws</sup> didn't know. The death will generalise us, and the Resurrection will raise us, and the Qiyamah is our meeting place, and Allah<sup>-azwj</sup> will Judge between us.

إِنَّكَ وَ الْعِيبَةُ فَإِنَّهَا إِذَا مَ كِلَابِ النَّارِ وَ اعْلَمْ أَنَّ مَنْ أَكْثَرَ مِنْ ذِكْرِ عُيُوبِ النَّاسِ شَهِدَ عَلَيْهِ الْإِكْتَارُ أَنَّهُ إِنَّمَا يَطْلُبُهَا بِقَدْرِ مَا فِيهِ.

Beware of the backbiting, for it is a sauce of the dogs of the Fire, and know what the one who frequents from mentioning faults of the people, many will testify against him that he had rather sought these in accordance to what had been in him''<sup>747</sup>

9- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد عن الحسين بن سعيد عن فضالة عن ابن عميرة عن عبد الأعلى عن أبي عبد الله ع قال قال رسول الله ص من كان يؤمن بالله و اليوم الآخر فلا يجلس في مجلس يسب فيه إمام أو يعتاب فيه مسلم إن الله يقول في كتابه - و إذا رأيت الذين يخوضون في آياتنا إلى قوله مع القوم الظالمين.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saed, from Fazalat, from Ibn Ameyra, from Abdul A'ala,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who were to believe in Allah<sup>-azwj</sup> and the Last Day, he should not sit in a gathering an Imam<sup>-asws</sup> is being reviled in, or a Muslim is being backbitten in it. Allah<sup>-azwj</sup> Says in His<sup>-azwj</sup> Book: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]**'<sup>748</sup>

10- لي، الأمالي للصدوق في مناهي النبي ص أنه نهى عن العيبة و الاستماع إليها و قال صلى الله عليه و آله من اعتاب امرأ مسلماً بطل صنوؤه و نفض وضوؤه و جاء يوم القيامة نفوخ منه رائحة أنثى من الجيفة يتأذى به أهل الموقف فإن مات قبل أن يتوب مات مستحلاً لما حرم الله

(The book) 'Al-Amaali' of Al-Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the backbiting and the listening intently to it, and he<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, said: 'One who backbites a Muslim person, his fasts are nullified, and his Wud'u is broken, and he will come on the Day of Qiyamah such that a smell will be effusing from him

<sup>747</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 8

<sup>748</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 9



being smellier than the carcass, the people at the pausing will be harmed by it. If he dies before he repents, he would have died having permitted what Allah<sup>-azwj</sup> had Prohibited’.

وَقَالَ صَ مِنْ كَظَمَ غَيْظًا وَ هُوَ قَادِرٌ عَلَىٰ إِنْفَادِهِ وَ حَلَمَ عَنْهُ أَعْطَاهُ اللَّهُ أَجْرَ شَهِيدٍ أَلَا وَ مَنْ تَطَوَّلَ عَلَىٰ أَخِيهِ فِي غَيْبَةٍ سَمِعَهَا فِيهِ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدًّا اللَّهُ مِنْهُ أَلْفَ بَابٍ مِنَ الشُّوْءِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنْ هُوَ لَمْ يَرُدَّهَا وَ هُوَ قَادِرٌ عَلَىٰ رَدِّهَا كَانَ عَلَيْهِ كَوْزِرٌ مِنَ اغْتَابَةِ سَبْعِينَ مَرَّةً.

And he<sup>-saww</sup> said: ‘One who swallows anger while he is able upon implementing it and forbears from it, Allah<sup>-azwj</sup> will Give him Recompense of a martyr; and the one who graces upon his brother regarding a backbite he had heard regarding him, so he repels it from him, Allah<sup>-azwj</sup> will Repel from him a thousand doors of evil in the world and the Hereafter. But if he does not repel it while he is able upon repelling it, upon him would be like a burden (of sins) of the one who had backbitten him, seventy times’.<sup>749</sup>

11- لي، الأمايلي للصدوق السنياني عن الأسدي عن النخعي عن الثؤفلي عن محمد بن سنان عن المفضل عن ابن طبيان عن الصادق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَقُّ النَّاسِ بِالذَّنْبِ السَّفِيهِ الْمُعْتَابُ وَ أَذَلُّ النَّاسِ مَنْ أَهَانَ النَّاسَ-

(The book) ‘Al Amaali’ of Al Sadouq – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The most deserving of the people with the sin is the foolish backbiter, and the most disgraceful of the people is one who demeans the people’.

وَقَالَ ع أَقَلُّ النَّاسِ حُرْمَةً الْقَاسِئُ.

And he<sup>-saww</sup> said: ‘The least of the people in sanctity is the mischief-maker’.<sup>750</sup>

12- لي، الأمايلي للصدوق أبي عن علي بن محمد بن قتيبة عن حماد بن سليمان عن نوح بن شعيب عن محمد بن إسماعيل عن صالح عن علقمة قَالَ قَالَ الصَّادِقُ ع وَ قَدْ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَمَّنْ تُقْبَلُ شَهَادَتُهُ وَ مَنْ لَا تُقْبَلُ

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shueyb, from Muhammad Bin Ismail, from Salih, from Alqamah who said,

‘Al-Sadiq<sup>-asws</sup> said, and I had said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Inform me about the one whose testimony is acceptable, and the one whose testimony is not acceptable’.

فَقَالَ يَا عَلْقَمَةُ كُلُّ مَنْ كَانَ عَلَىٰ فِطْرَةِ الْإِسْلَامِ جَازَتْ شَهَادَتُهُ

He<sup>-asws</sup> said: ‘O Alqamah! Every one who were to be upon the nature of Al-Islam, his testimony is allowed’.

قَالَ فَقُلْتُ لَهُ تُقْبَلُ شَهَادَةُ مُقَرَّبٍ لِلذُّنُوبِ

<sup>749</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 10

<sup>750</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 11

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Will the testimony of an acknowledger of the sins be acceptable?'

فَقَالَ يَا عَلْقَمَةُ لَوْ لَمْ تُقْبَلْ شَهَادَةُ الْمُقْتَرِفِينَ لِلذُّنُوبِ لَمَا قُبِلَتْ إِلَّا شَهَادَاتُ الْأَنْبِيَاءِ وَالْأَوْصِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِأَنَّهُمْ هُمُ الْمُعْصُومُونَ ذُونَ سَائِرِ الْخَلْقِ

He<sup>-asws</sup> said: 'O Alqamah! If the testimony of an acknowledger of the sins is not accepted, nothing will be accepted except testimony of the Prophets<sup>-as</sup> and the successors<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, because they<sup>-asws</sup> are the infallible besides rest of the people.

فَمَنْ لَمْ تَرَهُ بِعَيْنِكَ يَزْكِبُ ذَنْبًا أَوْ لَمْ يَشْهَدْ عَلَيْهِ بِذَلِكَ شَاهِدَانِ فَهُوَ مِنْ أَهْلِ الْعَدَالَةِ وَالسَّيِّئِ - وَ شَهَادَتُهُ مَقْبُولَةٌ وَإِنْ كَانَ فِي نَفْسِهِ مُذْنِبًا وَمِنْ اغْتَابَهُ بِمَا فِيهِ فَهُوَ خَارِجٌ عَنْ وَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ دَاخِلٌ فِي وَلَايَةِ الشَّيْطَانِ

The one whom you have not seen with your own eyes indulging in a sin, or two witnesses have not testified upon him with that, so he is from the ones righteous of the justice and the covering up, and his testimony is acceptable, and even if he was a sinner within himself, and the one who backbites him, he is outside from the Wilayah of Allah<sup>-azwj</sup> Mighty and Majestic and inside the wilayah of Satan<sup>-la</sup>.

وَلَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ اغْتَابَ مُؤْمِنًا بِمَا فِيهِ لَمْ يَجْمَعْ اللَّهُ بَيْنَهُمَا فِي الْجَنَّةِ أَبَدًا وَمَنْ اغْتَابَ مُؤْمِنًا بِمَا لَيْسَ فِيهِ انْقَطَعَتْ الْعِصْمَةُ بَيْنَهُمَا وَكَانَ الْمُغْتَابُ فِي النَّارِ خَالِدًا فِيهَا وَ يَبْسُ الْمَصِيرُ.

And my<sup>-asws</sup> father<sup>-asws</sup> had narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father, from his<sup>-asws</sup> forefathers that Rasool-Allah<sup>-saww</sup> said: 'One who backbites a Momin with what is in him, Allah<sup>-azwj</sup> will not Gather between the two in the Paradise, ever! And the one who backbites a Momin with what isn't in him, the protection between them is cut off, and the backbiter would be in the Fire, being eternally in it, and evil is the destination''<sup>.751</sup>

13- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن المغيرة بن محمد عن بكر بن حنيس عن أبي عبد الله الشامي عن نوف البكالي عن أمير المؤمنين ع أنه قال: اجتنب الغيبة فإنها إذا لم يلاب النار

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Al Mugheira Bin Muhammad, from Bakr Bin Khuneys, from Abu Abdullah Al Shamy, from Nowf Al Bikaly,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Shun the backbiting for it is a sauce of the dogs of the Fire'.

ثُمَّ قَالَ ع يَا نَوْفُ كَذَبَ مَنْ زَعَمَ أَنَّهُ وُلِدَ مِنْ خَلَالٍ وَ هُوَ يَأْكُلُ لُحُومَ النَّاسِ بِالْغَيْبَةِ الْخَبَرِ.

Then he<sup>-asws</sup> said: 'O Nowf! He is lying, the one who claims that he has been born from Permissible means and he eats meats of the people by the backbiting!' – the Hadeeth''<sup>.752</sup>

<sup>751</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 12

<sup>752</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 13

14- لي، الأمايلي للصدوق ابن الوليد عن الصفار عن أيوب بن نوح عن ابن أبي عمير عن محمد بن حمران عن الصادق ع قال: مَنْ قَالَ فِي أَخِيهِ الْمُؤْمِنِ مَا رَأَتْهُ عَيْنَاهُ وَ سَمِعَتْهُ أُذُنَاهُ فَهُوَ بِمَنْ قَالَ اللَّهُ عَزَّ وَ جَلَّ - إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Al-Amaali' of Al-Sadouq – Ibn Al-Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Muhammad Bin Humran,

'From Al-Sadiq<sup>asws</sup> having said: 'One who says regarding his Momin brother what his eyes have seen and his ears have heard, so he is from the one Allah<sup>azwj</sup> Mighty and Majestic Says: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**'.<sup>753</sup>

15- مع، معاني الأخبار لي، الأمايلي للصدوق ابن المتوكل عن الحميري عن ابن عيسى عن ابن محبوب عن ابن سيابة عن الصادق ع قال: إِنَّ مِنْ الْغِيْبَةِ أَنْ تَقُولَ فِي أَخِيكَ مَا سَرَّهُ اللَّهُ عَلَيْهِ وَ إِنَّ مِنْ الْبُهْتَانِ أَنْ تَقُولَ فِي أَخِيكَ مَا لَيْسَ فِيهِ.

(The book) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Sayaba,

'From Al-Sadiq<sup>asws</sup> having said: 'From the backbiting is your saying regarding your brother what Allah<sup>azwj</sup> has Covered upon him, and from the slander is your saying regarding your brother what isn't in him".<sup>754</sup>

16- لي، الأمايلي للصدوق ابن الوليد عن الصفار عن البرقي عن أبيه عن غير واحد عن الصادق ع قال: لَا تَعْتَبْ فَتَعْتَبَ [فَتَعْتَابَ] وَ لَا تَحْفَرْ لِأَخِيكَ حُفْرَةً فَتَقَعَّ فِيهَا فَإِنَّكَ كَمَا تَدِينُ تُدَانُ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Al Barqi, from his father, from someone else,

'From Al-Sadiq<sup>asws</sup> having said: 'Do not backbite for you will be backbitten, and do not dig a pit for your brother for you will fall into it, for you will reap like what you sow".<sup>755</sup>

17- لي، الأمايلي للصدوق ابن الوليد عن الصفار عن البرقي عن الحسين بن زيد عن السكوني عن الصادق ع قال قَالَ رَسُولُ اللَّهِ ص الْجُلُوسُ فِي الْمَسْجِدِ لِإِنْتِظَارِ الصَّلَاةِ عِبَادَةٌ مَا لَمْ تُحْدِثْ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Al Barqi, from Al-Husayn Bin Zayd, from Al Sakuni,

'From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The sitting in the Masjid for waiting the Salat is (an act of) worship, for as long as it does not occur'.

قِيلَ يَا رَسُولَ اللَّهِ ص مَا الْحَدِثُ

'It was said, 'O Rasool-Allah<sup>saww</sup>! What is the occurrence?'

<sup>753</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 14

<sup>754</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 15

<sup>755</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 16

قَالَ الْإِغْتِيَابُ.

He<sup>-saww</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The backbiting''.<sup>756</sup>

18- لي، الأماالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّائِمُ فِي عِبَادَةِ اللَّهِ وَ إِنْ كَانَ نَائِمًا عَلَى فِرَاشِهِ مَا لَمْ يَغْتَابْ مُسْلِمًا.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ali Bin Al Numan, from Abdullah Bin Talha,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The fasting one is in the worship of Allah<sup>-azwj</sup> and even if he was sleeping upon his bed, for as long as he does not backbite a Muslim''.<sup>757</sup>

19- لي، الأماالي للصدوق ابْنُ مُوسَى عَنِ الْأَسَدِيِّ عَنِ التَّحِيصِيِّ عَنِ التَّوْفَلِيِّ عَنْ حَفْصِ بْنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَدَحَ أَخَاهُ الْمُؤْمِنَ فِي وَجْهِهِ وَ اعْتَابَهُ مِنْ وَرَائِهِ فَقَدْ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْعِصْمَةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Hafs,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who praises his Momin brother in his face and backbites him from behind him, so the protection what is between the two is cut off''.<sup>758</sup>

20- ثَوَابُ الْأَعْمَالِ لِي، الأماالي للصدوق بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ يُؤْذُونَ أَهْلَ النَّارِ عَلَى مَا يَجْمَعُ مِنَ الْأَذَى يُسْقَوْنَ مِنْ حَمِيمِ الْجَحِيمِ يُنَادُونَ بِالْوَيْلِ وَ التُّبُّورِ يَقُولُ أَهْلُ النَّارِ بَعْضُهُمْ لِبَعْضٍ مَا بَالُ هَؤُلَاءِ الْأَرْبَعَةِ قَدْ آذَوْنَا عَلَى مَا بَنَّا مِنَ الْأَذَى

(The book) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq, by this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'Four (types of people) will be hurting people of the Fire based upon what harm will be with them. They will be quenched from the scalding water of the Blazing Fire. They will be calling with the woe and the ruination. The people of the Fire will say to each other, 'What is the matter with these four who are hurting us upon what harm is already with us?'

فَرَجُلٌ مُعَلَّقٌ فِي تَابُوتٍ مِنْ جَهَنَّمَ وَ رَجُلٌ يَجْرُ أَمْعَاءُهُ وَ رَجُلٌ يَسِيلُ فُؤُهُ فَيْحًا وَ دَمًا وَ رَجُلٌ يَأْكُلُ لَحْمَهُ

A man will be suspended in a box of embers, and a man will be dragged by his intestines, and a man whose mouth will be flowing with his vomit and blood, and a man will be eating his own flesh.

فَقِيلَ لِصَاحِبِ التَّابُوتِ مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بَنَّا مِنَ الْأَذَى

<sup>756</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 17

<sup>757</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 18

<sup>758</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 19

It will be said with the one in the box, 'What is the matter the extreme one is hurting us upon what harm is already upon us?'

فَيَقُولُ إِنَّ الْأَبْعَدَ قَدْ مَاتَ وَ فِي عُنُقِهِ أَمْوَالُ النَّاسِ لَمْ يَجِدْ لَهَا فِي نَفْسِهِ أَدَاءً وَ لَا وَفَاءً

He will say, 'The extreme one had died and in his neck was wealth of the people. He did not find any repayment of it within himself, nor any loyalty (intention to pay it back)'.

ثُمَّ يُقَالُ لِلَّذِي يَجُرُّ أَمْعَاءَهُ مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بَنَا مِنَ الْأَذَى

Then it will be said to the one being dragged by his intestines, 'What is the matter the extreme one is hurting us upon what harm is already upon us?'

فَيَقُولُ إِنَّ الْأَبْعَدَ كَانَ لَا يُبَالِي أَيْنَ أَصَابَ الْبَوْلُ مِنْ جَسَدِهِ

He will said: 'The extreme one had not cared where from his body the urine had hit'.

ثُمَّ يُقَالُ لِلَّذِي يَسِيلُ فُوهُ قَيْحاً وَ دَمًا مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بَنَا مِنَ الْأَذَى

Then it will be said to the one whose mouth will be flowing with vomit and blood, 'What is the matter the extreme one is hurting up upon what harm is already with us?'

فَيَقُولُ إِنَّ الْأَبْعَدَ كَانَ يُحَاكِي فَيَنْظُرُ إِلَى كُلِّ كَلِمَةٍ خَبِيثَةٍ فَيَسْنِدُهَا وَ يُحَاكِي بِهَا

He will say, 'The extreme one was being narrated to. So, he looked at every wicked word and he would attribute it and narrate with it'.

ثُمَّ يُقَالُ لِلَّذِي كَانَ يَأْكُلُ لَحْمَهُ مَا بَالُ الْأَبْعَدِ قَدْ آذَانَا عَلَى مَا بَنَا مِنَ الْأَذَى

Then it will be said to the one who would be eating his own flesh, 'What is the matter of the extreme hurting us upon what harm is already with us?'

فَيَقُولُ إِنَّ الْأَبْعَدَ كَانَ يَأْكُلُ لَحْمَ النَّاسِ بِالْغَيْبَةِ وَ يَمْشِي بِالنَّمِيمَةِ.

He will said, 'The furthest used to eat flesh of the people by the backbiting and walking with the gossip'.<sup>759</sup>

21- مع، معاني الأخبار ل، الخصال ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد عن ابن عميرة قال قال الصادق من اعتاب أخاه المؤمن من غير رقة بينهما فهو شرك شيطان الحبر.

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Ameyra who said,

'Al-Sadiq<sup>-asws</sup> said: 'One who backbites his Momin brother without there being any offence between the two, so he is an associate of Satan<sup>-la</sup> – the Hadeeth".<sup>760</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع لَا يَطْمَعُ الْمُغْتَابُ فِي السَّلَامَةِ.

From Abu Abdullah<sup>-asws</sup>: 'The backbiter cannot not wish for the safety".<sup>761</sup>

22- ل، الخصال الأئمة قال أمير المؤمنين ع إياكم و غيبة المسلم فإن المسلم لا يغتاب أخاه و قد هي الله عز و جل عن ذلك فقال و لا يغتاب بعضكم بعضاً أ يحب أحدكم أن يأكل لحم أخيه ميتاً

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya', Amir Al-Momineen<sup>-asws</sup> said: 'Beware of backbiting the Muslim, for the Muslim does not backbite his brother, and Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited from that. He<sup>-azwj</sup> Said: **nor backbite each other. Would one of you love to eat the flesh of his own dead brother? [49:12]**'.

و قال ع من قال لمؤمن قولاً يريد به انتقاص مروتة حبسه الله في طينة خبال حتى يأتي بما قال يخرج.

And he<sup>-asws</sup> said: 'One who says a word to a Momin intending by it a reduction in his personality, Allah<sup>-azwj</sup> will Withhold him in clay of 'Khabal' until he comes with an exit from what he had said".<sup>762</sup>

23- ل، الخصال ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أحمد الأنصاري عن الهروي عن الرضا ع قال: أوحى الله إلى نبي من أنبيائه إذا أصبحت فأول شيء يستقبلك فكله و الثاني فاكثمه و الثالث فاقبله و الرابع فلا تؤيسه و الخامس فاهرب منه قال

(The book) 'Al Khisaal', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Tameem Al Qureyshi, from Ahmad Al Ansari, from Al Harqy,

'From Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Revealed to a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup>: "When you come to the morning, the first thing which faces you, eat it, and the second, conceal it, and the third, accept it, and the fourth, do not despair it, and the fifth, flee from it!"

فلما أصبح مضى فاستقبله جبل أسود عظيم فوقف و قال أمرني ربي عز و جل أن أكل هذا و بقي متحيراً ثم رجع إلى نفسه فقال إن ربي جل جلاله لا يأمرني إلا بما أطيق

When it was morning, he went, and a mighty black mountain faced him. He paused and said, 'My<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Commanded me to eat this?' And he remained confused, then he returned to himself. He<sup>-as</sup> said, 'My Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty would not Command me<sup>-as</sup> except with what I<sup>-as</sup> can endure'.

<sup>760</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 21 a

<sup>761</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 21 b

<sup>762</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 22

فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَلَمَّا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكَلَهُ

He walked to it in order to eat it. When he<sup>-as</sup> came near it, it became smaller until he<sup>-as</sup> ended to it, and found it to be a morsel, so he<sup>-as</sup> ate it. He<sup>-as</sup> found it as the best thing he<sup>-as</sup> had eaten.

ثُمَّ مَضَى فَوَجَدَ طَسْتًا مِنْ ذَهَبٍ قَالَ أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَجَعَلَهُ فِيهِ وَ أَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى

Then he<sup>-as</sup> continued. He<sup>-as</sup> found a tray of gold. He<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-as</sup> to conceal this!' So, he<sup>-as</sup> dug a hole for it and made it to be in it, and cast the soil upon it. Then he<sup>-as</sup> continued.

فَالْتَفَتَ فَإِذَا الطَّسْتُ قَدْ ظَهَرَ قَالَ قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ

He<sup>-as</sup> turned around, and behold, the tray had appeared. He<sup>-as</sup> said: 'I<sup>-as</sup> have done what My<sup>-azwj</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Commanded me<sup>-as</sup>!'

فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَ خَلْفَهُ بَارِي فَطَافَ الطَّيْرُ حَوْلَهُ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَقْبَلَ هَذَا فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ

He<sup>-as</sup> continued, and there was a bird and behind it was a falcon. The bird circled around him<sup>-as</sup>. He<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Commanded me<sup>-as</sup> to accept this'. He<sup>-as</sup> opened his<sup>-as</sup> sleeve, and the bird entered into it.

فَقَالَ لَهُ الْبَارِي أَخَذْتَ صَيْدِي وَ أَنَا خَلَفْتُ مِنْذُ أَيَّامٍ فَقَالَ إِنَّ رَبِّي عَزَّ وَ جَلَّ أَمَرَنِي أَنْ لَا أُؤَيِّسَ هَذَا فَفَقَطَعَ مِنْ فَخْذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ

The falcon said to him<sup>-as</sup>, 'You<sup>-as</sup> have taken my prey and I have been behind it for days!' He<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> Mighty and Majestic has Commanded me<sup>-as</sup> not to despair this one'. He<sup>-as</sup> cut out a piece of his<sup>-as</sup> own thigh and threw it at it.

ثُمَّ مَضَى فَلَمَّا مَضَى إِذَا هُوَ بِلَحْمٍ مَيْتَةٍ مُنْبِتٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبَ مِنْهُ

Then he<sup>-as</sup> continued. When he<sup>-as</sup> went on, there he<sup>-as</sup> was with dead meat, stinky, insect infested. He<sup>-as</sup> said: 'My<sup>-as</sup> Lord<sup>-azwj</sup> Commanded me<sup>-as</sup> to flee from this'. So, he<sup>-as</sup> fled from it.

وَ رَجَعَ وَ رَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتُ بِهِ فَهَلْ تَذَرِي مَاذَا كَانَ قَالَ لَا

And he<sup>-as</sup> returned and saw in the dream as if was being Said to him<sup>-as</sup>: "You<sup>-as</sup> have done what I<sup>-azwj</sup> had Commanded you<sup>-as</sup> with. Do you<sup>-as</sup> know what is that which happened?" He<sup>-as</sup> said: 'No'.

قِيلَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْغَضَبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَ جَهِلَ قُدْرَهُ مِنْ عِظَمِ الْغَضَبِ فَإِذَا حَفِظَ نَفْسَهُ وَ عَرَفَ قُدْرَهُ وَ سَكَنَ غَضَبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلَهَا

He<sup>-azwj</sup> Said to him<sup>-as</sup>: 'As for the mountain, it is the anger. When the servant is angry he does not see himself<sup>-as</sup> and ignores his<sup>-as</sup> worth from the might of anger. When he protects himself and recognises his worth, and his anger subsides, his consequence would be like the good morsel which you<sup>-as</sup> had eaten.

وَأَمَّا الطَّسْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَ أَخْفَاهُ أَبِي اللَّهِ عَزَّ وَ جَلَّ إِلَّا أَنْ يُظْهِرَهُ لِزَيْنَتِهِ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَةِ

And as for the tray, it is the righteous deed when the servant conceals it and hides it. Allah<sup>azwj</sup> Mighty and Majestic Refuses except to Reveal it in order to adorn hi with it, along with what He<sup>azwj</sup> has Treasured for him, from the Rewards of the Hereafter.

وَأَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَأَقْبَلْهُ وَ أَقْبَلْ نَصِيحَتَهُ

And as for the bird, it is the man who comes to you<sup>as</sup> with an advice, so accept him and accept his advice.

وَأَمَّا الْبَازِي فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤَيِّسُهُ

And as for the falcon, he is the man who comes to you<sup>as</sup> regarding a need, so do not despair him.

وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغَيْبَةُ فَاهْرُبْ مِنْهَا.

And as for the stinky mean, it is the backbite, so flee from it”.<sup>763</sup>

24- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام الهَمْدَانِيُّ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ مَعْبُدٍ عَنْ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيَبْعُضُ الْبَيْتَ اللَّحْمَ وَ اللَّحْمَ السَّمِيمَ

(The book) ‘Ma’any Al Akhbar’, (and) ‘Uyoun Akhbar Al-Reza<sup>asws</sup>’, may the greetings be upon him<sup>asws</sup> – Al Hamdany, from Ali, from his father, from Ibn Ma’bad, from Ibn Khalid,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Al-Sadiq<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon them<sup>asws</sup>, said: ‘Allah<sup>azwj</sup> Blessed and Exalted Hates the house of meat and the fat meat’.

فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا ابْنَ رَسُولِ اللَّهِ إِنَّا لَنُحِبُّ اللَّحْمَ وَ لَا نَخْلُو بُيُوتَنَا مِنْهُ فَكَيْفَ ذَلِكَ

One of his<sup>asws</sup> companions said to him<sup>asws</sup>, ‘O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! We tend to love the meat, and our houses are not empty from it, so how can that be so?’

فَقَالَ ص لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْبَيْتُ اللَّحْمِ الَّذِي يُؤْكَلُ فِيهِ لَحُومُ النَّاسِ بِالْغَيْبَةِ وَ أََمَّا اللَّحْمُ السَّمِيمُ فَهُوَ الْمُنْكَبِرُ الْمُحْتَالُ فِي مَشِيئِهِ.

He<sup>saww</sup> said: ‘It isn’t where you are going (with it). But rather, the house of meat is the house in which meat of the people is being eaten by the backbiting, and as for the fat meat, he is the tyrant, the arrogant, the one swaggering in his walking”.<sup>764</sup>

<sup>763</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 23

<sup>764</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 24



25- ل، الخصال أبي علي الكُمُنْدَابِي عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ أُوجِبْنَ لَهُ أَرْبَعًا عَلَى النَّاسِ مَنْ إِذَا حَدَّثَهُمْ لَمْ يَكْذِبْهُمْ وَ إِذَا خَالَطَهُمْ لَمْ يَظْلِمْهُمْ وَ إِذَا وَعَدَهُمْ لَمْ يُخْلِفْهُمْ وَجَبَ أَنْ يَظْهَرَ فِي النَّاسِ عَدَالَتُهُ وَ يَظْهَرَ فِيهِمْ مَرْؤُتُهُ وَ أَنْ تَحْرَمَ عَلَيْهِمْ غَيْبَتُهُ وَ أَنْ تَحِبَّ عَلَيْهِمْ أُخُوَّتُهُ.

(The book) 'Al Khisaal' – My father, from Ali Al Kumundaby, from Ibn Isa, from Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three (traits), one who has these in him, these would obligate for him four (matters) upon the people – one, when he narrated to them, does not lie to them, and when he mingles with them does not oppress them, and when he promises them does not break them – it would obligate that his justice is revealed among the people, and his personality is revealed among them, and backbiting him would be prohibited unto them, and his brother-hood would be beloved unto them".<sup>765</sup>

26- ل، الخصال ن، عيون أخبار الرضا عليه السلام بِأَلْسَانِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ فَهُوَ بِمَنْ كَمَلَتْ مَرْؤُتُهُ وَ ظَهَرَتْ عَدَالَتُهُ وَ وَجِبَتْ أُخُوَّتُهُ وَ حُرِّمَتْ غَيْبَتُهُ.

(The book) 'Al-Khisaal', (and) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who employs the people, so he does not oppress them, and narrates to them so he does not lie to them, and he promises them so he does not break them, he would be from the ones his personality would be complete, and his justice will appear, and his brother-hood is obligated, and backbiting him is prohibited".<sup>766</sup>

27- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَصْبَاطِ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى النَّبِيِّ ص أَنَّهُ قَالَ: الْغَيْبَةُ أَشَدُّ مِنَ الزَّيْنَةِ

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Al Numan, from Asbat Bin Muhammad,

'Raising it to the Prophet<sup>-saww</sup> having said: 'The backbiting is severer than the adultery'.

فَقِيلَ يَا رَسُولَ اللَّهِ ص وَ لِمَ ذَلِكَ

It was said, 'O Rasool-Allah<sup>-saww</sup>! And why is that so?'

قَالَ صَاحِبُ الزَّيْنَةِ يُثُوبُ فَيُثُوبُ اللَّهُ عَلَيْهِ وَ صَاحِبُ الْغَيْبَةِ يُثُوبُ فَلَا يُثُوبُ اللَّهُ عَلَيْهِ حَتَّى يَكُونَ صَاحِبُهُ الَّذِي [اغْتَابَهُ] مُجْلَهُ.

He<sup>-saww</sup> said: 'The committer of adultery repents, so Allah<sup>-azwj</sup> Turns to him, and the backbiter repents, but Allah<sup>-azwj</sup> does not Turn to him until his companion whom he had backbitten is the one who releases him (from his offence)".<sup>767</sup>

<sup>765</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 25

<sup>766</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 26

<sup>767</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 27

28- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع قَالَ قَالَ النَّبِيُّ ص إِيَّاكُمْ وَ الظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْكُذِبِ وَ كُونُوا إِخْوَانًا فِي اللَّهِ كَمَا أَمَرَكُمْ اللَّهُ- لَا تَتَنَافَرُوا وَ لَا تَجَسَّسُوا وَ لَا تَتَفَاحَشُوا- وَ لَا يَغْتَبِ بَعْضُكُمْ بَعْضًا وَ لَا تَتَبَاغَضُوا وَ لَا تَتَدَابَرُوا وَ لَا تَتَخَسَّدُوا فَإِنَّ الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْخُطْبَ الْيَابِسَ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Ziyad,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Beware of the conjecture, for the conjecture is the biggest of the lies, and be brothers for the Sake of Allah<sup>-azwj</sup> just as Allah<sup>-azwj</sup> has Commanded you, and neither flee from each other, nor spy, nor be immoral, nor backbite each other, nor rebel, nor hate, nor plot, nor envy (each other), for the envy consumes the Eman just as the fire consumes the dry firewood".<sup>768</sup>

29- ماء، الأماالي للشيخ الطوسي المفيد عن المَرْزُبَانِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْحَكِيمِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْمُحَرَّرِ عَنْ عُبَيْسَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص كَفَّارَةُ الْإِعْتِيَابِ أَنْ تَسْتَغْفِرَ لِمَنْ اغْتَابَتْهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Marzubani, from Muhammad Bin Ahmad Al Hakeemy, from Muhammad Bin Is'haq, from Dawood Bin Al Muhabbar, from Anbasa Bin Abdul Rahman, from Khalid Bin Yazeed, from Anas (well known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'Expiation of the backbiting is that you should seek Forgiveness for the one whom you had backbitten".<sup>769</sup>

30- ماء، الأماالي للشيخ الطوسي المفيد عن الحسن بن حمزة الحسيني عن علي بن إبراهيم فيما كتب على يد أبي نوح عن أبيه عن ابن بَرِيعَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ع قَالَ: اذْكُرُوا أَخَاكُمْ إِذَا غَابَ عَنْكُمْ بِأَحْسَنِ مَا تُحِبُّونَ أَنْ تُذَكِّرُوا بِهِ إِذَا غِيبْتُمْ عَنْهُ الْخَيْرَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Al Hasany, from Ali Bin Ibrahim among what he had written upon the hand of Abu Nuh, from his father, from Ibn Bazie, from Ubeydullah Bin Abdullah,

'From Al-Sadiq<sup>-asws</sup> having said: 'Mention your brother when he is absent from you with as goodly as you would like (yourself) to be mentioned with when you are absent from him' – the Hadeeth".<sup>770</sup>

31- ع، علل الشرائع ابن المُنَوِّكِلِ عَنِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اعْلَمُ أَنََّّهُ لَا وَرَعَ أَنْفَعُ مِنْ تَحَنُّبِ مَحَارِمِ اللَّهِ وَ الْكَفِّ عَنْ أَدَى الْمُؤْمِنِينَ وَ اغْتِيَابِهِمْ الْخَيْرَ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Know that there is no devoutness more beneficial than shunning the Prohibitions of Allah<sup>-azwj</sup> and the restraining from harming the Momineen and backbiting them' – the Hadeeth".<sup>771</sup>

<sup>768</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 28

<sup>769</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 29

<sup>770</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 30

<sup>771</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 31

32- لي، الأماالي للصدوق القامي عن الحميري عن أبيه عن البرقي عن هارون بن الجهم عن الصادق ع قال: إذا جاهر الفاسق بفسقه فلا حرمة له ولا غيبة.

(The book) 'Al Amaali' of Al Sadouq – Al Famy, from Al Himeyri, from his father, from Al Barqy, from Haround Bin Al Jahm,

'From Al-Sadiq<sup>-asws</sup> having said: 'When the mischief maker is open with his mischief, there is neither any sanctity for him nor backbiting''.<sup>772</sup>

33- ب، قرب الإسناد البراز عن ابن البخري عن جعفر عن أبيه ع قال: ثلاثة ليست لهم حرمة صاحب هوى مبتدع والإمام الجائر والفاسق المغلن الفسق.

(The book) 'Qurb Al Asnaad' – Al Bazzaz, from Ibn Al Bakhtary,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Three, there isn't any sanctity for them – a whimsical innovator, and the tyrannical imam (leader), and the mischief maker open with the mischief''.<sup>773</sup>

34- جا، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن محمد الجرجاني عن إسحاق بن عباد عن محمد بن عبد الله بن سلمان عن محمد بن إسماعيل الأحمسي عن المخاري عن ابن أبي ليلى عن الحكم بن عتيبة عن ابن أبي الدرداء عن أبيه قال: نال رجل من عرض رجل عند النبي ص فرد رجل من القوم عليه فقال النبي ع من رد عن عرض أخيه كان له حجاباً من النار.

(The book) 'Al Majalis' of Al Mufeed, (and) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Al Jarjaie, from Is'haq Bin Ubdoun, from Muhammad Bin Abdullah Bin Salman, from Muhammad Bin Ismail Al Ahmasy, from Al Muhariby, from Ibn Abu Layli, from Al Hakam Bin Uyayna, from Ibn Abu Al Darda'a, from his father who said,

'A man spoke bad about an honour of a man in the presence of the Prophet<sup>-saww</sup>, so a man from the group rebutted to him. The Prophet<sup>-saww</sup> said: 'One who rebuts about an honour of his brother, it would be a veil for him from the fire''.<sup>774</sup>

35- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن محمد بن همام عن حميد بن زياد عن إبراهيم بن عبيد الله عن الربيع بن سليمان عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من رد عن عرض أخيه المسلم كتب له الجنة البتة ومن أتى إليه معروف فليكا في فإن عجز فليش [فلين] به فإن لم يفعل فقد كفر بالنعمة.

(The book) 'Al Amaali;' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayi, from Muhammad Bin Hammam, from Humeid Bin Ziyad, from Ibrahim Bin Ubeydullah, from Al Rabie Bin Suleyman, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who defends an honour of his Muslim brother, the Paradise will be written for him anyway, and the one to whom an act of kindness is done to, so let him reciprocate. If he is unable, let him praise him with it. If he does not do so, he has committed Kufr with the bounty (denied it)'.<sup>775</sup>

<sup>772</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 32

<sup>773</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 33

<sup>774</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 34

<sup>775</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 35

36- ثو، ثواب الأعمال لي، الأما لي للصدوق أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن سينان عن الفضل بن عمر عن أبي عبد الله الصادق ع قال: من روى على مؤمن رواية يريد بها شينه وهدم مرويه ليسقط من أعين الناس أخرجه الله عز وجل من ولايته إلى ولاية الشيطان.

(The book) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufe, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: 'One who reports a report against a Momin intending to shame him by it and demolish his personality for him to drop from eyes of the people, Allah<sup>-azwj</sup> Mighty and Majestic will Expel him from His<sup>-azwj</sup> Wilayah to the wilayah of Satan<sup>-la"</sup>.<sup>776</sup>

37- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصوفي عن محمد بن يحيى بن أبي عبد الله عن عمه قال: سمعت الرضا ع يوماً ينشد شعراً فقلت لمن هذا أعز الله الأمير

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Al Bayhaqi, from Al Sowly, from Muhammad Bin Yahya Bin Abu Abbad, from his uncle who said,

'I heard Al-Reza<sup>-asws</sup> one day composing a poem. I said, 'For whom is this? May Allah<sup>-azwj</sup> Honour the commander!'

فقال ليراقبي لكم

'He<sup>-asws</sup> said: 'For an Iraqi (man) of yours'.

قلت أنشدني أبو العتاهية لنفسه

I said, 'Abu Al-Atahiya had composed it for himself'.

فقال هات اسمه و دغ عنك هذا إن الله سبحانه و تعالى يقول و لا تناهوا بالألقاب و لعل الرجل يكره هذا.

He<sup>-asws</sup> said: 'Give his name, and leave this from you. Allah<sup>-azwj</sup> Glorious and Exalted Says: **nor call each other with nicknames. [49:11]**, and perhaps the man dislikes this'.<sup>777</sup>

38- ثو، ثواب الأعمال أبي عن علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص من رد عن عرض أخيه المسلم وجبت له الجنة البتة.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who defends an honour of his Muslim brother, the Paradise is obligated for him indeed'.<sup>778</sup>

<sup>776</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 36

<sup>777</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 37

<sup>778</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 38 a

ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنِ أَبِي الْوَرْدِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اغْتَيْبَ عَنْهُ أَخُوهُ الْمُؤْمِنُ فَتَصَرَّهَ وَأَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ اغْتَيْبَ عَنْهُ أَخُوهُ الْمُؤْمِنُ فَلَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ وَعَوْنِهِ خَفَضَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Rian, from Abu Al Warid,

'From Abu Ja'far<sup>-asws</sup> having said: 'One in whose presence his Momin brother is being backbitten, so he helps him and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one in whose presence his Momin brother is being backbitten, but he does not help him and does not defend him while he is able upon helping him and assisting him, Allah<sup>-azwj</sup> lower him in the world and the Hereafter''<sup>779</sup>.

39- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبَانَ عَنِ الْأَهْوَاذِيِّ عَنِ فَضَالَةَ عَنِ ابْنِ بَكْرِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَبَابُ الْمُؤْمِنِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ وَأَكْلُ لَحْمِهِ مِنْ مَعْصِيَةِ اللَّهِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Fazalah, from Ibn Bukeyr, from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Reviling the Momin is mischief, and battling him is Kufr, and eating his flesh (backbiting) is from (acts of) disobedience of Allah<sup>-azwj</sup>'<sup>780</sup>.

40- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ سَهْلٍ عَنِ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ عَنِ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ الرَّجُلُ مِنْ إِخْوَانِي يَبْلُغُنِي عَنْهُ الشَّيْءُ الَّذِي أَكْرَهُ لَهُ فَأَسْأَلُهُ عَنْهُ فَيُنْكِرُ ذَلِكَ وَ قَدْ أَخْبَرَنِي عَنْهُ قَوْمٌ ثِقَاتٌ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Sahl, from Yahya Bin Al Mubarik, from Ibn Jabalah, from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Musa<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! The man from my brethren, something about him reaches me which I dislike for him. I ask him about it, but he denies that and a reliable group had informed me about him'.

فَقَالَ لِي يَا مُحَمَّدُ كَذَبَ سَتَعَاكَ وَبَصَرَكَ عَنْ أَخِيكَ فَإِنْ شَهِدَ عِنْدَكَ خَمْسُونَ قَسَامَةً وَقَالَ لَكَ قَوْلًا فَصَدِّقْهُ وَكَذِّبْهُمُ وَلَا تُذِيعَنَّ عَلَيْهِ شَيْئًا تَشِينُهُ بِهِ وَتَهْدِمُ بِهِ مَرْؤَتَهُ فَتَكُونُ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ- إِنَّ الَّذِينَ يُجِبُونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ.

He<sup>-asws</sup> said to me: 'O Muhammad! Belie your hearing and your sight about your brother, even if fifty people testify in your presence on oath and he says a word to you, ratify him and belie them, and do not broadcast anything against him to shame him with and demolish his personality with it, so you will be from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, in the world and the Hereafter [24:19]**'<sup>781</sup>.

<sup>779</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 38 b

<sup>780</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 39

<sup>781</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 40

41- ثو، ثواب الأعمال ابن الوليد عن الصفار عن ابن يزيد عن علي بن إسماعيل بن عمار عن ابن حازم قال قال أبو عبد الله ع قال رسول الله ص من أذاع فاحشة كان كمنبذها و من عير مؤمناً بشيء لا يموت حتى يركبه.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Safar, from Ibn Yazeed, from Ali Bin Ismail Bin Ammar, from Ibn Hazim who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who broadcasts an immorality would be like it's initiator, and one who faults a Momin with something will not die until he (himself) commits it'.<sup>782</sup>

42- صح، صحيفة الرضا عليه السلام عن الرضا عن آباءه عن علي بن الحسين ع قال: من كف عن أعراض المسلمين أقال الله تعالى عثرته يوم القيامة.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: 'One who restrains from honours of the Muslims, Allah<sup>-azwj</sup> the Exalted will Reduce his stumbles on the Day of Qiyamah'.<sup>783</sup>

43- صح، صحيفة الرضا عليه السلام عن الرضا عن آباءه ع قال قال علي بن الحسين ع إياكم و الغيبة فإنها إدام كلاب النار.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'Beware of the backbiting, for it is a sauce of dogs of the Fire'.<sup>784</sup>

44- سن، المحاسن عثمان بن عيسى عن مسمع البصري عن أبي عبد الله ع أن رجلاً قال له إن من قبلنا يزؤون أن الله يبغض البيت اللحم

(The book) 'Al Mahasin' – Usman Bin Isa, from Misma'a Al Basry,

'From Abu Abdullah<sup>-asws</sup>, a man said to him<sup>-asws</sup>, 'One around us are reporting that Allah<sup>-azwj</sup> Hates the house of meat!'

قال صدقوا و ليس حيث ذهبوا إن الله يبغض البيت الذي يؤكل فيه لحوم الناس.

He<sup>-asws</sup> said: 'They speak the truth, and it isn't where they are going (with it). Allah<sup>-azwj</sup> Hates the house in which meats of the people is being eaten (by backbiting)'.<sup>785</sup>

45- سن، المحاسن علي بن الحكم عن عروة بن موسى عن أديم الهروي قال: قلت لأبي عبد الله ع بلغنا أن رسول الله ص كان يقول إن الله يبغض البيت اللحم

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Urwah Bin Musa, from Udeym salesman of Al Harwy who said,

<sup>782</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 41

<sup>783</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 42

<sup>784</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 43

<sup>785</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 44

'I said to Abu Abdullah<sup>-asws</sup>, 'It has reached us that Rasool-Allah<sup>-saww</sup> had said Allah<sup>-azwj</sup> Hates the house of meat?'

قَالَ إِنَّمَا ذَلِكَ الْبَيْتُ الَّذِي يُؤْكَلُ فِيهِ لُحُومُ النَّاسِ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص لَحِمًا يُحِبُّ اللَّحْمَ وَ قَدْ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ص تَسْأَلُهُ عَنْ شَيْءٍ وَ عَائِشَةُ عِنْدَهُ

He<sup>-asws</sup> said: 'But rather that is the house in which meat of the people is being eaten (by backbiting), and Rasool-Allah<sup>-saww</sup> was a meat-eater. He<sup>-saww</sup> loved (eating) the meat, and a woman had come to Rasool-Allah<sup>-saww</sup> to ask him<sup>-saww</sup> about something, and Ayesha was in his<sup>-saww</sup> presence.

فَلَمَّا انْصَرَفَتْ وَ كَانَتْ قَصِيرَةً قَالَتْ عَائِشَةُ بِإِذْنِهَا تَحْكِي قِصْرَهَا فَقَالَ هَا رَسُولُ اللَّهِ ص تَحْلِي قَالَتْ يَا رَسُولَ اللَّهِ وَ هَلْ أَكَلْتُ شَيْئًا قَالَ تَحْلِي فَقَعَلَتْ فَأَلْقَتْ مُضْعَةً مِنْ فِيهَا.

When she left, and she was short, Ayesha said (gestured) by her hand indicating her shortness. Rasool-Allah<sup>-saww</sup> said to her: 'Pick your teeth!' She said, 'O Rasool-Allah<sup>-saww</sup>, and have I eaten anything?' He<sup>-saww</sup> said: 'Pick your teeth!' She did so and threw a piece of meat from her mouth".<sup>786</sup>

46- سنن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ زَكْرِيَّا بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّا نَرَوِي عَنْدَنَا مِنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِنَّ اللَّهَ يُبْغِضُ الْبَيْتَ اللَّحْمِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Bin Muhammad Al Azdy, from Abdul A'ala, a slave of the family of Saam who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'The ones with us are reporting from Rasool-Allah<sup>-saww</sup> having said: 'Allah<sup>-azwj</sup> Hates the house of meat".

فَقَالَ كَذَبُوا إِنَّمَا قَالَ رَسُولُ اللَّهِ الْبَيْتُ اللَّحْمِ الَّذِينَ يَعْتَابُونَ النَّاسَ وَ يَأْكُلُونَ لُحُومَهُمْ وَ قَدْ كَانَ أَبِي لَحِمًا وَ لَقَدْ مَاتَ يَوْمَ مَاتَ وَ فِي كُمِّ أُمِّ وَلَدِهِ ثَلَاثُونَ دِرْهَمًا لِلَّحْمِ.

He<sup>-asws</sup> said: 'They are lying! But rather, Rasool-Allah<sup>-saww</sup> said: 'The house of meat is the ones who are backbiting the people and are (thus) eating their meat', and my<sup>-asws</sup> father<sup>-asws</sup> was a meat-eater, and he<sup>-asws</sup> died on the day he<sup>-asws</sup> died and in the sleeve of a mother of his<sup>-asws</sup> children were thirty Dirhams for (buying) the meat".<sup>787</sup>

47- ضياء، فقه الرضا عليه السلام اجْتَنِبُوا الْغَيْبَةَ غَيْبَةَ الْمُؤْمِنِ وَ اخْذَرُوا النَّمِيمَةَ فَإِنَّهُمَا يُفْطِرَانِ الصَّائِمَ وَ لَا غَيْبَةَ لِلْفَاجِرِ وَ شَارِبِ الْخَمْرِ وَ اللَّاعِبِ بِالْشَطْرَنْجِ وَ الْقِمَارِ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'Shun the backbiting, backbiting the Momin, and be cautious of the gossiping, for these two break the fast (of the

<sup>786</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 45

<sup>787</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 46

fasting one), and there is no backbiting of the immoral, and drinker of the wine, and the chess player, and the gambler”<sup>788</sup>.

48- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الغَيْبَةُ حَرَامٌ عَلَى كُلِّ مُسْلِمٍ مَا تُؤْتَمُّ صَاحِبُهَا فِي كُلِّ خَالٍ وَ صِفَةُ الْغَيْبَةِ أَنْ تَذْكُرَ أَحَدًا بِمَا لَيْسَ هُوَ عِنْدَ اللَّهِ عَيْبٌ وَ تَذُمَّ مَا يَحْمَدُهُ أَهْلُ الْعِلْمِ فِيهِ

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq<sup>-asws</sup> said: ‘The backbiting is prohibited unto every Muslim. Its doer is a sinner in all situations, and description of the backbiting is that you mention anyone with what isn’t a fault in the Presence of Allah<sup>-azwj</sup> and you condemn what the people of knowledge are praised for.

وَأَمَّا الْخَوْضُ فِي ذِكْرِ غَائِبٍ بِمَا هُوَ عِنْدَ اللَّهِ مَذْمُومٌ وَ صَاحِبُهُ فِيهِ مَلُومٌ فَلَيْسَ بِغَيْبَةٍ وَ إِنْ كَرِهَ صَاحِبُهُ إِذَا سَمِعَ بِهِ وَ كُنْتُ أَنْتَ مُعَاوِيَ عَنْهُ خَالِيًا مِنْهُ تَكُونُ فِي ذَلِكَ مُبَيِّنًا لِلْحَقِّ مِنَ الْبَاطِلِ بَيِّنَاتٍ اللَّهُ وَ رَسُولُهُ ص وَ لَكِنْ عَلَى شَرْطٍ أَنْ لَا يَكُونَ لِلْقَائِلِ بِذَلِكَ مُرَادًا غَيْرَ بَيِّنِ الْحَقِّ وَ الْبَاطِلِ فِي دِينِ اللَّهِ

And as for the delving in mentioning an absentee with what he is Condemned in the Presence of Allah<sup>-azwj</sup>, and its perpetrator is blamed regarding it, so it isn’t backbiting, and even if its perpetrator were to dislike it when he hears it, and you would be excused from it, vacant from it. During that you will be a clarifier of the truth from the falsehood, with the Clarification of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. But, (it is) upon a condition that the transmitter of that will not happen to intend with that other than clarifying the truth and the falsehood in the religion of Allah<sup>-azwj</sup>.

وَأَمَّا إِذَا أَرَادَ بِهِ نَقْضَ الْمَذْكُورِ بِهِ بِغَيْرِ ذَلِكَ الْمَعْنَى فَهُوَ مَأْخُودٌ بِفَسَادِ مُرَادِهِ وَ إِنْ كَانَ صَوَابًا فَإِنْ اغْتَبَتِ فَأُبْلَغَ الْمُغْتَابَ فَلَمْ يَبْقَ إِلَّا أَنْ تَسْتَجِلَّ مِنْهُ وَ إِنْ لَمْ يَبْلُغْهُ وَ لَمْ يَلْحَقْهُ عِلْمٌ ذَلِكَ فَاسْتَغْفِرِ اللَّهَ لَهُ

And as for when he intends by it to breaking the mentioned one with other than that meaning, so he will be seized with mischief as his intent, and even if he were to be right. If he backbites, then deliver to the backbiter that there does not remain (anything) except to be released from him; and if it does not reach him and the knowledge of that does not come across him, then you should seek Forgiveness of Allah<sup>-azwj</sup> for him.

وَ الْغَيْبَةُ تَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْحَى اللَّهُ تَعَالَى عَزَّ وَ جَلَّ إِلَى مُوسَى بْنِ عِمْرَانَ ع الْمُغْتَابُ إِنْ تَابَ فَهُوَ آخِرُ مَنْ يَدْخُلُ الْجَنَّةَ وَ إِنْ لَمْ يَتُبْ فَهُوَ أَوَّلُ مَنْ يَدْخُلُ النَّارَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلْجِبُ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ الْآيَةُ

And the backbiting consumes the good deeds just as the fire consumes the firewood. Allah<sup>-azwj</sup> the Exalted Mighty and Majestic Revealed to Musa Bin Imran<sup>-as</sup>: “The backbiter, if he were to repent, would be the last one to enter the Paradise, and if he does not repent, he will be the first one to enter the Fire. Allah<sup>-azwj</sup> Mighty and Majestic Said: **Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]** – Verse.

وَ وَجْهُ الْغَيْبَةِ يَقَعُ بِذِكْرِ عَيْبٍ فِي الْخَلْقِ وَ الْخُلُقِ وَ الْعَقْلِ وَ الْمُعَامَلَةِ وَ الْمَذْهَبِ وَ الْجِيلِ وَ أَشْبَاهِهِ



And the aspects of backbiting occur by mentioning a fault in the physique, and the manners, and the dealings, and the doctrine, and the ignorance and resembling it.

وَأَصْلُ الْغَيْبَةِ تَنْتَوُّعُ بَعْشَرَةِ أَنْوَاعٍ شِفَاءٌ غَيْظٍ وَ مُسَاعَدَةٌ قَوْمٍ وَ تَهْمَةٌ وَ تَصْدِيقُ خَيْرٍ بِمَا كُتِفَ بِهِ وَ سُوءُ ظَنٍّ وَ حَسَدٌ وَ سُخْرِيَّةٌ وَ تَعْجِبٌ وَ تَبَرُّمٌ وَ تَزْيِينٌ

And the original backbiting is a variant of ten variations – healing rage, and assisting a people, and accusation, and ratifying good without uncovering it, and evil thought, and envy, and mocking, and fascination, and dissatisfaction, and adorning.

فَإِنْ أَرَدْتَ السَّلَامَةَ فَادْكُرِ الْخَالِقَ لَا الْمَخْلُوقَ فَيَصِيرَ لَكَ مَكَانَ الْغَيْبَةِ عِبْرَةٌ وَ مَكَانَ الْإِثْمِ ثَوَابًا.

When you want the safety, then mention the Creator, not the created beings, so the lesson will come to be for you in place of the backbiter, and Reward in place of the sin”.<sup>789</sup>

49- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْغَيْبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا هُوَ فِيهِ بِمَا قَدْ سَرَّهُ اللَّهُ عَلَيْهِ فَأَمَّا إِذَا قُلْتَ مَا لَيْسَ فِيهِ فَذَلِكَ قَوْلُ اللَّهِ فَقَدْ احْتَمَلَ بُهْتَانًا وَ إِثْمًا مُبِينًا.

Tafseer Al Ayyashi – from Abdullah Bin Hammad Al Ansari, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The backbiting is your saying regarding your brother what is in him, from what Allah<sup>-azwj</sup> have Covered upon him. As for when you say what isn’t in him, so that is the Word of Allah<sup>-azwj</sup>: **so he has carried a burden of slander and a clear sin [4:112]**’.<sup>790</sup>

50- شي، تفسير العياشي عَنِ الْفَضْلِ عَنِ ابْنِ أَبِي قُرَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ- لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ قَالَ مَنْ أَضَافَ قَوْمًا فَأَسَاءَ ضِيَافَتَهُمْ فَهُوَ مِمَّنْ ظَلَمَ فَلَا جُنَاحَ عَلَيْهِمْ فِيمَا قَالُوا فِيهِ.

Tafseer Al Ayyashi – from Al Fazl, from Ibn Abu Qurrah,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **Allah does not love the loudness with the evil speech unless (it be) by one oppressed; [4:148]**. He<sup>-asws</sup> said: ‘One who hosts a people and is of bad hosting to them, so he is from the one having oppressed, so there would be no crime on them in what they say regarding him’’.<sup>791</sup>

وَ أَبُو الْجَارُودِ عَنْهُ ع قَالَ: الْجَهْرُ بِالسُّوءِ مِنَ الْقَوْلِ أَنْ يُذْكَرَ الرَّجُلُ بِمَا فِيهِ.

And Abu Al Jaroud – from him<sup>-asws</sup> having said: ‘The loudness (openness) with the evil from the words, in him mentioning the man with what is in him’’.<sup>792</sup>

51- م، تفسير الإمام عليه السلام مَنْ خَضَرَ مَجْلِسًا قَدْ خَضَرَهُ كُلُّ يَفْرَسٍ عَرَضَ أَخِيهِ أَوْ إِخْوَانِهِ وَ اتَّسَعَ جَاهُهُ فَاسْتَحَفَّ بِهِ وَ رَدَّ عَلَيْهِ وَ دَبَّ عَنْ عَرِضِ أَخِيهِ الْغَائِبِ قَبِضَ اللَّهُ الْمَلَائِكَةُ الْمُجْتَمِعِينَ عِنْدَ الْبَيْتِ الْمُعْمُورِ لِحُجَّتِهِمْ وَ هُمْ شَطْرُ مَلَائِكَةِ السَّمَاوَاتِ وَ مَلَائِكَةِ الْكُرْسِيِّ وَ الْعَرْشِ وَ هُمْ شَطْرُ مَلَائِكَةِ الْحُجُبِ فَأَحْسَنَ كُلِّ وَاحِدٍ بَيْنَ يَدَيِ اللَّهِ مَحْضَرَهُ بِمَدْحُونَةٍ وَ يُقَرَّبُونَهُ وَ يُقَرَّبُونَهُ وَ يَسْأَلُونَ اللَّهَ تَعَالَى لَهُ الرِّفْعَةَ وَ الْجَلَالََةَ

<sup>789</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 48

<sup>790</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 49

<sup>791</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 50 a

<sup>792</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 50 b

Tafseer of the Imam (Hassan Al-Askari-<sup>asws</sup>) – ‘And the one who attends a gathering and there is already present therein a dog, preying on the prestige of his absent brother (backbiting him), and he (instead) expands his merits, so he belittles him (the backbiter) and rebuts upon him, and defends the prestige of his absent brother, Allah<sup>azwj</sup> Ordains the Angels gathered by the Bayt Al-Mamour (the Oft-frequented house) for their Hajj, and they are the (only) a part of the Angels of the skies, and the Angels of the Chair and the Throne, and the Angels of the Veils, so each one of them prepares his presentation in front of Allah<sup>azwj</sup> the Exalted, Praising Him<sup>azwj</sup> and drawing closer to Him<sup>azwj</sup> and asking Allah<sup>azwj</sup> the Exalted for the sublimity and the majesty for him.

فَيَقُولُ اللَّهُ تَعَالَى أَمَّا أَنَا فَقَدْ أَوجِبْتُ لَهُ بِعَدَدِ كُلِّ وَاحِدٍ مِنْ مَادِحِيكُمْ لَهُ عَدَدُ جَمِيعِكُمْ مِنَ الدَّرَجَاتِ وَ قُصُورٍ وَ جَنَّاتٍ وَ بَسَاتِينٍ وَ أَشْجَارٍ مِمَّا شِئْتُمْ بِمَا لَمْ يُحِطْ بِهِ الْمَخْلُوقُونَ.

Allah<sup>azwj</sup> the Exalted Says: “As for I<sup>azwj</sup>, so I<sup>azwj</sup> have Obligated for him, with the number of each of your praises, a like number from the levels and the castles, and gardens, and orchards, and trees, and whatever he so desires from what the creatures cannot encompass it”<sup>793</sup>.

52- م، تفسير الإمام عليه السلام اَعْلَمُوا أَنَّ غَيْبَتَكُمْ لِأَخِيكُمْ الْمُؤْمِنِ مِنْ شِيعَةِ آلِ مُحَمَّدٍ أَكْبَرُ فِي التَّحْرِيمِ مِنَ الْمَيْتَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَغْتَنَبُ بَعْضُكُمْ بَعْضًا أَوْ يَجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Tafseer of the Imam (Hassan Al Askari-<sup>asws</sup>) – ‘And know that your backbiting of your Momin brother from the Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> – is greater Prohibition than (eating) the dead. Allah<sup>azwj</sup> Majestic and Exalted Said: **and do not backbite each other - would one of you like to eat the flesh of his dead brother? But you abhor it [49:12].**

وَ إِنَّ الدَّمَ أَحَبُّ عَلَيْكُمْ فِي التَّحْرِيمِ أَكْلُهُ مِنْ أَنْ يَشِي أَحَدُكُمْ بِأَخِيهِ الْمُؤْمِنِ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص إِلَى سُلْطَانٍ جَائِرٍ فَإِنَّهُ حِينَئِذٍ قَدْ أَهْلَكَ نَفْسَهُ وَ أَخَاهُ الْمُؤْمِنِ وَ السُّلْطَانَ الَّذِي وَشَى بِهِ إِلَيْهِ.

And that the (drinking of the) blood is lighter upon you – regarding the Prohibition of consuming it – that if one of you informs of his Momin brother from Shias of Muhammad<sup>saww</sup> to a tyrannous ruling authority, for he would have destroyed himself, and his Momin brother, and the ruling authority to whom he informed of him to him”<sup>794</sup>.

53- جمع، جامع الأخبار قَالَ النَّبِيُّ ص مَنْ اغْتَابَ مُسْلِمًا أَوْ مُسْلِمَةً لَمْ يَقْبَلِ اللَّهُ صَلَاتَهُ وَ لَا صِيَامَهُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً إِلَّا أَنْ يُغْفَرَ لَهُ صَاحِبُهُ.

(The book) ‘Jamie Al Akhbar’ –

‘The Prophet<sup>saww</sup> said: ‘One who backbites a Muslim man or a Muslim woman, Allah<sup>azwj</sup> will neither Accept his Salat nor his fasting for forty days and nights, except if his companion were to forgive him”<sup>795</sup>.

وَ قَالَ ص مَنْ اغْتَابَ مُسْلِمًا فِي شَهْرِ رَمَضَانَ لَمْ يُؤْخَرْ عَلَى صِيَامِهِ.

<sup>793</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 51

<sup>794</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 52

<sup>795</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 a

And he<sup>-saww</sup> said: 'One who backbites a Muslim during a month of Ramazan, will not be Recompensed upon his fasts'.<sup>796</sup>

وَعَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: يُؤْتَى بِأَحَدٍ يَوْمَ الْقِيَامَةِ يُوقَفُ بَيْنَ يَدَيِ اللَّهِ وَ يُدْفَعُ إِلَيْهِ كِتَابُهُ فَلَا يَرَى حَسَنَاتِهِ فَيَقُولُ إلهي لَيْسَ هَذَا كِتَابِي فَإِنِّي لَا أَرَى فِيهَا طَاعَتِي

And from Saeed Bin Jubeyr,

'From the Prophet<sup>-saww</sup> having said: 'The will come win someone of the Day of Qiyamah. He will pause in front of Allah<sup>-azwj</sup> and his book (register of deeds) will be handed to him. He will see his good deeds, so he will say, 'My God<sup>-azwj</sup>! This isn't my book, for I cannot see in it my acts of obedience!'

فَيَقُولُ لَهُ إِنَّ رَبَّكَ لَا يَضِلُّ وَلَا يَنْسَى دَهَبَ عَمَلِكَ بِاعْتِيَابِ النَّاسِ

He<sup>-azwj</sup> will Say to him: "You Lord<sup>-azwj</sup> neither Errs nor Forgets. Your deeds are gone due to your backbiting the people!"

ثُمَّ يُؤْتَى بِآخَرَ وَ يُدْفَعُ إِلَيْهِ كِتَابُهُ فَيَرَى فِيهَا طَاعَاتٍ كَثِيرَةً فَيَقُولُ إلهي مَا هَذَا كِتَابِي فَإِنِّي مَا عَمِلْتُ هَذِهِ الطَّاعَاتِ

Then they will come with another, and his book will be handed to him. He will see a lot of acts of obedience in it. He will say, 'My God<sup>-azwj</sup>! This is not my book, for I have not done these acts of obedience!'

فَيَقُولُ لِأَنَّ فُلَانًا اغْتَابَكَ فَدَفَعْتُ حَسَنَاتِهِ إِلَيْكَ.

He<sup>-azwj</sup> will Say: "Because so and so had backbitten you, so I<sup>-azwj</sup> have Handed his good deeds to you!"<sup>797</sup>

وَقَالَ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ وَلَدَ مِنْ خَلَالٍ وَ هُوَ يَأْكُلُ لَحْمَ النَّاسِ بِالْغَيْبَةِ فَإِنَّهَا إِذَا كِلَابِ النَّارِ.

And he<sup>-asws</sup> said: 'He is lying, the one who claims that he has been born from Permissible means and he eats flesh of the people by the backbiting, for it is a sauce of dogs of the Fire!'<sup>798</sup>

وَقَالَ ع مَا عَمَرَ مَجْلِسٌ بِالْغَيْبَةِ إِلَّا خَرِبَ مِنَ الدِّينِ فَتَرَهُوا أَسْمَاعَكُمْ مِنْ اسْتِمَاعِ الْغَيْبَةِ فَإِنَّ الْقَائِلَ وَ الْمُسْتَمَعَ لَهَا شَرِيكَانِ فِي الْإِثْمِ.

And he<sup>-asws</sup> said: 'A gathering will not built with the backbiting except it is a ruination of the religion, therefore remove you ears from listening to the backbiting, for the speaker and the listener of it are both participants in the sin'.<sup>799</sup>

وَقَالَ ع إِيَّاكُمْ وَ الْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدُّ مِنَ الزِّنَا

<sup>796</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 b

<sup>797</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 c

<sup>798</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 d

<sup>799</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 e

And he<sup>-asws</sup> said: 'Beware of the backbiting, for the backbiter is severer than the adultery!'

قَالُوا وَكَيْفَ الْغَيْبَةُ أَشَدُّ مِنَ الزَّنا

They said, 'And how come the backbite is severer than the adultery?'

قَالَ لِأَنَّ الرَّجُلَ يَزْنِي ثُمَّ يَتُوبُ فَتَابَ اللَّهُ عَلَيْهِ وَإِنَّ صَاحِبَ الْغَيْبَةِ لَا يُعْفَرُ حَتَّى يُعْفَرَ لَهُ صَاحِبُهُ.

He<sup>-asws</sup> said: 'Because the man commits adultery and he repents, so Allah<sup>-azwj</sup> Turns to him (with Forgiveness), and the committer of the backbite is not Forgiven until his companion (the backbitten) forgive him".<sup>800</sup>

وَقَالَ ع عَذَابُ الْقَبْرِ مِنَ النَّمِيمَةِ وَالْغَيْبَةِ وَالْكَذِبِ.

And he<sup>-asws</sup> said: 'Punishment of the graves is from (due to) the gossiping, and the backbiting, and the lying".<sup>801</sup>

وَقَالَ ع مَنْ رَوَى عَلَى أَخِيهِ الْمُؤْمِنِ رَوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَهَدَمَ مُرُوتَهُ وَقَفَّهَ اللَّهُ فِي طَيِّبَةِ خَبَالٍ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

And he<sup>-asws</sup> said: 'One who reports a report against his Momin brother intending by it to shame him and demolish his personality, Allah<sup>-azwj</sup> will Pause him in the clay of 'Khabal', in the lowers lever of the Fire".<sup>802</sup>

54- خُتِصَ، الْإِخْتِصَاصُ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى رَجُلٍ يَغْتَابُ رَجُلًا عِنْدَ الْحَسَنِ ابْنِهِ ع فَقَالَ يَا بُنَيَّ نَزَّهَ سَمْعَكَ عَنْ مِثْلِ هَذَا فَإِنَّهُ نَظَرَ إِلَى أَجْبَثِ مَا فِي وَعَائِهِ فَأَفْرَعَهُ فِي وَعَائِكَ

(The book) 'Al Ikhtisas' –

'Amir Al-Momineen<sup>-asws</sup> looked at a man backbiting a man in the presence of his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Keep away your<sup>-asws</sup> ears from the likes of this one for he looked into the dirtiest of what was in his retention and emptied it into your retention'.

وَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يَخْلُصِ الْإِيمَانُ إِلَى قَلْبِهِ- لَا تَذُمُّوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَّبَعَ عَوْرَاتِهِمْ تَتَّبَعَ اللَّهُ عَوْرَتَهُ فَفَضَحَهُ فِي بَيْتِهِ.

And Rasool-Allah<sup>-saww</sup> said: 'O community of the ones having become Muslims by his tongue and the Eman is not sincere to his heart! Neither condemn the Muslims nor backbite their exposures, for the one who backbites their exposures, Allah<sup>-azwj</sup> will Pursue his exposure and Expose him in his house".<sup>803</sup>

<sup>800</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 f

<sup>801</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 g

<sup>802</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 53 h

<sup>803</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 54

55- ختص، الإختصاص عَنِ الْبَاقِرِ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ عَلَى الْمِنْبَرِ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ عَزَّ وَ جَلَّ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

(The book) 'Al Ikhtisas' –

'From Al-Baqir<sup>-asws</sup> having said: 'We found in the book of Ali<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said upon the pulpit: 'By Allah<sup>-azwj</sup> Who, there is no god except Him<sup>-azwj</sup>! A Momin is not Given good of the world and the Hereafter except due to his having good thoughts with Allah<sup>-azwj</sup> Mighty and Majestic, and the restrain from backbiting the Momineen!

وَاللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ - لَا يُعَذِّبُ اللَّهُ عَزَّ وَ جَلَّ مُؤْمِنًا بَعْدَ تَوْبَةٍ وَ الْإِسْتِعْفَارِ لَهُ إِلَّا بِسُوءِ ظَنِّهِ بِاللَّهِ عَزَّ وَ جَلَّ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ.

By Allah<sup>-azwj</sup> Who, there is no god except Him<sup>-azwj</sup>! Allah<sup>-azwj</sup> Mighty and Majestic will not Punish a Momin after the repentance and the seeking of Forgiveness to Him<sup>-azwj</sup>, except due to having evil thoughts with Allah<sup>-azwj</sup> Mighty and Majestic, and his backbiting the Momineen".<sup>804</sup>

56- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص الْغَيْبَةُ أَسْرَعُ فِي جَسَدِ الْمُؤْمِنِ مِنَ الْأَكِلَةِ فِي حَمِيهِ

(The book) 'Al Ikhtisaas' –

'Rasool-Allah<sup>-saww</sup> said: 'The backbite is quicker in the body of a Momin than the meal is inside his flesh'.

وَقَالَ ص مَنْ أَكَلَ بِأَخِيهِ الْمُسْلِمِ أَوْ شَرِبَ أَوْ لَبَسَ بِهِ ثَوْبًا أَطْعَمَهُ اللَّهُ بِهِ أَكْلَةً مِنْ نَارِ جَهَنَّمَ وَ سَقَاهُ سَقِيَّةً مِنْ حَمِيمِ جَهَنَّمَ وَ كَسَاهُ ثَوْبًا مِنْ سَرَابِيلِ جَهَنَّمَ

And he<sup>-saww</sup> said: 'One who eats (backbites) his Muslim brother, or drinks, or wears a cloth with him, Allah<sup>-azwj</sup> will Feed him due to it, a meal from the Fire of Hell, and Quench him from boiling water of Hell, and Clothe him a garment from the trousers of Hell. (Recording error)

وَمَنْ قَامَ بِأَخِيهِ الْمُسْلِمِ مَقَامًا شَانِيًا أَقَامَهُ اللَّهُ مَقَامَ السُّمْعَةِ وَ الرِّيَاءِ

And one who stands with his Muslim brother in place of an adversary, Allah<sup>-azwj</sup> will Make him stand in the place of the (one seeking the) reputation and the showing off.

وَمَنْ جَدَّدَ أَخًا فِي الْإِسْلَامِ بَنَى اللَّهُ لَهُ بُرْجًا فِي الْجَنَّةِ مِنْ حَوْهَرَةٍ.

And the one who converts a brother to Al-Islam, Allah<sup>-azwj</sup> will Build for him a tower in the Paradise from its jewels".<sup>805</sup>

57- ختص، الإختصاص قَالَ الصَّادِقُ ع مَنْ رَوَى عَلَى أَخِيهِ رَوَايَةً يُرِيدُ بِهَا شَيْئَهُ وَ هَدَمَ مُرُوتَهُ أَوْفَقَهُ اللَّهُ فِي طِينَةِ حَبَالٍ حَتَّى يَبْتَدَعَ بِمَا قَالَ.

(The book) 'Al Ikhtisaas' –

<sup>804</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 55

<sup>805</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 56

'Al-Sadiq<sup>-asws</sup> said: 'One who reported a report against his brother intending by it to shame him, and demolish his personality, Allah<sup>-azwj</sup> will Pause him in the clay of 'Khabal' until he distances from what he had said''<sup>806</sup>

وَقَالَ رَسُولُ اللَّهِ ص مَنْ أَدَاعَ فَاجِشَةً كَانَ كَمُبْتَدِيهَا وَمَنْ عَيَّرَ مُؤْمِنًا بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ.

And Rasool-Allah<sup>-saww</sup> said: 'One who broadcasts an immorality would be like the one who had begun it, and the one who faults a Momin with something will not die until commits it (himself)''<sup>807</sup>

58- ختص، الإختصاص قَالَ الصَّادِقُ ع اذْكُرْ أَخَاكَ إِذَا تَعَيَّبَ عَنْكَ بِأَحْسَنِ مِمَّا تُحِبُّ أَنْ يَذْكُرَكَ بِهِ إِذَا تَعَيَّبَتْ عَنْهُ

(The book) 'Al Ikhtisaas' –

'Al-Sadiq<sup>-asws</sup> said: 'Mention your brother when he is absent from you, with better than what you would like him to mention you with when you are absent from him'.

وَقَالَ ع مَنْ عَابَ أَخَاهُ يَعْيبُ فَهُوَ مِنْ أَهْلِ النَّارِ.

And he<sup>-asws</sup> said: 'One who faults his brother with a fault, so he is from the people of Fire''<sup>808</sup>

59- ختص، الإختصاص قَالَ الرِّضَا ع مَنْ أَلْقَى جَلْبَابَ الْحَيَاءِ فَلَا غِيْبَةَ لَهُ.

(The book) 'Al Ikhtisaas' –

'Al-Reza<sup>-asws</sup> said: 'One who throws off the robe of modesty, there is no backbiting for him''<sup>809</sup>

60- ين، كتاب حسين بن سعيد و النوادر فضالة عني الحسين بن عبد الله قال قال جعفر ع مَنْ كَفَّ عَنْ أَعْرَاضِ النَّاسِ أَقَالَهُ اللَّهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَمَنْ كَفَّ عَضْبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalah, from Al-Husayn Bin Abdullah who said,

'Ja'far<sup>-asws</sup> said: 'One who restrains from honouring the people Allah<sup>-azwj</sup> will Dismiss him on the Day of Qiyamah, and the one who restrains his anger from the people, Allah<sup>-azwj</sup> will Restrain from him Punishment of the Day of Qiyamah''<sup>810</sup>

61- ين، كتاب حسين بن سعيد و النوادر ابن غلوان عني عمرو بن خالد عني زيد بن علي عني عن آبائهم عليهم السلام عن علي ع قال قال رسول الله ص تَحْرُمُ الْجَنَّةُ عَلَى ثَلَاثَةٍ عَلَى الْمَنَانِ وَعَلَى الْمُعْتَابِ وَعَلَى مُدْمِنِ الْخَمْرِ.

The book of Husays Bin Saeed, and 'Al Nawadir' – Ibn Ulwan, from Amro Bin Khalid,

<sup>806</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 57 a

<sup>807</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 57 b

<sup>808</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 58

<sup>809</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 59

<sup>810</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 60

'From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'From Rasool-Allah<sup>-saww</sup> said: 'The Paradise is Prohibited upon three – upon the reproaching of the conferment, and upon the backbiter, and upon one habitual of the wine".<sup>811</sup>

62- ين، كتاب حسين بن سعيد و النواذر ابن أبي البلاد عن أبيه رفعه قال قال رسول الله ص و هل يكب الناس في النار إلا حصائد ألسنتهم.

From the book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Bilad, from his father raising it, said,

'Rasool-Allah<sup>-saww</sup> said: 'And will the people be flung into the Fire except as a harvest of their tongues?"<sup>812</sup>

63- نهج، نهج البلاغة و من كلام له ع في النهي عن غيبة الناس فإنما ينبغي لأهل العصمة و المصنوع إليهم في السلامة أن يرحموا أهل الذنوب و المعصية و يكون الشكر هو الغالب عليهم و الحاجز لهم عنهم

(The book) 'Nahj Al Balagah' –

'And from a speech of his<sup>-asws</sup> in prohibiting from backbiting the people: 'And rather, it is befitting for the people of infallibility and the one safety has been Made to them that they should hope for the people of sin and disobedience and the thanks, it should prevail upon them and be a barrier for them, from them.

فكيف بالعائب الذي عاب أخاه و غيره يلوأه أ ما ذكر موضع ستر الله عليه من ذنوبه ما هو أعظم من الذنب الذي عابه به و كيف يذنب قد ركب مثله فإن لم يكن ركب ذلك الذنب بعينه فقد عصى الله فيما سواه بما هو أعظم منه

How can it be with the fault who faults his brother and shames him with his affliction? Does he nor remember the place of veiling by Allah<sup>-azwj</sup> upon him of his own sins, from what is mightier than the sin which he is faulting (others) with? And how can he fault him for a sin which he himself has perpetrated similar to it? And even if he has not committed the sins exactly like it, so he has disobeyed Allah<sup>-azwj</sup> regarding what is besides it, from what is mightier than it.

و ايم الله لئن لم يكن عصاه في الكبير و عصاه في الصغير جزأته على عيب الناس أكبر

And I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>! If he has not disobeyed Him<sup>-azwj</sup> regarding the major sin and disobeyed Him<sup>-azwj</sup> regarding the minor sin due to his audacity upon faulting the people being greater (sin).

يا عبد الله لا تعجل في عيب أحد بذنبه فلعله مغفور له و لا تأمن على نفسك صغير معصية فلعلك معدب عليه

O servants of Allah<sup>-azwj</sup>! Do not be hasty in faulting anyone for his sin, perhaps it has been Forgiven for him, and do not feel safe upon yourself of a minor disobedience, perhaps you will be Punished upon it.

<sup>811</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 61

<sup>812</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 62

فَلْيَكْفُفْ مَنْ عَلِمَ مِنْكُمْ عَيْبَ غَيْرِهِ لِمَا يَعْلَمُ مِنْ عَيْبِ نَفْسِهِ وَ لِيَكُنِ الشُّكْرُ شَاغِلًا لَهُ عَلَى مُعَافَاتِهِ بِمَا ابْتُلِيَ بِهِ.

Therefore let him refrain, one from you who knows the faults of others, when he knows of his own faults, and let the thanking be a pre-occupation for him upon his chastity from what others having indulged in”.<sup>813</sup>

64- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ الْمُسْلِمِ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who defends an honour of his Muslim brother, the Paradise is obligated for him anyway’”.<sup>814</sup>

وَ بَحَثْنَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَيْسَتْ غِيْبُهُمْ غِيْبَةُ الْفَاسِقِ الْمُغْلِبِ بِفِسْقِهِ وَ الْإِيمَانُ الْكَذَّابِ إِنْ أَحْسَنْتَ لَمْ يَشْكُرْ وَ إِنْ أَسَأْتَ لَمْ يَغْفِرْ وَ الْمُتَفَكِّهُونَ بِالْأَمْهَاتِ وَ الْخَارِجُ عَنِ الْجَمَاعَةِ الطَّاعِنُ عَلَى أَقْبَتِي الشَّاهِرُ عَلَيْهَا بِسَيِّئِهِ.

And by this chain,

‘He<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four, backbiting them is not backbiting – the mischief maker being open with his mischief, and the lying imam (leader) if good is done he does not thank, and if evil is done he does not forgive, and the ones making fun of the mothers, and the one outside of the congregation taunting upon my<sup>-asws</sup> community, unsheathing his sword upon it’”.<sup>815</sup>

65- الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ لَيْقَلَّ عَيْبُ النَّاسِ عَلَى لِسَانِكَ.

(The book) ‘Al Durr Al Bahira’ –

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: ‘And let faulting the people be less upon your tongue’”.<sup>816</sup>

وَ قَالَ ع مَنْ رَمَى النَّاسَ بِمَا فِيهِمْ رَمَوْهُ بِمَا لَيْسَ فِيهِ.

And he<sup>-asws</sup> said: ‘One who shoots (accuses) the people with what is in them, they will shoot at him (accuse him) with what isn’t in him’”.<sup>817</sup>

66- دَعَاوَاتُ الرَّوَّانْدِيِّ، عَنِ النَّبِيِّ ص قَالَ: تَرَكُ الْغِيْبَةَ أَحَبُّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ مِنْ عَشْرَةِ آلَافٍ رَكْعَةٍ تَطَوُّعًا.

(The book) ‘Dawaat’ of Al Rawandy –

<sup>813</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 63

<sup>814</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 64 a

<sup>815</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 64 b

<sup>816</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 a

<sup>817</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 65 b



‘From the Prophet<sup>-saww</sup> having said: ‘Leaving the backbiting is more Beloved to Allah<sup>-azwj</sup> Mighty and Majestic than ten thousand Cycles of optional (Salats)’”.<sup>818</sup>

وَقَالَ صَ أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِلِسَانِكَ.

And he<sup>-saww</sup> said: ‘Withhold your tongue, for it is a charity donated by your tongue’”.<sup>819</sup>

وَقَالَ صَ سِتُّ خِصَالٍ مَا مِنْ مُسْلِمٍ يَمُوتُ فِي وَاحِدَةٍ مِنْهُنَّ إِلَّا كَانَ ضَامِناً عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ رَجُلٌ يَنْتَهُ أَنْ لَا يَغْتَابَ مُسْلِمًا فَإِنْ مَاتَ عَلَى ذَلِكَ كَانَ ضَامِناً عَلَى اللَّهِ الْخَيْرَ.

And he<sup>-saww</sup> said: ‘Six characteristics, there is no Muslim dying in one of these, except I<sup>-saww</sup> guarantee upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> will Enter him into the Paradise – a man whose intention is that he will not backbite a Muslim. If he dies upon that, it would be a guarantee upon Allah<sup>-azwj</sup> – the Hadeeth’”.<sup>820</sup>

وَرَوَى ابْنُ عَبَّاسٍ عَذَابُ الْقَبْرِ ثَلَاثَةٌ ثُلُثٌ لِلْغِيْبَةِ وَ ثُلُثٌ لِلتَّمِيْمَةِ وَ ثُلُثٌ لِلْبَوْلِ.

And it is reported by Ibn Abbas – ‘Punishments of the grave are three-thirds, a third for the backbiting, and a third for the gossiping, and a third for the urine’”.<sup>821</sup>

67- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْغِيْبَةُ جُهْدُ الْعَاجِزِ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Backbiting is an effort of the frustrated one’”.<sup>822</sup>

وَقَالَ عَ قَالَ رَسُولُ اللَّهِ صَ لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ سُبْحَانَهُ وَ هُوَ نَقِيٌّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَ أَمْوَالِهِمْ سَلِيمَ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

And he<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup>: ‘The Eman of a person cannot be straight until his heart is straight, and his heart cannot be straight until his tongue is straight. So the one from you who is capable of meeting Allah<sup>-azwj</sup> the Glorious and he is of pure comfort from the blood of Muslims and their wealth, safe of the tongue from their honours, let him do so’”.<sup>823</sup>

68- كُنْزُ الْكَرَاجِكِيِّ، قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ لَا تَقُولَنَّ فِي أَخِيكَ الْمُؤْمِنِ إِذَا تَوَارَى عَنْكَ إِلَّا مِثْلَ مَا تُحِبُّ أَنْ يَقُولَ فِيكَ إِذَا تَوَارَيْتَ عَنْهُ.

(The book) ‘Kanz’ of Al Karajaky –

<sup>818</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 a

<sup>819</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 b

<sup>820</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 c

<sup>821</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 66 d

<sup>822</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 67 a

<sup>823</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 67 b

'Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Do not be saying regarding your Momin brother, when he is absent from you, except similar to what you would like him to be saying regarding you when you are absent from him'.<sup>824</sup>

69- عُذَّةُ الدَّاعِي، فِيمَا أَوْحَى اللَّهُ إِلَى دَاوُدَ ع يَا دَاوُدُ نَحْ عَلَى حَظِيَّتِكَ كَالْمَرْأَةِ التَّكَلَّى عَلَى وَلَدِهَا

(The book) 'Uddat Al Daie' –

'Among what Allah<sup>-azwj</sup> Revealed to Dawood<sup>-as</sup>: "O Dawood<sup>-as</sup>! Lament upon your<sup>-as</sup> mistakes like the woman bereaved from her children.

لَوْ رَأَيْتَ الَّذِينَ يَأْكُلُونَ النَّاسَ بِالسِّنِّهِمْ وَقَدْ بَسَطَتْهَا بَسَطَ الْأَدِيمِ وَ صَرْنَتْ نَوَاجِي السِّنِّهِمْ بِمَقَامِعٍ مِنْ نَارٍ ثُمَّ سَلَطَتْ عَلَيْهِمْ مُوَيْخًا هُمْ يَقُولُ يَا أَهْلَ النَّارِ هَذَا فُلَانٌ السَّلِيطُ فَاعْرِضُوهُ.

If you<sup>-as</sup> were to see those eating the people with their tongues (backbiting), the skins will be extended and the edges of their tongues will be struck with rods of fire. Then there shall prevail upon them a rebuker of their saying, 'O people of Fire! This is so and so, the four-mouthed, so recognise him!'.<sup>825</sup>

وَعَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اغْتَيْبَ عِنْدَهُ أَخُوهُ الْمُؤْمِنُ فَنَصَرَهُ وَأَعَانَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ لَمْ يَنْصُرْهُ وَلَمْ يَدْفَعْ عَنْهُ وَهُوَ يَقْدِرُ خَذَلَهُ اللَّهُ وَخَفَرَهُ فِي الدُّنْيَا وَالْآخِرَةِ.

And from Ismail Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'One in whose presence his Momin brother is backbitten, so he helps him and assists him, Allah<sup>-azwj</sup> will Help him in the world and the Hereafter; and the one who does not help him and does not defend him while he is able, Allah<sup>-azwj</sup> will Abandon him and Demean him in the world and the Hereafter'.<sup>826</sup>

70- أَعْلَامُ الدِّينِ، قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ دَخَلْتُ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْجَعْفَرِيُّ فَتَبَسَّمْتُ إِلَيْهِ فَقَالَ أَ حُبُّهُ فَقُلْتُ نَعَمْ وَمَا أَحْبَبْتُهُ إِلَّا لَكُمْ

(The book) 'A'lam Al Deen' – Abdul Momin Al Ansari said,

'I entered to see Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, may the greetings be unto them<sup>-asws</sup> both, and in his<sup>-asws</sup> presence was Muhammad Bin Abdullah Al-Ja'fary. I smiled at him. He<sup>-asws</sup> said: 'Do you love him?' I said, 'Yes, and I do not love him except for you (Imams<sup>-asws</sup>)'.

فَقَالَ ع هُوَ أَخُوكَ وَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأُمِّهِ وَ لِأَبِيهِ وَ إِنْ لَمْ يَلِدْهُ أَبُوهُ مَلْعُونٌ مِنْ أَهْمِ أَخَاهُ مَلْعُونٌ مِنْ عَشْرِ أَخَاهُ مَلْعُونٌ مَنْ لَمْ يَنْصَحْ أَخَاهُ مَلْعُونٌ مِنْ اغْتَابَ أَخَاهُ.

He<sup>-asws</sup> said: 'He is your brother, and the Momin is a brother of the Momin of his mother and of his father; and one whom his father did not beget him is an accursed; and one who slanders

<sup>824</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 68

<sup>825</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 69 a

<sup>826</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 69 b

his brother is an accursed; one who cheats his brother is accursed; and who does not advise his brother is accursed; one who backbites his brother (is accursed)".<sup>827</sup>

وَقَالَ الصَّادِقُ ع إِنَّكَ وَالْغَيْبَةُ فَإِنَّهَا إِذَا كَلَبَ النَّارَ.

And Al-Sadiq<sup>-asws</sup> said: 'Beware of the backbiting, for it is a sauce of dogs of the Fire'.<sup>828</sup>

71- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ سَمِعْتُهُ يَقُولُ إِنَّكُمْ وَبِحَالِ الْبَغَاةِ فَإِنَّ الْمَلَائِكَةَ لَتَنْفِرُ عِنْدَ الْبَغَاةِ وَكَذَلِكَ تَنْفِرُ عِنْدَ الرَّهَانِ وَ إِيَّاكُمْ وَ الرَّهَانُ إِلَّا رَهَانٌ الْخُفَّ وَ الْحَافِرِ وَ الرَّيشِ فَإِنَّهُ تَحْضُرُ الْمَلَائِكَةُ

The book of Zayd Al Narsy who said,

'I heard him<sup>-asws</sup> saying: 'Beware of a gathering of the cursing ones, for the Angels flee during the cursing, and like that they alienate during the cursing and like that they alienate during the contest. Beware of the contests except contests of the shoes (people), and the hooves (animals), and the feathers (birds), for the Angels are present.

فَإِذَا سَمِعْتَ اثْنَيْنِ يَتَلَاَعَنَانِ فَقُلِ اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلَ ذَلِكَ إِلَيْنَا وَاصِلًا وَ لَا تَجْعَلَ لِلْغَنِكَ وَ سَخَطِكَ وَ تَقَمَّتِكَ إِلَى وَلِيِّ الْإِسْلَامِ وَ أَهْلِهِ مَسَافَةً

When you hear two cursing each other, then say, 'O Allah<sup>-azwj</sup>, Initiator of the skies and the earth! Send Salawaat upon Muhammad<sup>-saww</sup>, and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and do not Make that as a means to us, nor Make an access for Your<sup>-azwj</sup> Curse, and Your<sup>-azwj</sup> Annoyance, and Your<sup>-azwj</sup> Scourge to a friend of Al Islam and its people.

اللَّهُمَّ قَدِّسِ الْإِسْلَامَ وَ أَهْلَهُ تَقْدِيسًا لَا يُسْبَغُ إِلَيْهِ سَخَطُكَ وَ اجْعَلْ لَغَنَّاكَ عَلَى الظَّالِمِينَ الَّذِينَ ظَلَمُوا أَهْلَ دِينِكَ وَ حَارَبُوا رَسُولَكَ وَ وَليَّكَ وَ أَعِزِّ الْإِسْلَامَ وَ أَهْلَهُ وَ زَيِّنْهُمْ بِالتَّقْوَى وَ جَنِّبْهُمْ الرَّذَى.

O Allah<sup>-azwj</sup>! Sanctify Al-Islam and its people with a sanctification Your<sup>-azwj</sup> Annoyance does not get to it, and Make Your<sup>-azwj</sup> Curse to be upon the oppressors, the ones who had oppressed people of Your<sup>-azwj</sup> religion, and battled Your<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Your<sup>-azwj</sup> Guardian<sup>-asws</sup>, and Honour Al-Islam and its people, and Adorn them with the piety, and Keep the regress aside from them!"<sup>829</sup>

<sup>827</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 70 a

<sup>828</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 70 b

<sup>829</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 66 H 71

## CHAPTER 67 – THE GOSSIP AND THE SLANDER

الآيات

## The Verses

النساء وَ مَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا

(Surah) Al Nisaa - **and one who intercedes interceding in an evil deed, there would happen to be for him a responsibility from it; [4:85]**

الْقَلَمِ وَ لَا تُطِيعْ كُلَّ خَلَّافٍ مَهِينٍ - هَكَذَا مَشَاءُ بَنِمِيمٍ

(Surah) Al Qalam - **And do not heed a despicable oath-monger [68:10] A defamer, malicious slanderer [68:11]**

1- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن يزيد عن ابن أبي عمير عن معاوية بن وهب عن أبي سعيد هاشم عن أبي عبد الله ع قال: أَرْبَعَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْكَاهِنُ وَ الْمُنَافِقُ وَ مُدْمِنُ الْخَمْرِ وَ الْقَتَّاتُ وَ هُوَ النَّمَامُ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Abu Saeed Hashim,

'From Abu Abdullah<sup>asws</sup> having said: 'Four will not be entering the Paradise – the soothsayer, and the hypocrite, and the habitual of wine, and 'Al-Qattat', and he is the gossip''<sup>830</sup>

2- لي، الأماالي للصدوق ابن الوليد عن محمد بن أبي القاسم عن محمد بن علي القرشي عن محمد بن سنان عن الفضل عن ابن طبيان عن الصادق ع قال: بَيْنَا مُوسَى بْنُ عِمْرَانَ ع يُنَاجِي رَبَّهُ عَزَّ وَ جَلَّ إِذْ رَأَى رَجُلًا تَحْتَ ظِلِّ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ مَنْ هَذَا الَّذِي قَدْ أَظْلَمَ عَرْشَكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Azbyan,

'From Al-Sadiq<sup>asws</sup> having said: 'While Musa<sup>as</sup> Bin Imran<sup>as</sup> was whispering to his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic when he<sup>as</sup> saw a man beneath the Shade of the Throne of Allah<sup>azwj</sup> Mighty and Majestic. He<sup>as</sup> said: 'Who is this one whom Your<sup>azwj</sup> Throne has Shaded?'

فَقَالَ هَذَا كَانَ تَاراً يُوَالِدِيهِ وَ لَمْ يَمْشِ بِالنَّمِيمَةِ.

He<sup>azwj</sup> Said: 'This one was righteous with his parents and did not ~~walk around with~~ the gossip''<sup>831</sup>

<sup>830</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 1

<sup>831</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 2

3- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جده عن جعفر بن عبد الله عن عبد الجبار بن محمد عن داود الشعيري عن الربيع صاحب المنصور قال: قال الصادق ع للمنصور - لا تقبل في ذي رجمك وأهل الرعاية من أهل بيتك قول من حرم الله عليه الجنة وجعل مأواه النار فإن التمام شاهد زور وشريك إبليس في الإغراء بين الناس

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Ja'far Bin Abdullah, from Abdul Jabbar Bin Muhammad, from Dawood Al Shaery, from Al Rabie, companion of (the caliph) Al Mansour, who said,

'Al-Sadiq<sup>asws</sup> said to Al-Mansour: 'Do not accept regarding the ones with your kinship and your citizens from your family members, the words of the one Allah<sup>azwj</sup> has Prohibited the Paradise upon him and has Made his abode to be the Fire, for the gossip is a false testifier and an associate of Iblees<sup>la</sup> in deceiving between the people.

فَقَدْ قَالَ اللَّهُ تَعَالَى - يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ.

Allah<sup>azwj</sup> the Exalted Said: ***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]***.<sup>832</sup>

4- لي، الأماالي للصدوق في مناهي النبي ص أنه هي عن النخعي والإسماعيل عنها وقال لا يدخل الجنة قتات يعني تماماً

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>saww</sup>, he<sup>saww</sup> had prohibited from the gossiping and the listening to it, and he<sup>saww</sup> said: 'A 'Qatat' will not be entering the Paradise', meaning the gossip.

وَقَالَ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ حَرَّمَ الْجَنَّةَ عَلَى الْمَنَانِ وَ الْبَخِيلِ وَ الْقَتَاتِ وَ هُوَ النَّمَامُ.

And he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic has Prohibited the Paradise unto the one reproaching upon the conferment, and the miser, and the 'Qatat', and he is the gossip'.<sup>833</sup>

5- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن بعض رجاله عن أبي عبد الله ع قال: ثلاثة لا يدخلون الجنة السفاك للدم و شارب الخمر و مشاء بالنميمة.

(The book) 'Al Khisaal' – From Sa'ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from one of his men,

'From Abu Abdullah<sup>asws</sup> having said: 'Three will not be entering the Paradise – the spiller of blood, and the drinker of wine, and the walker with (spreader of) the gossip'.<sup>834</sup>

6- ل، الخصال في خبر وصية النبي ص لعلي ع أنه قال لأصحابه أ لا أخبركم بشراكم

<sup>832</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 3

<sup>833</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 4

<sup>834</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 5

(The book) 'Al Khisaal' –

'In a Hadeeth of bequest by the Prophet<sup>-saww</sup> to Ali<sup>-asws</sup>, he<sup>-saww</sup> said to his<sup>-saww</sup> companions: 'Shall I<sup>-saww</sup> inform you all with your evil ones?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعُيُبُ.

He<sup>-saww</sup> said: 'The walkers with (spreaders of) the gossip, the separators between the loved ones, the seekers of the faults of the righteous ones'.<sup>835</sup>

7- ن، عيون أخبار الرضا عليه السلام الوراق عن الأسدي عن سهل عن عبد العظيم الحسيني عن أبي جعفر الثاني عن أبيه ع قال قال النبي ص لما أُسري بي رأيت امرأة رأسها رأس خنزير و بدنها بدن الحمار و عليها ألف ألف لون من العذاب فسئل ما كان عملها فقال إنها كانت تامة كذابة.

(The book) 'Uyoun Akhbar Al Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – Al Warraq, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Ja'far<sup>-asws</sup> the 2<sup>nd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'When there was an Ascension with me<sup>-saww</sup>, I<sup>-saww</sup> saw a woman, her head was a head of a pig, and her hands were hands of the donkey, and upon her were thousands and thousand of types of Punishment. I<sup>-saww</sup> asked what her deeds had been. He (Jibraeel<sup>-as</sup>) said: 'She was a lying gossip'.<sup>836</sup>

8- ما، الأماي للشيخ الطوسي ابن مخلد عن أبي الحسين عن محمد بن عيسى بن حنان عن سفيان بن عيينة عن منصور عن إبراهيم عن همام عن حذيفة قال قال النبي ص لا يدخل الجنة قتات.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makh;ad, from Abu Al-Husayn, from Muhammad Bin Isa Bin Hanan, from Sufya Bin Uayna, from Mansour, from Ibrahim, from Hammam, from Huzeifa who said,

'The Prophet<sup>-saww</sup> said: 'A 'Qattat' (gossiper) will not enter the Paradise'.<sup>837</sup>

9- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد العلوي عن علي بن الحسين بن علي بن عمر بن علي بن الحسين بن الحسين بن زيد عن الصادق عن أبيه ع قال قال النبي ص المؤمن غر كريم و الفاجر حب لئيم و خير المؤمنين من كان مألقة للمؤمنين و لا خير فيمن لا يؤلف و لا يألَف.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Alawy, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'The Momin is naïve, benevolent, while the immoral is a swindler, depraved (corrupt), and best of

<sup>835</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 6

<sup>836</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 7

<sup>837</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 8

the Momineen is one who was easy-going with the Momineen, and there is no good in the one neither getting alone (with others) nor do others get along with him’.

قَالَ وَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ شَرَّ النَّاسِ مَنْ يُبْعِضُ الْمُؤْمِنِينَ وَ تُبْعِضُهُ قُلُوبُهُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ وَ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْعَنِيبِ أُولَئِكَ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ

He<sup>-asws</sup> said: ‘And I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘The vilest of people is one who hates the Momineen and their hearts hate him, the ones walking with (spreading) the gossip, and the separators between the loved ones, the seekers of the faults of the righteous ones. They are those, neither will Allah<sup>-azwj</sup> Look at (Consider) them on the Day of Qiyamah nor Purify them (of their sins)’.

ثُمَّ تَلَا ص هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ - وَ أَلْفَ بَيْنَ قُلُوبِهِمْ.

Then he<sup>-saww</sup> recited: ***And if they intend to deceive you - then surely Allah is Sufficient for you; He is the One Who Assisted you with His Help and with the Momineen [8:62] And He United their hearts. [8:63]***.<sup>838</sup>

10- ع، علل الشرائع علي بن خاتم عن أحمد الهمداني عن المنذر بن محمد عن الحسين بن محمد عن علي بن القاسم عن أبي خالد عن زيد بن علي عن أبيه ع عن علي ع قال: عَذَابُ الْفَرِّ يَكُونُ مِنَ النَّمِيمَةِ وَ الْبُؤْلِ وَ عَزَبِ الرَّجُلِ عَنْ أَهْلِهِ.

(The book) ‘Ilal Al Sharaie’ – Ali Bin Hatim, from Ahmad Al Hamdany, from Al Munzir Bin Muhammad, from Al-Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid,

‘From Zayd son of Ali (Bin Al-Husayn<sup>-asws</sup>), from his forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Punishment of the grave happens from the gossiping, and the urine (spillage/uncleanness), and the man distancing from his family’.<sup>839</sup>

11- ثو، ثواب الأعمال ماجيلويه عن عمه عن الكوفي عن عثمان بن عفان عن علي بن غالب عن رجل عن أبي عبد الله ع قال: لَا يَدْخُلُ الْجَنَّةَ سَقَاكَ الدَّمُ وَ لَا مُدْمِنُ الْخَمْرِ وَ لَا مَشَاءُ بَنِمِيمٍ.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Kufy, from Usman Bin Saffan, from Ali Bin Ghalib, from a man,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘He will not enter the Paradise, a shedder of blood, nor a habitual of wine, nor a walker with (spreader of) the gossip’.<sup>840</sup>

12- ثو، ثواب الأعمال ابن الوليد عن الصفار عن البرقي عن عدي عن أصحابنا عن ابن أسباط عن علي بن جعفر عن أخيه موسى ع قال: حُرِّمَتْ الْجَنَّةُ عَلَى ثَلَاثَةِ النَّمَامِ وَ مُدْمِنِ الْخَمْرِ وَ الدَّيُّوثِ وَ هُوَ الْفَاجِرُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al waleed, from Al Saffar, from Al Barqy, from a number of our companions, from Ibn Asbat,

<sup>838</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 9

<sup>839</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 10

<sup>840</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 11

‘Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup> having said: ‘The Paradise is Prohibited unto three – gossip, and one habitual of wine, and the cuckold, and he is the immoral’.<sup>841</sup>

13- ختص، الاختصاص رَفَعَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع كِتَاباً فِيهِ سَعَايَةٌ فَنَظَرَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ قَالَ يَا هَذَا إِنْ كُنْتَ صَادِقاً مَقْتَنَّاكَ وَإِنْ كُنْتَ كَاذِباً عَاقِبْنَاكَ وَإِنْ أَحْسَنْتَ الْقِيْلَةَ أَقْلْنَاكَ

(The book) ‘Al Ikhtisaas’ –

‘A man raised a letter to Amir Al-Momineen<sup>-asws</sup> wherein was slander. Amir Al-Momineen<sup>-asws</sup> looked at him, then said: ‘O you! If you were to be truthful, we<sup>-asws</sup> will hate you, and if you were to be a liar, we<sup>-asws</sup> will punish you, and if have good evidence, we<sup>-asws</sup> will grant you amnesty.

قَالَ بَلْ تُقِيلُنِي يَا أَمِيرَ الْمُؤْمِنِينَ.

He said: ‘But, grant me amnesty, O Amir Al-Momineen<sup>-asws</sup>!’<sup>842</sup>

14- ختص، الاختصاص قَالَ رَسُولُ اللَّهِ ص إِنَّ شَرَّ النَّاسِ يَوْمَ الْقِيَامَةِ الْمُثَلِّثُ

(The book) ‘Al Ikhtisaas’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘The evilest of people on the Day of Qiyamah is ‘Al-Musallas (Triple offender)’.

قِيلَ وَ مَا الْمُثَلِّثُ يَا رَسُولَ اللَّهِ ص

It was said, ‘And what is ‘Al-Musallas’, O Rasool-Allah<sup>-saww</sup>?’

قَالَ الرَّجُلُ يَسْعَى بِأَخِيهِ إِلَى إِمَامِهِ فَيَقْتُلُهُ فَيُهْلِكُ نَفْسَهُ وَ أَخَاهُ وَ إِمَامَهُ.

He<sup>-saww</sup> said: ‘The man strives with his brother to his leader, so he kills him. Thus, he destroys himself, and his brother, and his leader’.<sup>843</sup>

15- ين، كتاب حسين بن سعيد و النوادر عُثْمَانُ بْنُ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى ع أَنَّ بَعْضَ أَصْحَابِكَ يَنْتُمُ عَلَيْكَ فَاحْذَرُهُ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Usman Bin Isa, from one of his companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Blessed and Exalted Revealed to Musa<sup>-asws</sup>: “One of your companions is gossiping against you<sup>-as</sup>, so be careful of him!”

فَقَالَ يَا رَبِّ لَا أَعْرِفُهُ فَأَخْبِرْنِي بِهِ حَتَّى أَعْرِفَهُ

<sup>841</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 12

<sup>842</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 13

<sup>843</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 14



He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-as</sup> don’t know him, so Inform me<sup>-as</sup> of him until I<sup>-as</sup> recognise him’.

فَقَالَ يَا مُوسَى عِبْتُ عَلَيْهِ النَّيْمَةَ وَ تُكَلِّفِي أَنْ أَكُونَ تَمَامًا

He<sup>-azwj</sup> Said: “O Musa<sup>-as</sup>! I<sup>-azwj</sup> am Faulting the gossiping upon him, and you<sup>-as</sup> are encumbering Me<sup>-azwj</sup> that I<sup>-azwj</sup> should be a Gossiper?”

فَقَالَ يَا رَبِّ وَ كَيْفَ أَصْنَعُ

He<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! And how shall I<sup>-as</sup> do (deal with it)?’

قَالَ اللَّهُ تَعَالَى فَرِّقْ أَصْحَابَكَ عَشْرَةً عَشْرَةً ثُمَّ تُفْرِغْ بَيْنَهُمْ فَإِنَّ السَّهْمَ يَقَعُ عَلَى الْعَشْرَةِ الَّتِي هُوَ فِيهِمْ ثُمَّ تُفْرِغُهُمْ وَ تُفْرِغْ بَيْنَهُمْ فَإِنَّ السَّهْمَ يَقَعُ عَلَيْهِ

Allah<sup>-azwj</sup> the Exalted Said: “Separate your companions, ten by ten. Then draw lots between them, for the arrow will fall upon the ten which he is among them. Then separate them and draw lots among them, for the arrow will fall upon him!”

قَالَ فَلَمَّا رَأَى الرَّجُلُ أَنَّ السَّهْمَ تُفْرِغُ قَامَ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا صَاحِبُكَ لَا وَ اللَّهُ لَا أَعُودُ أَبَدًا.

He<sup>-as</sup> said: ‘When the man saw that the lots had been drawn, he stood up and said, ‘O Rasool<sup>-as</sup> of Allah<sup>-azwj</sup>! I am your companion (offender). No, by Allah<sup>-azwj</sup>, I will not repeat, ever!’<sup>844</sup>

16- كِتَابُ الْإِمَامَةِ وَ التَّبَيُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ فَضَالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: سُرَّ النَّاسِ الْمُثَلَّثُ

‘Kitab Al Imamah Wa Al Tabsira’ – From Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbat, from Ibn Fazzal,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘The evilest of people is ‘Al-Musallas’.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُثَلَّثُ

It was said, ‘O Rasool-Allah<sup>-saww</sup>! And what is ‘Al-Musallas’?’

قَالَ الَّذِي يَسْعَى بِأَخِيكَ إِلَى السُّلْطَانِ فَيُهْلِكُ نَفْسَهُ وَ يُهْلِكُ أَخَاهُ وَ يُهْلِكُ السُّلْطَانَ.

He<sup>-saww</sup> said: ‘The one who strives (backbites) with your brother to the ruler. Thus, he destroys himself, and destroys his brother, and destroys the ruler’<sup>845</sup>

17- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَنْبِئُكُمْ بِشِرَارِكُمْ

<sup>844</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 15

<sup>845</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 16

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with your evil ones?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!

قَالَ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْبَاغُونَ لِلْبِرَاءِ الْمَعَايِبِ.

He<sup>-saww</sup> said: 'The walkers with (spreaders of) the gossip, the separators between loved ones, the seekers of the faults of the righteous ones'.<sup>846</sup>

18- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سَيْفِ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مُحَرَّمَةُ الْجَنَّةِ عَلَى الْفَتَاتَيْنِ الْمَشَاءَيْنِ بِالنَّمِيمَةِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Sayf Bin Aqeel, from Muhammad Bin Qays,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Paradise is Prohibited unto the gossipers, the walkers with (spreaders of) the gossip'.<sup>847</sup>

19- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْغَهَانِيِّ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شَرَّكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْمُبْتَغُونَ لِلْبِرَاءِ الْمَعَايِبِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al-Hassan Al Asfahany mentioning it,

'From Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Your evils ones are the walkers with (spreaders of) the gossip, the separators between the loved ones, the seekers of the faults of the righteous ones'.<sup>848</sup>

بيان

Explanation

وَقَالَ النَّبِيُّ ص لَا يَدْخُلُ الْجَنَّةَ تَمَامًا.

And the Prophet<sup>-saww</sup> said: 'A gossip will not enter the Paradise'.

<sup>846</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 17

<sup>847</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 18

<sup>848</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 67 H 19

و فِي حَدِيثٍ آخَرَ لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ وَ الْقَتَاتُ هُوَ النَّعَامُ.

And in another Hadeeth: 'A 'Qattat' will not enter the Paradise, and 'Al-Qattat', he is the gossip'.

و رُوِيَ أَنَّ مُوسَى ع اسْتَسْقَى لِبَنِي إِسْرَائِيلَ حِينَ أَصَابَهُمْ قَحْطٌ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنِّي لَا أَسْتَجِيبُ لَكَ وَ لَا لِمَنْ مَعَكَ وَ فِيكُمْ نَمَّامٌ قَدْ أَصَرَ عَلَى النَّمِيمَةِ

And it is reported that Musa<sup>as</sup> prayed for rain for the children of Israel when drought had afflicted them, so Allah<sup>azwj</sup> the Exalted Revealed to him<sup>as</sup>: "I<sup>azwj</sup> will neither Answer to you<sup>as</sup> nor to the ones with you<sup>as</sup> and among you is a gossip being persistent upon the gossiping!"

فَقَالَ مُوسَى ع يَا رَبِّ مَنْ هُوَ حَتَّى تُخْرِجَهُ مِنْ بَيْنِنَا

Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! Who is hem until we can expel him from between us?'

فَقَالَ يَا مُوسَى أَهَأَنْتُمْ عَنِ النَّمِيمَةِ وَ أَكُونُ نَمَّاماً

He<sup>azwj</sup> Said: "O Musa<sup>as</sup>! I<sup>azwj</sup> Prohibited you all from the gossiping and I<sup>azwj</sup> should become a gossip?'

فَتَابُوا بِأَجْمَعِهِمْ فَسُقُوا.

They repented in their entirety, and they were quenched".

و قَدْ رُوِيَ عَنْ عَلِيٍّ ع أَنَّ رَجُلًا أَتَاهُ يَسْعَى إِلَيْهِ بِرَجُلٍ فَقَالَ يَا هَذَا نَحْنُ نَسْأَلُ عَمَّا قُلْتَ فَإِنْ كُنْتَ صَادِقاً مَفْتَنَّاكَ وَ إِنْ كُنْتَ كَاذِباً عَاقَبْنَاكَ وَ إِنْ شِئْتَ أَنْ نُقِيلَكَ أَقْلَنَّاكَ

And it has been reported from Ali<sup>asws</sup> that a man had come to him<sup>asws</sup> denouncing to him<sup>as</sup> of a man. He<sup>asws</sup> said: 'O you! We<sup>asws</sup> shall ask about what you are saying. If you were to be truthful, we<sup>asws</sup> will despise you (for gossiping), and if you were a liar, we<sup>asws</sup> will punish you, and if you so desire for us<sup>asws</sup> to grant you amnesty, we<sup>asws</sup> will grant you amnesty'.

قَالَ أَقْلِنِي يَا أَمِيرَ الْمُؤْمِنِينَ.

He<sup>asws</sup> said: 'Grant me amnesty, O Amir Al-Momineen<sup>asws</sup>!'

وَ قَالَ الْحَسَنُ مَنْ نَمَّ إِلَيْكَ نَمَّ عَلَيْكَ.

And Al-Hassan<sup>asws</sup> said: 'On who gossips to you, will gossip against you'.

## CHAPTER 68 – THE RECIPROCATION UPON THE EVIL AND WHAT IS RELATED WITH THAT

الآيات

### The Verses

البقرة فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

(Surah) Al Baqarah: ***So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194]***

النحل وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

(Surah) Al Nahl - ***And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]***

الحج ذَلِكَ وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَغَفُورٌ

(Surah) Al Hajj - ***That, and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. Surely Allah is Pardoning, Forgiving [22:60]***

الشعراء إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا

(Surah) Al Shoara - ***Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed. [26:227]***

جمعسق وَ الَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ-

(Surah) Al Shura - ***And those, when the transgression afflicts them, they are helping each other [42:39]***

وَ جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ-

***And a Recompense of an evil is an evil similar to it. But, one who pardons and amends, so his Recompense is upon Allah. He does not love the unjust ones [42:40]***

وَ لَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ-

***And the one who triumphs after having been oppressed, so those ones, there is no way (to blame) upon them [42:41]***

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ-

***But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]***

وَلَمَنْ صَبَرَ وَ غَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

***And the one who is patient and forgives, surely that is from the matters requiring determination [42:43]***

1- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن جعفر العسكري عن عبيد بن الهيثم الأماطي عن حسين بن علوان عن الصادق عن آبائه ع قال قال علي ع ثلاثة لا ينتصفون من ثلاثة شريف من وضيع و حليم من سفيه و مؤمن من فاجر.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ibrahim Bin Ja'far Al Askari, from Ubeyd Bin Al Haysam Al Anmaty, from Husayn Bin Ulwan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'Three cannot get fairness from three – a noble from a lowly, and a lenient from a foolish, and a Momin from an immoral".<sup>849</sup>

## CHAPTER 69 – PUNISHMENT UPON THE SIN AND DETAILED RECKONING OF THE MOMIN

1- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن محمد بن يحيى عن حماد بن عثمان عن أبي عبد الله ع أنه قال لرجل يا فلان ما لك و لأخيك

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Muhammad Bin Yahya, from Hammad Bin Usman,

'From Abu Abdullah<sup>-asws</sup> having said to a man: 'O so and so! What is the matter with you and your brother?'

قال فجعلت فذاك كان لي عليه شيء فاستقصيت عليه في حقي

He said, 'May I be sacrificed for you<sup>-asws</sup>! There was something for me upon him, so I investigated upon him regarding my right'.

فقال أبو عبد الله ع أخبرني عن قول الله عز وجل - وَ يَخَافُونَ سُوءَ الْحِسَابِ أ تَرَاهُمْ خَافُوا أَنْ يَجُورَ عَلَيْهِمْ أَوْ يَظْلِمَهُمْ - لَا وَ لَكِنَّهُمْ خَافُوا الْإِسْتِصْصَاءَ وَ الْمُدَاقَةَ.

'Abu Abdullah<sup>-asws</sup> said: 'Inform me<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and are in awe of their Lord and are fearing the evil Reckoning [13:21]**. Do you see them as fearing that He<sup>-azwj</sup> might be tyrannous upon them or be unjust to them? No, by Allah<sup>-azwj</sup>! But they are fearing the detailed investigation (Reckoning)'.<sup>850</sup>

2- ل، الخصال عن الصادق ع قال: لَا يَطْمَعَنَّ الْمُعَاقِبُ عَلَى الذَّنْبِ الصَّغِيرِ فِي السُّؤْدِ.

(The book) 'Al Khisaal' –

'From Al-Sadiq<sup>-asws</sup> having said: 'The one punishing upon the small sin (offence) should not wish for the respect''.<sup>851</sup>

<sup>850</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 69 H 1

<sup>851</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 69 H 2

## CHAPTER 70 – THE REBELLING AND THE TYRANNY

الآيات

## The Verses

الأنعام ذلِكَ جَزَائُهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

(Surah) Al Anaam - ***That was Our Recompense due to their rebellion, and We are Truthful [6:146]***

الأعراف قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ إِلَى قَوْلِهِ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ

(Surah) Al Araaf - ***Say: 'But rather, My Lord Prohibited the immoralities, - up to His-<sup>azwj</sup> Words - and the rebellion without the right, [7:33]***

يونس فَلَمَّا أَتَاهُمْ إِذَا هُمْ بِبُعْدٍ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

(Surah) Yunus - ***But when He Rescues them, then they are rebelling in the earth without right. O you people! But rather, your rebellion is against your own selves. A provision of the life of the world, then to Us is your return, then We will Inform you with what you were doing [10:23]***

و قال تعالى فَأَتْبَعَهُمْ فِرْعَوْنُ وَ جُنُودُهُ بَغْياً وَعَدُوًّا

And the Exalted Said: ***'then Pharaoh and his army pursued them in rivalry and enmity, [10:90]***

النحل إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

(Surah) Al Nahl - ***Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]***

طه أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

(Surah) Ta Ha - ***Go to Pharaoh, for he has transgressed [20:24]***

و قال تعالى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ لَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَ مَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى

And the Exalted Said: ***Eat from the good things what We Graced you and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81]***

القصص إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَ جَعَلَ أَهْلَهَا شِيَعاً يَسْتَضَعِفُ طَائِفَةً مِنْهُمْ يُدَبِّحُ أَبْنَاءَهُمْ وَ يَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ

(Surah) Al Qasas - **Surely, Pharaoh exalted himself in the land and made its people into sects, weakening one party from them. He slaughtered their sons and let their women live. He was from the mischief makers [28:4]**

و قال تعالى إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ

And the Exalted Said: **Surely, Qaroun was from the people of Musa, but he rebelled against them, [28:76]**

و قال تعالى تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَاداً وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And the Exalted Said: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]**

ص وَ إِنَّ لِلطَّاغِينَ لَشَرَّ مَأْبٍ - جَهَنَّمَ يَصْلَوْنَهَا فَيَنْسِفُهَا نَارُهَا

(Surah) Saad - **This (shall be so). And surely for the tyrants is an evil resort [38:55] Hell. They would be arriving to it, and it is the evil habitation [38:56]**

الدخان مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيّاً مِنَ الْمُتَكِبِينَ

(Surah) Al Dukhan - **From Pharaoh. Surely he was arrogant, from the transgressors [44:31]**

النَّبَأُ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَاداً - لِلطَّاغِينَ مَأْباً

(Surah) Al Naba - **Surely, Hell would be lying in wait [78:21] A place of return for the tyrants [78:22]**

النازعات فَأَمَّا مَنْ طَغَى وَ آثَرَ الْحَيَاةَ الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

(Surah) Al Naziaat - **So as for one who transgresses [79:37] And prefers the life of the world [79:38] Then surely the Blazing Fire, it is the abode [79:39]**

1- ل، الخصال العطار عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَسْرَعَ الْخَيْرِ تَوَاباً الْبِرُّ وَ إِنَّ أَسْرَعَ الشَّرِّ عِقَاباً الْبُغْيُ الْخَبَرُ.

(The book) 'Al Attar, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Ibn Fazzal, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd, from his father,



‘From Al-Sadiq<sup>-asws</sup>, from his father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The quickest of good deeds in Reward is the righteousness, and quickest of the evil deeds in Punishment is the rebellion’ – the Hadeeth”.<sup>852</sup>

2- ل، الخصال ابنُ الْمُتَوَكِّلِ عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ عَطِيَّةٍ عَنِ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي كِتَابِ عَلِيِّ ع ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَيَأْهَنَّ الْبُعْثُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينَ الْكَاذِبَةُ يُبَارِزُ اللَّهُ بِهَا

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Al Barqy, from Ibn Mahboub, from Ibn Atiyya, from Al Haza’a,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘In the book of Ali<sup>-asws</sup>: ‘Three characteristics, their owner will be dying until he sees their scourge – the rebellion, and cutting the kinship, and the false oath. Allah<sup>-azwj</sup> will Duel with these.

وَ إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا لَصَلَةُ الرَّحِمِ وَ إِنَّ أَلْوَمَ لِيَكُونُوا فُجَارًا فَيَتَوَاصَلُونَ فَتَنَمَى أَمْوَالُهُمْ وَ يَبْرُونَ فَتَزْدَادُ أَعْمَارُهُمْ وَ إِنَّ الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ الرَّحِمِ لَيَذَرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا وَ يُثْقِلَانِ الرَّحِمَ وَ إِنَّ ثَقُلَ الرَّحِمَ انْقِطَاعُ النَّسْلِ.

And the quickest act of obedience in Reward is due to connecting the kinship, and a people tend to be immoral, but they connect the kinds, the bestow their wealth, and are righteous to each other, so their lifespans are increased, while the false oath and cutting the kinship scatter the households by emptying these from their people, and they weigh down the kinship, and if the kinship is heavy, the lineages are cut off”.<sup>853</sup>

ثَوَابُ الْأَعْمَالِ مِثْلُهُ إِلَى قَوْلِهِ يُبَارِزُ اللَّهُ بِهَا.

(The book) ‘Sawaab Al Amaal’ – similar to it up to his<sup>-asws</sup> words: ‘Allah<sup>-azwj</sup> will Duel with these”.<sup>854</sup>

جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب مثله إلى قوله من أهلها.

(The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub – similar to it up to his<sup>-asws</sup> words: ‘From their people”.<sup>855</sup>

3- ل، الخصال فيما أوصى به النبي ص أمير المؤمنين ع يَا عَلِيُّ أَرْبَعَةٌ أَسْرَعُ شَيْءٍ غُفُوبَةً رَجُلٍ أَحْسَنَتْ إِلَيْهِ فَكَافَأَكَ بِالْإِحْسَانِ إِلَيْهِ إِسَاءَةً وَ رَجُلٌ لَا تَبْغِي عَلَيْهِ وَ هُوَ يَبْغِي عَلَيْكَ وَ رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ فَوَقَّيْتُ لَهُ وَ عَدَرَ بِكَ وَ رَجُلٌ وَصَلَ قَرَابَتَهُ فَقَطَعُوهُ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>-saww</sup> had bequeathed to Amir Al-Momineen<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Four are the quickest of things in getting Punished – a man a good deed is done to him, but he reciprocates evil for the good deed done to him; and a man you don’t rebel against and he is rebelling against you; and a man you make an agreement with upon a matter, so you are loyal

<sup>852</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 1

<sup>853</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 2 a

<sup>854</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 2 b

<sup>855</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 2 c

to him and he is treacherous with you; and a man who connects his kinship, but they cut him off".<sup>856</sup>

4- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن موسى بن جعفر البغدادي عن ابن مغيرة عن إبراهيم بن إسحاق عن ابن سنان عن أبي عبد الله ع قال: كان رسول الله ص يتعوذ في كل يوم من ست من الشك والشرك والحمية والغضب والبغى والحسد.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja'far Al Baghdadi, from Ibn Ma'bad, from Ibrahim Bin Is'haq, from Ibn Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to seek Refuge every day from six – from the doubt, and the Shirk (association), and the prejudice, and the anger, and the rebellion, and the envy".<sup>857</sup>

5- ما، الأماالي للشيخ الطوسي عن أبي إسحاق الحمدي عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص ثلاثة من الذنوب تُعجل عقوبتها ولا تؤخر إلى الآخرة عُقوق الوالدين والبغى على الناس وتكفر الإحسان.

(The book) 'Al Amaali' of Al Tusi – from Abu Is'haq Al Hamdany, from his father,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There are three from the sins, their Punishment is hastened and does not get delayed to the Hereafter – disowned by the parents, and the rebelling against the people, and Kufr (denial) of the good deed".<sup>858</sup>

6- ما، الأماالي للشيخ الطوسي عن ابن عباس ع قال: ما ظهر البغي قط في قوم إلا ظهر فيهم الموتان.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'From Ibn Abbas who said, 'The rebellion will not appear at all in a people except two (types of) death will appear among them".<sup>859</sup>

7- ع، علل الشرائع عن أبي عبد الله ع قال: من الذنوب التي تُغير النعم البغي.

(The book) 'Ilal Al Sharaie' –

'From Abu Abdullah<sup>-asws</sup> having said: 'From the sins which change the bounties, is the rebelling".<sup>860</sup>

8- مع، معاني الأخبار أبي عن سعد بن البرقي عن بعض أصحابه رفعه قال قال أبو عبد الله ع الأكلب من غلب بالخير والمغلوب من غلب بالشر والمؤمن ملجم.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from one of his companions, raising it, said,

<sup>856</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 3

<sup>857</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 4

<sup>858</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 5

<sup>859</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 6

<sup>860</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 7

'Abu Abdullah<sup>-asws</sup> said: 'The most overcoming is the one who overcomes with (doing) the good deed, and the overcome is the one who is overcome by the evil, and the Momin is bridled'.<sup>861</sup>

9- ثو، ثواب الأعمال ابن الوليد عن الصفار - عن البرقي عن أبيه رفعه إلى عمر بن أبان عن الثمالي عن أبي جعفر ع قال: إن أسرع الشر عقوبة البغي.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, raising it to Umar Bin Aban, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'The quickest of things in Punishment, is the rebellion'.<sup>862</sup>

10- ثو، ثواب الأعمال أبي عن علي عن أبيه عن التوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص لو بغى جبل على جبل لجعل الله عز وجل الباغي منهما دكاً.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'If a mountain were to rebel against a mountain, Allah<sup>-azwj</sup> Mighty and Majestic will Make the rebelling one of them to be levelled'.<sup>863</sup>

11- ثو، ثواب الأعمال أبي عن علي عن أبيه عن القداح عن الصادق عن آبائه ع قال قال رسول الله ص إن أعجل الشر عقوبة البغي.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Qaddah,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The quickest of the evil deeds in being Punished, is the rebellion'.<sup>864</sup>

12- ثو، ثواب الأعمال بهذا الإسناد قال: دعا رجل بعض بني هاشم إلى البرار فأتى أن يبارزه فقال له علي ع ما منعك أن تبارزه

(The book) 'Sawaab Al Amaal' – By this chain, said,

'A man called one of the clan of Hashim<sup>-as</sup> to the duel, but he refused to duel him. Ali<sup>-asws</sup> said to him: 'What prevents you from duelling him?'

فقال كان فارس العرب و خشيته أن يغلبني

He said, 'I was a horseman of the Arabs, and I feared that he might overcome me!'

فقال له إنه بغى عليك و لو بارزته لغلبته و لو بغى جبل على جبل لهلك الباغي.

<sup>861</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 8

<sup>862</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 9

<sup>863</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 10

<sup>864</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 11

He<sup>-asws</sup> said to him: 'He is rebelling against you, and had you duelled him, you would have overcome him, and even if a mountain were to rebel against a mountain, the rebel would be destroyed'.<sup>865</sup>

13- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ بَغَى جَبَلٌ عَلَى جَبَلٍ لَجَعَلَ اللَّهُ الْبَاغِي مِنْهُمَا دَكَّاءَ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'If a mountain were to rebel against a mountain, Allah<sup>-azwj</sup> will Make the rebel from them to be levelled''.<sup>866</sup>

14- نَهْجُ، نَهْجُ الْبَلَاغَةِ مَنْ سَلَّ سَيْفَ الْبَغِيِّ قُتِلَ بِهِ.

(The book) 'Nahj Al-Balagah' – (Amir Al-Momineen<sup>-asws</sup> said): 'One who unsheathes the sword of rebellion will be killed by it'.<sup>867</sup>

وَقَالَ ع فِي الْقَاصِعَةِ فَإِنَّ اللَّهَ فِي عَاجِلِ الْبَغِيِّ وَاجِلِ وَخَامَةِ الظُّلْمِ وَ سَوْءِ عَاقِبَةِ الْكِبْرِ فَإِنَّهَا مَصِيدَةُ إِبْلِيسَ الْعُظْمَى وَ مَكِيدَتُهُ الْكِبْرَى الَّتِي تُسَاوِرُ قُلُوبَ الرِّجَالِ مُسَاوَرَةَ السُّمُومِ الْقَاتِلَةِ فَمَا تُكْدِي أَبَدًا وَ لَا تُشْوِي أَحَدًا - لَا عَالِمًا لِعِلْمِهِ وَ لَا مُقَاتِلًا فِي طَمَرِهِ.

And he<sup>-asws</sup> said in (the sermon) 'Al-Qasia': '(Fear) Allah<sup>-azwj</sup>! (Fear) Allah<sup>-azwj</sup> from the immediate consequence of rebellion (to accrue in this world), and the eventual consequence of weighty oppressiveness (to accrue in the next world), and from the evil result of arrogance, because it is the great trap of Satan<sup>-la</sup> and his big deceit which enters the hearts of the people like a fatal poison. It never goes waste, nor misses anyone - neither the learned because of his knowledge, nor the destitute in his rags'.<sup>868</sup>

15- كَا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْجَلَ الشَّرِّ عُثُوبَةُ الْبَغِيِّ.

(The book) 'Al Kashi' – from the number, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashari, from Ibn Al Qaddah,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The quickest of evil deeds in being Punished is the rebellion''.<sup>869</sup>

بيان البغي مجاوزة الحد و طلب الرفعة و الاستطالة على الغير

Explanation - The 'rebellion' is transgression of the limit and seeking the loftiness and the become taller upon others.

<sup>865</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 12

<sup>866</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 13

<sup>867</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 14 a

<sup>868</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 14 b

<sup>869</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 15

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجِّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَ قَطِيعَةِ الرَّحِمِ - إِنَّ الْبَاطِلَ كَانَ زَهُوفاً.

And it is reported from Abu Abdullah<sup>asws</sup> having said: 'There is no sin worthier of Allah<sup>azwj</sup> Hastening to its owner the Punishment in the world, along with what He<sup>azwj</sup> has Kept for him in the Hereafter, than the rebellion is, and cutting off the kinship. The falsehood was always going to vanish'.

و قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَلَّ سَيْفَ الْبَغْيِ قُتِلَ بِهِ.

And Amir Al-Momineen<sup>asws</sup> said: 'One who unsheathes the sword of rebellion will be killed by it'.

16- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ مُحَبُّوبٍ عَنْ ابْنِ رِقَابٍ وَ يَعْقُوبَ السَّرَّاجِ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النَّارِ وَ إِنَّ أَوَّلَ مَنْ بَغَى عَلَى اللَّهِ عَنَّا بَنَتْ آدَمُ فَأَوَّلُ قَتِيلٍ قَتَلَهُ اللَّهُ عَنَّا وَ كَانَ مَجْلِسُهَا حَرِيْباً فِي جَرِيْبٍ وَ كَانَ لَهَا عِشْرُونَ إِبْصَعاً فِي كُلِّ إِبْصَعٍ ظُفْرَانِ مِثْلُ الْمُنْجَلِينَ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Ibn Raib and Yaqoub Al Sarraj, altogether,

'From Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The rebel leads his companion to the Fire, and the first one to rebel against Allah<sup>azwj</sup> was Anaq daughter of Adam<sup>as</sup>. The first one to be killed by Allah<sup>azwj</sup> was Anaq, and when sitting she would occupy one acre, and she had twenty fingers for her, in every finger there being two nails similar to a scythe.

فَسَلَّطَ اللَّهُ عَلَيْهَا أَسْداً كَالْفِيلِ وَ ذَيْباً كَالْبَعِيرِ وَ نَسراً مِثْلَ الْبُغْلِ فَقَتَلَتْهَا وَ قَدْ قَتَلَ اللَّهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ وَ آمَنَ مَا كَانُوا.

Allah<sup>azwj</sup> Made a lion like (the size of the elephant, and a wolf like (the size of a) camel, and an eagle like (the size of the) mule to prevail upon her. So they killed her, and Allah<sup>azwj</sup> has Killed the tyrants upon the best of their states, and (when they were feeling) as safe as they could have been'.<sup>870</sup>

17- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِبْلِيسُ لِحُجُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنَّهُمَا يَغْدِلَانِ عِنْدَ اللَّهِ الْيَتْرَكَ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>asws</sup> having said: 'Iblees<sup>la</sup> says to his<sup>la</sup> armies, 'Cast the envy and the rebellion between them, for these two equate as the Shirk in the Presence of Allah<sup>azwj</sup>'.<sup>871</sup>

18- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع كَتَبَ إِلَيْهِ فِي كِتَابٍ أَنْظِرْ أَنْ لَا تَكَلَّمَ بِكَلِمَةٍ بَغْيٍ أَبَداً وَ إِنَّ أَعْجَبَتَكَ نَفْسَكَ وَ عَشِيرَتَكَ.

<sup>870</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 16

<sup>871</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 17

(The book) 'Al Kafi' – From Ali, from his father, from Hammad, from Hareyz, from Misma Abu Sayyar,

'Abu Abdullah<sup>-asws</sup> wrote to him: 'Look, you should not speak a rebellious word, ever, and even if your own self and your clan fascinates you'.<sup>872</sup>

---

<sup>872</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 70 H 18

باب 71 سوء المحضر و من يكرمه الناس اتقاء شره و من لا يؤمن شره و لا يرجى خيره

## CHAPTER 71 – THE EVIL ATTENDANCE, AND THE ONE WHOM THE PEOPLE HONOUR TO BE SAVED FROM HIS EVIL, AND THE ONE THERE IS NEITHER SAFETY FROM HIS EVIL NOR IS HIS GOOD HOPED FOR

1- ل، الخصال ابن الوليد عن الصفار عن ابن عيسى عن بكر بن صالح عن الحسين بن علي عن عبد الله عن النوفلي عن السكوني عن الصادق عن آبائه ع عن النبي ص أنه قال: ألا إن شزار أقمتي الذين يكرمون مخافة شرهم ألا و من أكرمه الناس اتقاء شره فليس بي.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Bakr Bin Salih, from Al-Husayn Bin Ali, from Abdullah, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'Indeed! The evil ones of my<sup>-saww</sup> community are those who are being honoured out of fear from their evil. Indeed, and the one whom the people honour fearing his evil, he isn't from me<sup>-saww</sup>!''<sup>873</sup>

2- مع، معاني الأخبار ل، الخصال ابن مسرور عن ابن عامر عن عمه عن محمد بن زياد عن ابن عميرة عن الصادق ع قال: إن لولد الزنا علامات أخذها بغضنا أهل البيت و ثانيها أنه يحن إلى الحرام الذي خلق منه و ثالثها الاستحقاق بالدين و رابعها سوء المحضر للناس و لا يسيء محضر إخوانه إلا من ولد على غير فراش أبيه أو حملت به أمه في حبضها.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Muhammad Bin Ziyad, from Ibn Ameyra,

'From Al-Sadiq<sup>-asws</sup> having said: 'There are signs for a child of adultery (bastard). One of these is his having hatred of us<sup>-asws</sup>, People<sup>-asws</sup> of the Household; and it's second is that he will incline towards the Prohibited which he has been created from; and its third is his taking lightly with the religion; and it's fourth is his evil attendance to the people, no one will be of evil attendance to his brothers except one born upon other than the bed of his father, or his mother had conceived him during her menstruation''.<sup>874</sup>

3- لي، الأمالي للصدوق بهذا الإسناد عن محمد بن زياد عن إبراهيم بن زياد الكرخي عن الصادق ع قال: علامات ولد الزنا ثلاث سوء المحضر و الحنين إلى الزنا و بغضنا أهل البيت.

(The book) 'Al Amaali' of Al Sadouq – By this chain, from Muhammad Bin Ziyad, from Ibrahim Bin Ziyad Al Karkhy,

'From Al-Sadiq<sup>-asws</sup> having said: 'Signs of a child of adultery are three – the evil attendance, and the inclining towards the adultery, and hating us<sup>-asws</sup>, People<sup>-asws</sup> of the Household''.<sup>875</sup>

<sup>873</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 1

<sup>874</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 2

<sup>875</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 3

4- ما، الأمايلي للشيخ الطوسي المفيض عن أبي غالب الزراري عن جدّه مُحَمَّد بن سُلَيْمَانَ عَنْ مُحَمَّد بن خَالِدٍ عَنِ ابْنِ حُمَيْدٍ عَنِ الْخُدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَسْرَعَ الْحَيْرِ ثَوَاباً الْبِرُّ وَأَسْرَعَ الشَّرِّ عِقَاباً الْبَغْيُ وَكَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَغْمَى عَنْهُ [مِنْ] نَفْسِهِ وَأَنْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَأَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَغْنِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Abu Ghalib Al Zurari, from his grandfather Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Ibn Humeid, from Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The good deed of quickest Reward is the righteousness, and the quickest evil deed in Punishment is the rebellion, and it suffices the person as a fault if he were to see from the people what he is blind from himself, and that he faults the people with what he (himself) is not capable of leaving it, and he bothers his gatherers with what does not concern him".<sup>876</sup>

5- مع، معاني الأخبار الوارث عن سعد بن إبراهيم بن مهزيار عن أخيه عن الحسن بن سعيد عن الحارث بن محمد بن النعمان عن جميل بن صالح عن أبي عبد الله ع عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَنْتِكُمْ بِشَرِّ النَّاسِ

(The book) 'Ma'any Al Akhbar' – Al Warraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother, from Al-Hassan Bin Saeed, from Al Haris Bin Muhammad Al Numan, from Jameel Bin Salih,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with evilest of the people?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ مَنْ أَبْغَضَ النَّاسَ وَ أَبْغَضَهُ النَّاسُ

He<sup>-saww</sup> said: 'One hating the people and the people hate him'.

ثُمَّ قَالَ أَلَا أَنْتِكُمْ بِشَرِّ مِنْ هَذَا

Then he<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with one eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ الَّذِي لَا يُقْبَلُ عُثْرَةٌ وَلَا يَقْبَلُ مَعْذَرَةٌ وَلَا يَغْفِرُ ذَنْباً

He<sup>-saww</sup> said: 'The one who neither dismisses (forgives) a stumble, nor accepts an excuse, nor forgives a sin (offence)'.

<sup>876</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 4



ثُمَّ قَالَ أَلَا أُنبِئُكُمْ بِشَرِّ مِنْ هَذَا

Then he<sup>-saww</sup> said: 'Shall I<sup>-saww</sup> inform you all with one eviler than this?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah<sup>-saww</sup>!'

قَالَ مَنْ لَا يُؤْمِنُ شَرُّهُ وَلَا يُرْحَى خَيْرُهُ.

He<sup>-saww</sup> said: 'One his evil is not safe from nor is his good hoped for'.<sup>877</sup>

6- سر، السراير السيارى قَالَ سَمِعْتُ الرَّسُولَ يَقُولُ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص وَهُوَ فِي مَنْزِلِ عَائِشَةَ فَأَعْلَمَ بِمَكَانِهِ قَالَ رَسُولُ اللَّهِ ص بِئْسَ ابْنُ الْعَشِيرَةِ ثُمَّ خَرَجَ إِلَيْهِ فَصَافَحَهُ وَضَجَّكَ فِي وَجْهِهِ

(The book) 'Al Saraair' of Al Sayyari who said,

~~'I heard Al Reza<sup>-asws</sup> saying: 'A man came to Rasool Allah<sup>-saww</sup>, and he<sup>-saww</sup> was in the house of Ayesha, so he tried to know his<sup>-saww</sup> place. Rasool Allah<sup>-saww</sup> said: 'Evil is (this) son of the clan!' Then he<sup>-saww</sup> came out to him. He<sup>-saww</sup> shook his hand and smiled in his face.~~

فَلَمَّا دَخَلَ قَالَتْ لَهُ عَائِشَةُ ثَلُثَ نَبِيٍّ مَا ثَلُثَ ثُمَّ مَرَجَتْ إِلَيْهِ فَصَافَحَتْهُ وَضَجَّكَ فِي وَجْهِهِ

~~When he<sup>-saww</sup> entered, Ayesha said to him<sup>-saww</sup>, 'You<sup>-saww</sup> said regarding him what you<sup>-saww</sup> said, then you<sup>-saww</sup> went out to him. You<sup>-saww</sup> shook his hand and smiled in his face!'~~

قَالَ رَسُولُ اللَّهِ إِنَّ مِنْ شَرِّ النَّاسِ مَنْ اتَّبَعِيَ لِسَانُهُ

Rasool Allah<sup>-saww</sup> said: 'From vilest of the people is one who is feared of his tongue'.

قَالَ وَ سَمِعْتُهُ يَقُولُ فَذَكَرَنِي اللَّهُ عَزَّ وَ جَلَّ فِي الْكِتَابِ عَلَى الرَّجُلِ وَ هُوَ ذُو الْقُوَّةِ وَ ذُو الْعِزَّةِ فَكَيْفَ مَعْنَى.

~~He (the narrator) said, 'And I heard him<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic has Teknonymed in the Book (Quran) about the man, and He<sup>-azwj</sup> is with the Strength and with the Might, so how about us<sup>-asws</sup>?'<sup>878</sup> (derogatory)~~

7- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص خَيْرُ النَّاسِ مَنْ اتَّقَعَ بِهِ النَّاسُ وَ شَرُّ النَّاسِ مَنْ تَأَدَّى بِهِ النَّاسُ وَ شَرُّ مِنْ ذَلِكَ مَنْ أَكْرَمَهُ النَّاسُ اتِّقَاءَ شَرِّهِ وَ شَرُّ مِنْ ذَلِكَ مَنْ بَاعَ دِينَهُ بِدُنْيَا غَيْرِهِ.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah<sup>-saww</sup> said: 'Best of the people is one whom the people benefit with, and vilest of the people is one whom the people are hurt with, and eviler than that is one whom the

<sup>877</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 5

<sup>878</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 6

people honour fearing his evil, and eviler than that is one who sells his religion for the world (worldly benefit) of others”<sup>879</sup>

8- ين، كتاب حسين بن سعيد و النوادر حماد بن عيسى عن العرقوقي عن أبي بصير عن أبي عبد الله ع قال: بينما رسول الله ص ذات يوم عند عائشة فاستأذن عليه رجل فقال رسول الله ص بنفس أخو العشيرو و قامت عائشة فدخلت البيت و أذن له رسول الله

The book of Husayn Bin Saeed, and (Al Nawadir) – Hammad Bin Isa, from Al Aqarquqy, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One day while Rasool-Allah<sup>-saww</sup> was with Ayesha, a man sought permission to see him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘Evil is (this) brother of the clan!, and Ayesha stood up and entered the (other) room, and Rasool-Allah<sup>-saww</sup> permitted for him.

فدخل فأقبل رسول الله عليه حتى إذا فرغ من حديث خرج فقالت له عائشة يا رسول الله بينما أنت تذكره إذ أقبلت عليه بوجهك و بشرك

He entered. Rasool-Allah<sup>-saww</sup> faced towards him, until when he was free from the discussion, he went out. Ayesha said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! While you<sup>-saww</sup> were mentioning him when you<sup>-saww</sup> turned to him with your<sup>-saww</sup> face and your<sup>-saww</sup> smile!’

فقال لها رسول الله ص إن من أشد عباد الله من يكره مجالسته لمخشيته.

Rasool-Allah<sup>-saww</sup> said to her: ‘From the vilest servants of Allah<sup>-azwj</sup> is one whose sitting is disliked due to his immorality (obscenities)”<sup>880</sup>

9- كا، الكافي عن العدة عن البرقي عن عثمان بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال: إن النبي ص بينما هو ذات يوم عند عائشة إذ استأذن عليه رجل فقال رسول الله بنفس أخو العشيرو

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Usman Bin Isa, from Sama’at, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One day while the Prophet<sup>-saww</sup> was with Ayesha, when a man sought permission to see him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘Evil is (this) brother of the clan!’

فقامت عائشة فدخلت البيت فأذن رسول الله ص للرجل فلما دخل أقبل عليه رسول الله بوجهه و بشره إليه يحدثه حتى إذا فرغ و خرج من عنده

Ayesha stood up and entered the room. Rasool-Allah<sup>-saww</sup> permitted for the man. When he entered, Rasool-Allah<sup>-saww</sup> turned to him with his<sup>-saww</sup> face and his<sup>-saww</sup> smile, narrating with him until when he was free and went out from his<sup>-saww</sup> presence.

قالت عائشة يا رسول الله بينما أنت تذكر هذا الرجل بما ذكرته به إذ أقبلت عليه بوجهك و بشرك

Ayesha said, ‘O Rasool-Allah<sup>-saww</sup>! While you<sup>-saww</sup> were mentioning this man with what you<sup>-saww</sup> had mentioned, then you<sup>-saww</sup> turned to him with your<sup>-saww</sup> face and your<sup>-saww</sup> smile?’

<sup>879</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 7

<sup>880</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 8

فَقَالَ رَسُولُ اللَّهِ ص عِنْدَ ذَلِكَ إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِيهِ.

Rasool-Allah<sup>-saww</sup> said at that: 'From vilest servants of Allah<sup>-azwj</sup> is one you dislike his sitting due to his obscenities'.<sup>881</sup>

بيان

### Explanation (Ahadeeth only)

*And a match of this Hadeeth has been reported by our adversaries, from Urwah Bin Al Zubeyr who said, 'It is narrate to me by Ayesha that a man sought permission to see the Prophet<sup>-saww</sup>. He<sup>-saww</sup> said: 'Give permission to him, he isn't a son of the clan!'*

و نظير هذا الحديث رواه مخالفونا عن عروة بن الزبير قال حدثني عائشة أن رجلا استأذن على النبي ص فقال ائذنوا له فلبس ابن العشرة فلما دخل عليه ألان له القول قالت عائشة فقلت يا رسول الله قلت له الذي قلت ثم ألتنت له القول

*When he entered to see him, he<sup>-saww</sup> softened the words to him. Ayesha said, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> had said to him<sup>-saww</sup> which you<sup>-saww</sup> said, then you<sup>-saww</sup> softened the words to him?'*

قال يا عائشة إن شر الناس منزلة عند الله يوم القيامة من ودعه الناس أو تركه اتقاء فحشه.

*He<sup>-saww</sup> said: 'O Ayesha! The vilest of the people in status n the Presence of Allah<sup>-azwj</sup> on the Day of Qiyamah is one whom the people say goodbye to, or neglect him fearing his obscenities'.*

و قال النخعي دخل على النبي ص بغير إذن فقال له النبي ص و أين الإذن فقال ما استأذنت على أحد من مضر فقالت عائشة من هذا يا رسول الله قال هذا أحق مطاع و هو على ما ترين سيد قومه.

*And Al-Nakhaie said, 'He had entered to see the Prophet<sup>-saww</sup> without seeking permission, so the Prophet<sup>-saww</sup> said to him: 'And where is the permission?' He said, 'I don't seek permission to see anyone from (the tribe of) Muzar'. Ayesha said, 'Who is this, O Rasool-Allah<sup>-saww</sup>!' He<sup>-saww</sup> said: 'This is an idiot being followed (by the people), and he is, based upon what you are seeing, a chief of his people'.*

10- كذا، الكافي عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص شر الناس عند الله يوم القيامة الذين يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The vilest people in the Presence of Allah<sup>-azwj</sup> on the Day of Qiyamah will be those being honoured fearing their evil’’.<sup>882</sup>

11- كا، الكافي عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال أبو عبد الله ع من خاف الناس لسانه فهو في النار.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘Abu Abdullah<sup>-asws</sup> said: ‘One whom the people fear his tongue, he is (would be) in the Fire’’.<sup>883</sup>

12- كا، الكافي عن العدة عن سهل بن زياد عن ابن محبوب عن ابن رثاب عن أبي حمزة عن جابر بن عبد الله قال قال رسول الله ص شر الناس يوم القيامة الذين يكرمون أئمة شريهم.

(The book) ‘Al Kafi’ – from the number, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Hamza, from Jabir Bin Abdullah having said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Vilest of the people on the Day of Qiyamah are the ones being honoured fearing of their evil’’.<sup>884</sup>

<sup>882</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 10

<sup>883</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 11

<sup>884</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 71 H 12

## CHAPTER 72 – THE PLOTTING, AND THE DECEIVING, AND THE CHEATING, AND THE STRIVING IN REGARDING THE FITNA

الآيات

### The Verses

الأنفال وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

(Surah) Al Anfaal - **and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]**

النمل وَ مَكَرُوا مَكْرًا وَ مَكْرُنَا مَكْرًا وَ هُمْ لَا يَشْعُرُونَ-

(Surah) Al Naml - **And they plotted, and We Planned, and they were not perceiving [27:50]**

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَ قَوْمَهُمْ أَجْمَعِينَ

**So look and see how was the end-result of their plot. We Annihilated them and their people in their entirety [27:51]**

فاطر وَ الَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَ مَكْرُ أُولَئِكَ هُوَ يُبْورُ

(Surah) Fatir - **And those who are plotting the evil deeds, for them is severe Punishment, and their plot, it is futile [35:10]**

وَ قَالَ تَعَالَى اسْتَخْبَارًا فِي الْأَرْضِ وَ مَكْرُ السَّيِّئِ وَ لَا يَجِئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

And the Exalted Said: **Behaving arrogantly in the earth and plotting the evil, and the evil plot does not affect any except its perpetrators. [35:43]**

المؤمن وَ مَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

(Surah) Al Momin - **And the Kafirs do not plot except in straying [40:25]**

الطور أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ

(Surah) Al Tour - **Or do they want to plot? But those who commit Kufr, they would be ones Planned (against) [52:42]**

إِلَى قَوْلِهِ تَعَالَى يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَ لَا هُمْ يُنصَرُونَ

Up to Words of the Exalted: ***A Day their plotting would not avail them of anything nor would they be helped [52:46]***

نوح وَ مَكْرُوا مَكْرًا كُبْرًا

(Surah) Noah<sup>as</sup> - ***And they plotted a big plan [71:22]***

1- ل، الخصال لي، الأمايلي للصدوق عن الصادق ع قَالَ: إِنْ كَانَ الْعَرَضُ عَلَى اللَّهِ عَزَّ وَ جَلَّ حَقًّا فَالْمَكْرُ لِمَا ذَا.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq<sup>asws</sup> having said: 'If being presented to Allah<sup>azwj</sup> Mighty and Majestic is true, then what is the plotting for?'<sup>885</sup>

2- ن، عيون أخبار الرضا عليه السلام لي، الأمايلي للصدوق مَا جِيلُوهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ مَعْبُدٍ عَنْ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ مُسْلِمًا فَلَا يَمَكُرُ وَلَا يَخْدَعُ فَإِنِّي سَبَعْتُ جِبْرِيلَ ع يَقُولُ إِنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ

(The books) 'Uyoun Akhbar Al-Reza<sup>asws</sup>', (and) 'Al Amaali' of Al Sadouq – Majaylawiya, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'One who is a Muslims should neither plot nor deceive, for I<sup>saww</sup> heard Jibraeel<sup>as</sup> saying: 'The Plotting (plotter) and the cheating (cheater) would be in the Fire'.

ثُمَّ قَالَ ع لَيْسَ مِنَّا مَنْ عَشَّ مُسْلِمًا وَ لَيْسَ مِنَّا مَنْ خَانَ مُسْلِمًا

Then he<sup>asws</sup> said: 'He isn't from us<sup>asws</sup>, one who cheats a Muslim, and he isn't from us<sup>asws</sup>, one who betrays a Muslim'.

ثُمَّ قَالَ ع إِنَّ جِبْرِيلَ الرُّوحِ الْأَمِينِ نَزَلَ عَلَيَّ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ فَقَالَ يَا مُحَمَّدُ عَلَيْكَ بِحُسْنِ الْخُلُقِ فَإِنَّ سُوءَ الْخُلُقِ يَذْهَبُ بِخَيْرِ الدُّنْيَا وَالْآخِرَةِ أَلَا وَ إِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ خُلُقًا.

Then he<sup>asws</sup> said: 'Jibraeel<sup>as</sup> is the Trustworthy Spirit. He<sup>as</sup> descended unto me<sup>as</sup> from the presence of Lord<sup>azwj</sup> of the worlds. He<sup>as</sup> said: 'O Muhammad<sup>saww</sup>! Upon you<sup>saww</sup> is to be with good manners, for the evil manners removes the goodness of the world and the Hereafter. Indeed! The ones of you most resembling with me<sup>saww</sup>, is your best ones in manners!'<sup>886</sup>

3- لي، الأمايلي للصدوق فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ عَشَّ مُسْلِمًا فِي شِرَاءٍ أَوْ بَيْعٍ فَلَيْسَ مِنَّا وَ يُخْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ لِأَنَّهُمْ أَغْشُ الْخُلُقِ لِلْمُسْلِمِينَ

(The book) 'Al Amaali' of Al Sadouq –

<sup>885</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 1

<sup>886</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 2

‘Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: ‘One who cheats a Muslim during buying or selling, he isn’t from us<sup>-asws</sup>, and he will be Resurrected on the Day of Qiyamah with the Jews because they were the most cheating people to the Muslims’.

وَقَالَ عَمَّنْ بَاتَ وَفِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللَّهِ وَ أَصْبَحَ كَذَلِكَ حَتَّى يَتُوبَ.

And he<sup>-asws</sup> said: ‘One who spends a night and in his heart is a cheating (thought) for his Muslim brother, would spend the night in the Dissatisfaction of Allah<sup>-azwj</sup>, and in the morning he will be like that until he repents’.<sup>887</sup>

عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَا يَطْمَعَنَّ ذُو الْكِبَرِ فِي الثَّنَاءِ الْحَسَنِ وَلَا الْحَبِّ فِي كَثْرَةِ الصَّدِيقِ.

From Al-Sadiq<sup>-asws</sup> having said: ‘The one with old age should not covet the good praise, nor should he be disappointed regarding many friends’.<sup>888</sup>

وَفِي بَابِ أُصُولِ الْكُفْرِ أَنَّ النَّبِيَّ ص قَالَ: كَفَرَ بِاللَّهِ الْعَظِيمِ مِنْ هَذِهِ الْأُمَّةِ عَشْرَةٌ وَ ذَكَرَ مِنْهُمْ السَّاعِي فِي الْفِتْنَةِ.

And in the chapter on origins of Kufr, the Prophet<sup>-saww</sup> said: ‘Kufr with Allah<sup>-azwj</sup> the Magnificent from this community are ten’ – and he<sup>-saww</sup> mentioned from them, (including) the striving regarding the Fitna’.<sup>889</sup>

4- ل، الخصال الأربعة عشر قال أمير المؤمنين ع المؤمن لا يغش أخاه ولا يحوئه ولا يخذله ولا يتهمه ولا يقول له أنا منك بريء.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘The Momin neither cheats his brother, from (what) betrays him, nor abandons him, nor accuses him, nor does he say to him, ‘I am disavowed from you’’.<sup>890</sup>

5- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال قال النبي ص ليس منا من غش مسلماً أو ضره أو مكره.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’ – by the three chains from Al-Reza<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who cheats a Muslim, or harms him, or plots (against) him’’.<sup>891</sup>

6- مع، معاني الأخبار عن النبي ص أَنَّهُ قَالَ: لَا خِلَابَةَ يَعْنِي الْخَدِيعَةَ.

(The book) ‘Ma’any Al Akhbar’ –

‘From the Prophet<sup>-saww</sup> having said: ‘There shall be no ‘Khilaba’ – meaning the deceit’’.<sup>892</sup>

<sup>887</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 3 a

<sup>888</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 3 b

<sup>889</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 3 c

<sup>890</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 4

<sup>891</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 5

<sup>892</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 6

7- ثو، ثواب الأعمال مَا جِيلُوهُ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّهُ كَانَ يَقُولُ الْمَكْرُ وَالْخَدِيعَةُ فِي النَّارِ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Uqba, raising it,

'From Muhammad son of Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from his father<sup>-asws</sup>, from his grandfather<sup>-asws</sup> having said: 'The plot (plotter) and the deceit (deceiver) are (will be) in the Fire''.<sup>893</sup>

8- ثو، ثواب الأعمال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنَّا مَنْ مَكَرَ مُسْلِمًا.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'He isn't from us<sup>-asws</sup>, one who plots (against) a Muslim''.<sup>894</sup>

9- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ عَلِيٌّ ع لَوْ لَا أَنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ لَكُنْتُ أَمَكَّرَ الْعَرَبِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim, raising it, said,

'Ali<sup>-asws</sup> said: 'Had it not been for the plot (plotter) and the deceit (deceiver) being in the Fire, I<sup>-asws</sup> would have been (applying) the most plotting of the Arabs''.<sup>895</sup>

10- ثو، ثواب الأعمال الْعَطَّارُ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ حَبِيبِ بْنِ سِنَانٍ عَنْ زَادَانَ قَالَ سَمِعْتُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ لَوْ لَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الْمَكْرَ وَالْخَدِيعَةَ وَالْحِيَانَةَ فِي النَّارِ لَكُنْتُ أَمَكَّرَ الْعَرَبِ.

(The book) 'Sawaab Al Amaal' – Al Attar, from Sa'ad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud, from Habeeb Bin Sinan, from Zazan who said,

'I heard Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, saying: 'Had it not been for me<sup>-asws</sup> having heard Rasool-Allah<sup>-saww</sup> saying: 'The plotting (plotter), and the deceit (deceiver), and the betrayal (betrayer) will be in the Fire, I<sup>-asws</sup> would have been (applying) the most plotting of the Arabs''.<sup>896</sup>

11- كا، الكافي عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ لَا أَنَّ الْمَكْرَ وَالْخَدِيعَةَ فِي النَّارِ لَكُنْتُ أَمَكَّرَ النَّاسِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, raising it, said,

<sup>893</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 7

<sup>894</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 8

<sup>895</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 9

<sup>896</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 10



'Amir Al-Momineen<sup>-asws</sup> said: 'Had it not been for the plotting (plotter), and the deceit (deceiver) been in the Fire, I<sup>-asws</sup> would have been the most plotting of the Arabs".<sup>897</sup>

بيان

### Explanation (Ahadeeth only)

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وَسَّعَ عَلَيْهِ دُنْيَاهُ وَ لَمْ يَعْلَمْ أَنَّهُ مُكْرَبٌ بِهِ فَهُوَ مُخْدُوعٌ عَنْ عَقْلِهِ.

Amir Al-Momineen<sup>-asws</sup> said: 'One whom his world is capacious upon him and he does not know he is being plotted by it, so he is deceived of his intellect".

و قَالَ الْحِدَاثُ إِنَّمَا الْعَرِ عَمَّا هُوَ بِصَدَدِهِ بِأَمْرِ يُبْدِيهِ عَلَى خِلَافِ مَا يُخْفِيهِ.

And he<sup>-asws</sup> said: 'The deceit is removal of others from what he, by his aim, with a matter he manifests upon opposite of what he hides".

رَوَى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي تَحْقِيقِ الْبَلَاغَةِ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: وَ لَقَدْ أَصْبَحْنَا فِي زَمَانٍ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدَرَ كَيْسًا وَ نَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حُسْنِ الْحِيلَةِ

It is reported by the Seyyid, may Allah<sup>-azwj</sup> be Pleased with him, in (the book) 'Nahj Al-Balagh', from him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup> having said: 'We have come to be in such an era, most of its people have taken the treachery as being cleverness, and the people of ignorance have attributed them to 'a good trick' during it.

مَا كُفُّوا فَاتَّكَلَهُمُ اللَّهُ فَدَبَّرَ الْحَوْلَ الْقُلُوبَ وَجَهَ الْحِيلَةَ وَ دُونَهُ مَانِعٌ مِنْ أَمْرِ اللَّهِ وَ هَمَّيْهِ فَيَدْعُهَا رَأْيُ الْعَيْنِ بَعْدَ الْقُدْرَةِ عَلَيْهَا وَ يَنْتَهِرُ فُرْصَتَهَا مَنْ لَا حَرِيحَةَ لَهُ فِي الدِّينِ.

What is the matter with them? May Allah<sup>-azwj</sup> Fight them! They see the turning of the heart from a perspective of a trick? And besides it, it is a prevention from the Commands of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prohibitions, so he gives it a glance of an eye after having the ability upon it, and he takes advantage of the opportunity, one there is no piety for him in the religion".

12- كَأَنَّ الْكَافِيَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَجِيءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بِنِعَةٍ إِمَامٍ أَجْدَمَ حَتَّى يَدْخُلَ النَّارَ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Every betrayer ones will come on the Day of Qiyamah with an imam (leader) of a slanted jaw until he enters the Fire, and every breaker of allegiance of an Imam<sup>-asws</sup> will come as a leper until he enters the Fire".<sup>898</sup>

<sup>897</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 11

<sup>898</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 12

بيان منه حديث علي ع من نكث بيعته لقي الله و هو أجدم ليست له يد.

**Explanation (Hadeeth only) – From it is a Hadeeth of Ali<sup>asws</sup>: ‘One who breaks his allegiance will meet Allah<sup>azwj</sup> and he will be a leper. There wouldn’t be a hand for him’.**

13- ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ فَرِيقَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهَا مَلِكٌ عَلَى حَدِّهِ اقْتَتَلُوا ثُمَّ اصْطَلَحُوا ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ غَدَرَ بِصَاحِبِهِ فَجَاءَ إِلَى الْمُسْلِمِينَ فَصَالَحَهُمْ عَلَى أَنْ يَغْزُوا مَعَهُمْ تِلْكَ الْمَدِينَةَ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah<sup>asws</sup>, he (the narrator) said, ‘I asked him<sup>asws</sup> about two towns from the people of war, for each of them being a king upon a border. They fought then they reconciled. Then one of the two kings betrayed his companion, so he came over to the Muslims and reconciled with them upon that he would carry out a military expedition along with them for that city (of the other king)’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع- لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدُرُوا وَلَا يَأْمُرُوا بِالْغَدْرِ وَلَا يُقَاتِلُوا مَعَ الَّذِينَ غَدَرُوا وَ لَكِنَّهُمْ يُقَاتِلُونَ الْمُشْرِكِينَ حَيْثُ وَجَدُوهُمْ وَ لَا يَجُوزُ عَلَيْهِمْ مَا عَاهَدَ عَلَيْهِ الْكُفَّارُ.

Abu Abdullah<sup>asws</sup> said: ‘It is not befitting for the Muslims that they should be treacherous, nor should they be instructing others with the treachery, nor should they be fighting alongside those who are treacherous. But, they should be fighting against the Polytheists wherever they find them, nor is it allowed upon them what the Kafirs have covenanted upon’.<sup>899</sup>

14- ك، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ذَاتَ يَوْمٍ وَ هُوَ يَخْطُبُ عَلَى الْمِنْبَرِ بِالْكُوفَةِ يَا أَيُّهَا النَّاسُ لَوْ لَا كَرَاهِيَةُ الْغَدْرِ لَكُنْتُ مِنْ أَذَى النَّاسِ أَلَا إِنَّ لِكُلِّ غَدْرَةٍ فُجْرَةً وَ لِكُلِّ فُجْرَةٍ كُفْرَةٌ أَلَا وَ إِنَّ الْغَدْرَ وَ الْفُجُورَ وَ الْخِيَانَةَ فِي النَّارِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ali Bin Asbat, from his uncle Yaquoub Bin Salim, from Abu Al-Hassan Al Abdy, from Sa’ad Bin Zareyf, from A Asbagh Bin Nubata who said,

‘One day Amir Al-Momineen<sup>asws</sup> said while he<sup>asws</sup> was addressing from the pulpit at Al Kufa: ‘O you people! Had it not been for my<sup>asws</sup> abhorring the treachery, I<sup>asws</sup> would have been craftiest of the people. Indeed! For every betrayal there is an immorality, and for every immorality there is Kufr. Indeed! And the treachery (treacherous), and the immorality (immoral), and the betrayal (betrayal) will be in the Fire’.<sup>900</sup>

بيان رَوَى فِي تَهَجِّجِ الْبَلَاغَةِ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ اللَّهُ مَا مُعَاوِيَةَ بِأَذَى مِنِّي وَ لَكِنَّهُ يَغْدِرُ وَ يَفْجُرُ وَ لَوْ لَا كَرَاهِيَةُ الْغَدْرِ لَكُنْتُ مِنْ أَذَى النَّاسِ وَ لَكِنْ كُلُّ غَدْرَةٍ فُجْرَةٌ وَ كُلُّ فُجْرَةٍ كُفْرَةٌ وَ لِكُلِّ غَادِرٍ لَوَاءٌ يُغْرَفُ بِهِ يَوْمَ الْقِيَامَةِ وَ اللَّهُ مَا أَسْتَعْفَلَ بِالْمَكِيدَةِ وَ لَا أَسْتَعْمَرَ بِالشَّدِيدَةِ.

<sup>899</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 13

<sup>900</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 14

Explanation – It is reported in (the book) ‘Nahj Al-Balahaj’ – From him<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>: ‘By Allah<sup>-azwj</sup>! Muawiya is no craftier than me<sup>-asws</sup>, but he is a betrayer and immoral, and had it not been for my<sup>-asws</sup> abhorring the betrayer, I<sup>-asws</sup> would have been craftiest of the people, but every betrayal is immoral, and every immorality is Kufr, and for every betrayer will be a flag he will be known with on the Day of Qiyamah. By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not be fooled by the plots nor will I<sup>-asws</sup> be taken advantage of by the adversities”.

15- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنَّا مَنْ مَكَرَ مُسْلِمًا.

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘He isn’t from us<sup>-asws</sup>, one who plots a Muslim”<sup>.901</sup>

<sup>901</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 72 H 15

## CHAPTER 73 – THE WINKING, AND THE SLANDERING, AND THE DEFAMING, AND THE SARCASM, AND THE MOCKERY

الآيات

### The Verses

التوبة الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(Surah) 'Al Tawbah' - **Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them. Allah will Ridicule them, and for them would be a painful Punishment [9:79]**

الزمر أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ

(Surah) 'Al Zumar' - **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]**

المؤمن يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

(Surah) 'Al Momin' - **He Knows the treachery of the eyes and what the chests conceal [40:19]**

الحجرات يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(Surah) 'Al Hujuraat' - **O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11]**

القلم وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ - هَمَّازٍ مَشْتَاءٍ يَنْمِيحٍ

(Surah) 'Al Qalam' - **And do not heed a despicable oath-monger [68:10] A defamer, malicious slanderer [68:11]**

المطففين إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ-

(Surah) 'Al Mutaaffifeen' - **Surely, those who committed crimes (criminals) used to laugh at those who believed [83:29]**

وَ إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ-

**And when he passed by them, they winked at each other [83:30]**

وَ إِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ -

**And when they returned to their people, they returned jesting (joking) [83:31]**

وَ إِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ -

**And when they saw them, they said, 'Surely they are straying' [83:32]**

وَ مَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ -

**And they were not Sent as keepers over them [83:33]**

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ -

**So today, those who believe shall be laughing at the Kafirs [83:34]**

عَلَى الْأَرَائِكِ يَنْظُرُونَ -

**Upon the couches, they would be gazing [83:35]**

هَلْ تُؤْتَوِ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

**Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]**

الهمزة وتِلْ لِكُلِّ هُمَزَةٍ لُّمَزَةٌ

(Surah) 'Al Humaza' - **Woe would be for every slanderer, defamer [104:1]**

1- صح، صحيفة الرضا عليه السلام عن الرضا عن آبائه عليهم السلام قال قال رسول الله ص إِنَّ مُوسَى بْنَ عِمْرَانَ ع سَأَلَ رَبَّهُ وَ رَفَعَ يَدَيْهِ فَقَالَ يَا رَبِّ أَتَيْنَ دَهَبْتَ أَوْ ذَيْتَ

(The book) 'Saheefa Al-Reza<sup>-asws</sup>' – from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Musa<sup>-as</sup> Bin Imran<sup>-as</sup> asked his<sup>-as</sup> Lord<sup>-azwj</sup> and raised his<sup>-as</sup> hands: 'O Lord<sup>-azwj</sup>! Wherever I<sup>-as</sup> go, I<sup>-as</sup> get hurt (by people)!'

فَأَوْخَى اللَّهُ تَعَالَى إِلَيْهِ يَا مُوسَى إِنَّ فِي عَشِيرَتِكَ غَمَازًا

Allah<sup>-azwj</sup> the Exalted Revealed to him<sup>-as</sup>: 'O Musa<sup>-as</sup>! There is a winker in your<sup>-as</sup> army'.

فَقَالَ يَا رَبِّ ذُلَّنِي عَلَيْهِ فَأَوْخَى اللَّهُ تَعَالَى إِلَيْهِ

He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Point me<sup>-as</sup> to him!'

أَيُّ أُبْعِضُ الْعَمَّازَ فَكَيْفَ أُعْمِرُ.

Allah<sup>-azwj</sup> the Exalted Revealed to him<sup>-as</sup>: 'I<sup>-azwj</sup> Hate the winker (indicator with the eyes), so how can I<sup>-azwj</sup> Wink (Indicate)?'<sup>902</sup>

---

<sup>902</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 73 H 1

## CHAPTER 74 – THE FOOLISH AND THE LOWLY

الآیات

## The Verses

البقرة وَ مَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ

(Surah) ‘Al Baqarah’ - **And who would turn away from the religion of Ibrahim except the who makes a fool of himself? [2:130]**

1- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ السَّفَهَ خُلُقٌ لَيْمٌ يَسْتَنْطِيلُ عَلَى مَنْ دُونَهُ وَ يَخْضَعُ لِمَنْ فَوْقَهُ.

(The book) ‘Al Kafi’ – from the number, from Ahmad Bin Muhammad Bin Khalid, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurrah,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The foolishness is a lowly mannerism. He would exalt (himself) upon the one who is below him, and he would succumb to the one who is above him’’.<sup>903</sup>

2- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ خُبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي رَجُلَيْنِ يَتَسَابَّانِ فَقَالَ الْبَادِي مِنْهُمَا أَظْلَمُ وَ وُزُرُهُ وَ وُزُرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَدَّ الْمَظْلُومُ.

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Al-Hassan Musa<sup>asws</sup> regarding two men were reviling each other. He<sup>asws</sup> said: ‘The initiator from them two is more unjust and his burden (of sin) and the burden of his companion will be upon him for as long as the oppressed one does not transgress’’.<sup>904</sup>

بيان

## Explanation (Ahadeeth only)

وَ يُؤَيِّدُ مَا هُنَا مَا رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ عَنِ النَّبِيِّ ص قَالَ: الْمُتَسَابِّانِ مَا قَالَا فَعَلَى الْبَادِي مَا لَمْ يَتَعَدَّ الْمَظْلُومُ.

And what is supported by what is reported by Muslim in his ‘Saheeh’ from the Prophet<sup>saww</sup> having said: ‘The two revilers, whatever they say, it is upon the initiator for as long as the oppressed one does not transgress’.

<sup>903</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 1

<sup>904</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 2

يَقُولُ ص إِنَّ مَا يَنْكَلُم بِهِ الْمَتَسَاتِبَانِ تَرْجِعُ عُقُوبَتُهُ عَلَى الْبَادِي لِأَنَّهُ السَّبَبُ فِي ذَلِكَ وَ لَوْ لَمْ يَفْعَلْ لَمْ يَكُنْ.

*He<sup>-saww</sup> said: 'Whatever the two revilers speak with, its Punishment returns upon the initiator, because he is the cause regarding that, and had he not done so it would not have happened'.*

وَأَمَّا رَوَايَةُ أَبِي خَلْدٍ السَّرَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي رَجُلٍ دَعَا آخَرَ ابْنَ الْمَجْنُونِ فَقَالَ لَهُ الْآخَرُ أَنْتَ ابْنُ الْمَجْنُونِ

*And as for the report by Abu Makhlad Al-Sarraj, from Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> judged regarding a man who called another one 'son of the madman'. So, the other one had said, 'You are the son of a madman!'*

فَأَمَرَ الْأَوَّلَ أَنْ يَجْلِدَ صَاحِبَهُ عِشْرِينَ جَلْدَةً وَ قَالَ لَهُ اعْلَمْ أَنَّكَ سَتُعَذَّبُ مِثْلَهَا عِشْرِينَ فَلَمَّا جَلَدَهُ أُعْطِيَ الْمَجْلُودُ السَّوْطَ فَجَلَدَهُ عِشْرِينَ نَكَالًا يُنْكَلُ بِهِمَا.

*He<sup>-asws</sup> ordered for the first one to whip his companion, twenty lashes, and he<sup>-asws</sup> said to him: 'Know that you shall be punished twenty (lashes) similar to it!' When he had whipped him, he<sup>-asws</sup> gave the whip to the whipped one, and he whipped him twenty as a warning to warn them both with it'.*

3- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَسْفَهُوا فَإِنَّ أَيْمَنَكُمْ لَيْسُوا بِسَفَهَاءَ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from one of his companions, from Abu Al Magra'a, from Al Halby,

*'From Abu Abdullah<sup>-asws</sup> having said: 'Do not be foolish for your Imams<sup>-asws</sup> are not foolish!'*

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ كَافَأَ السَّفِيَةَ بِالسَّفَاهَةِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ حَيْثُ احْتَدَى مِثَالَهُ.

*And Abu Abdullah<sup>-asws</sup> said: 'One who reciprocates the foolish one with the foolishness, so he is satisfied with what has been done to him whereby he behaved like he had done'.<sup>905</sup>*

4- مع، معاني الأخبار عَنْ أَبِيهِ عَنِ الْحَمِيرِيِّ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَّانَةَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ عَلِيٌّ ع لِلْحَسَنِ ابْنِهِ ع فِي مَسَائِلِهِ الَّتِي سَأَلَهُ عَنْهَا يَا بُنَيَّ مَا السَّفَهَةُ فَقَالَ اتِّبَاعُ الدُّنَاةِ وَ مُصَاحَبَةُ الْعَوَاةِ.

(The book) 'Ma'any Al Akhbar' – from his father, from Al Himeyri, from Al Barqy, from one of his companions, raising it from Ibn Tareyf, from Ibn Nubata, from Al Haris Al Awr who said,

*'Ali<sup>-asws</sup> said to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup> among his<sup>-asws</sup> questions which he<sup>-asws</sup> had asked him<sup>-asws</sup> about: 'O my<sup>-asws</sup> son<sup>-asws</sup>! What is the foolishness?' He<sup>-asws</sup> said: 'Following the lowly and accompanying the deviants'.<sup>906</sup>*

<sup>905</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 3

<sup>906</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 4



5- ل، الخصال ماجيلويه عن محمد العطار عن الأشعري عن السياري رفعه إلى أبي عبد الله ع أنه سئل عن السفلة فقال من يشرب الخمر و يضرب بالطنبور.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Sayyari,

'Raising it to Abu Abdullah<sup>-asws</sup> having been asked about the lowly. He<sup>-asws</sup> said: 'One who drinks the wine and strikes the tambourine'.<sup>907</sup>

6- ل، الخصال ابن المنيك عن الحميري عن الفضل بن عامر عن موسى بن القاسم عن دريح المحاربي عن أبي عبد الله ع قال قال رسول الله ص ثلاثة إن لم تظلمهم ظلموك السفلة و زوجتك و خادمك.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Al Fazl Bin Aamir, from Musa Bin Al Qasim, from Zareeh Al Muhariby,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three (persons), if you don't oppress (harness) them, they will oppress you – the lowly, and your wife, and your servant'.<sup>908</sup>

7- ل، الخصال أبي عن العطار عن الأشعري عن موسى بن عمر عن أبي علي بن راشد رفعه إلى الصادق ع أنه قال: خمس هن كما أقول ليست ليخيل راحة و لا حشود لذة و لا لمول وفاة و لا لكذاب مروءة و لا يسود سفيه.

(The book) 'Al Khisaal' – My father, from Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid,

'Raising it to Al-Sadiq<sup>-asws</sup> having said: 'Five, these are like what I<sup>-asws</sup> am saying – there is neither any rest for a miser, nor any pleasure for an envious, nor any loyalty for one fed-up (procrastinator), nor any personality for a liar, nor will a foolish one prevails'.<sup>909</sup>

8- ما، الأمالي للشيخ الطوسي ابن بشران عن عثمان بن أحمد عن جعفر الحنط عن عبد الصمد بن يزيد عن فضيل بن عياض قال: سئل ابن المبارك من الناس قال العلماء قال من الملوك قال الزهاد قال فمن السفلة قال الذي يأكل بدينه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Bushran, from Usman Bin Ahmad, from Ja'far Al Hannat, from Abdul Samad Bin Yazeed, from Fuzeyl Bin Iyaz who said,

'Ibn Al-Mubarik was asked, 'Who are the people?' He said, 'The scholars'. He said, 'Who are the kings?' He said, 'The ascetics'. He said, 'So who is the lowly?' He said, 'The one who eats through his religion'.<sup>910</sup> (Not a Hadeeth)

9- مع، معاني الأخبار عن الصادق ع قال: من لم يُبالِ ما قال و ما قيل له فهو شرك شيطان.

(The book) 'Ma'any Al Akhbar' –

<sup>907</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 5

<sup>908</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 6

<sup>909</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 7

<sup>910</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 8

‘From Al-Sadiq<sup>-asws</sup> having said: ‘One who does not care what he says and what is said to him, so he is an associate of Satan<sup>-la</sup>’<sup>.911</sup>

10- ل، الخصال الأربعة قال أمير المؤمنين ع اُخَذُوا السَّفِلَةَ فَإِنَّ السَّفِلَةَ مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَ جَلَّ فِيهِمْ قَتْلُ الْأَنْبِيَاءِ وَ فِيهِمْ أَغْدَاؤُنَا.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘Be cautious of the lowly, for the lowly is one who does not fear Allah<sup>-azwj</sup> Mighty and Majestic. Among them are killers of the Prophets<sup>-as</sup> and among them are our<sup>-asws</sup> enemies’<sup>.912</sup>

11- ف، تحف العقول عن أبي الحسن الثالث ع قال: مَنْ هَانَتْ عَلَيْهِ نَفْسُهُ فَلَا تَأْمَنُ شَرَّهُ.

(The book) ‘Tuhaf Al Uqoul’ –

‘From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup> having said: ‘One whose self is weak upon him, there is no safety from his evil’<sup>.913</sup>

12- سر، السرائر أبو عبد الله السَّيَّارِيُّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ فَقَالَ إِنَّ امْرَأَتَهُ تَارَعَتْهُ فَقَالَتْ لَهُ يَا سَفِلَةٌ فَقَالَ لَهَا إِنْ كَانَ سَفِلَةٌ فَهِيَ طَالِقٌ

(The book) ‘Al Saraair’ – Abu Abdullah Al Sayyari,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘A man came to Umar. He said his wife disputed with him. She had said to him, ‘O lowly!’ He said to her if he was lowly, so she is hereby divorced’.

فَقَالَ إِنْ كُنْتُ مِمَّنْ يَتَّبِعُ الْفُصَّاصَ وَ يَمْشِي فِي غَيْرِ حَاجَةٍ وَ يَأْتِي أَبْوَابَ السَّلَاطِينِ فَقَدْ بَانَتْ مِنْكَ

He (Umar) said, ‘If you were to be from the ones following the storytellers, and walking without any need, and coming to doors of the rules, so she is hereby irrevocably divorced from you’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ كَمَا قَالَ

Amir Al-Momineen<sup>-asws</sup> said to him (the man): ‘It isn’t like what he said’.

فَأَتَى عُمَرَ فَقَالَ لَهُ عُمَرُ ابْنُ أَبِيهِ فَاسْمَعْ مَا يُقْتَبَلُ بِهِ

He came to Umar. Umar said to him, ‘Go to him<sup>-asws</sup> and listen to what decree he<sup>-asws</sup> issues with’.

<sup>911</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 9

<sup>912</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 10

<sup>913</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 11

فَأْتَاهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ كُنْتَ مِنْ لَا يُبَالِي بِمَا قَالَ وَ لَا مَا قِيلَ لَكَ فَأَنْتَ سَفِيلَةٌ وَ إِلَّا فَلَا شَيْءَ عَلَيْكَ.

He came to him<sup>-asws</sup>. Amir Al-Momineen<sup>-asws</sup> said to him: 'If you were from the one who does not care what he says, nor what is said to you, then you are lowly, or else, so there is nothing upon you'.<sup>914</sup>

13- سر، السرائر من جامع البرزنجي قال: سئل أبو الحسن ع عن السفلة فقال السفلة الذي يأكل في الأسواق.

(The book) 'Al Saraair', from 'Jamie' of Al Bazanty –

'He said, 'Abu Al-Hassan<sup>-asws</sup> was asked about the lowly. He<sup>-asws</sup> said: 'The lowly is the one who eats in the markets''.<sup>915</sup>

<sup>914</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 12

<sup>915</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 74 H 13

**CHAPTER 75 – THE COWARDICE**

1- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنِ الْجَازِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: لَا يُؤْمِنُ رَجُلٌ فِيهِ الشُّحُّ وَالْحَسَدُ وَالْجُبْنُ وَلَا يَكُونُ الْمُؤْمِنُ جَبَانًا وَلَا خَرِصًا وَلَا شَحِيحًا.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Nazr Bin Shueyb, from Al Jazy,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'He cannot be believed, a man having the stinginess, and the envy, and the cowardice in him, and the Momin can neither be a coward, nor greedy, nor a miser''<sup>916</sup>

<sup>916</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 75 H 1

## CHAPTER 76 – ONE SELLING HIS RELIGION FOR THE WORLD (WORLDLY GAINS) OF OTHERS

1- ما، الأماالي للشيخ الطوسي مع، معاني الأخبار لي، الأماالي للصدوق في خبر الشيخ الشامي سئل أمير المؤمنين ع أي الخلق أشقى قال من باع دينه بدنيا غيره.

(The books) 'Al Amaali' of the sheykh Al Tusi, (and) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the Syrian sheykh asking Amir Al-Momineen<sup>-asws</sup>, 'Which of the people is the most wretched?' He<sup>-asws</sup> said: 'The one who sells his religion for the world (worldly gains) of others''.<sup>917</sup>

---

<sup>917</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 76 H 1

## CHAPTER 77 – THE EXTRAVAGANCE AND THE WASTAGE AND THEIR LIMITS

الآيات

### The Verses

الأنعام وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

(Surah) Al Anaam - **He does not Love the extravagant ones [6:141]**

الأعراف وَ كُلُوا وَ اشْرَبُوا وَ لَا تُسْرِفُوا

**And eat and drink and do not be extravagant; [7:31]**

الإسراء وَ لَا تُبَذِّرْ تَبْذِيرًا—

(The book) 'Al Isra'a - **and do not squander wastefully [17:26]**

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

**Surely the squanderers were always the brethren of the Satans and the Satan was always ungrateful to his Lord [17:27]**

إِلَى قَوْلِهِ تَعَالَى وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا

Up to Words of the Exalted: **And do not make your hand to be shackled to your neck nor extend it with every extension for you will sit back blamed, insolvent [17:29]**

1- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع وَ لَا تُبَذِّرْ تَبْذِيرًا مَنْ أَنْفَقَ شَيْئًا فِي عِبَرِ طَاعَةِ اللَّهِ فَهُوَ مُبَذِّرٌ وَ مَنْ أَنْفَقَ فِي سَبِيلِ الْخَيْرِ فَهُوَ مُقْتَصِدٌ.

Tafseer Al Ayyashi – from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah<sup>-asws</sup>: '**and do not squander wastefully [17:26]**. (He<sup>-asws</sup> said): 'One who spends something in other than the obedience of Allah<sup>-azwj</sup>, so he is squandering wastefully, and one who spends in the way of good, he is being economical''<sup>918</sup>

2- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ لَا تُبَذِّرْ تَبْذِيرًا قَالَ بَذَرَ الرَّجُلُ مَالَهُ وَ يَقْعُدُ لَيْسَ لَهُ مَالٌ

Tafseer Al Ayyashi – from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about His<sup>-azwj</sup> Words: **‘and do not squander wastefully [17:26]**. He<sup>-asws</sup> said: ‘The man spends his wealth wastefully and sits back not having wealth (left) for him’.

قَالَ فَيَكُونُ تَبَذِيرٌ فِي حَالٍ

He (the narrator) said, ‘He could be squandering wastefully regarding Permissibles?’

قَالَ نَعَمْ.

He<sup>-asws</sup> said: ‘Yes’<sup>919</sup>.

3- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ جَدَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اتَّقِ اللَّهَ وَ لَا تُسْرِفْ وَ لَا تَقْتَرْ وَ كُنْ بَيْنَ ذَلِكَ قَوَاماً إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ وَ قَالَ اللَّهُ لَا تُبَذِّرْ تَبْذِيرًا إِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الْقُصْدِ.

Tafseer Al Ayyashi – from Ali Bin Juza’a who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Fear Allah<sup>-azwj</sup> and neither be extravagant nor tight-fisted, and be moderate between the two, wasteful squander is from the extravagance, and Allah<sup>-azwj</sup> has Said: **and do not squander wastefully [17:26]**. Allah<sup>-azwj</sup> does not Punish upon the moderation’<sup>920</sup>.

4- شي، تفسير العياشي عَنْ عَامِرِ بْنِ جَدَاعَةَ قَالَ: دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ قَرْضاً إِلَى مِيسِرَةٍ

Tafseer Al Ayyashi – from Aamir Bin Juza’ah who said,

‘A man entered to see Abu Abdullah<sup>-asws</sup>. He said, ‘O Abu Abdullah<sup>-asws</sup>! (Give me) a loan up to (my having) financial ease’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِلَى غَلَّةٍ تُدْرِكُ

Abu Abdullah<sup>-asws</sup> said: ‘Up to any yield (for me<sup>-asws</sup>) to be realised?’

فَقَالَ لَا وَ اللَّهُ

He said, ‘No, by Allah<sup>-saww</sup>!’

فَقَالَ إِلَى تَحَاذَةٍ تُؤَدِّي

He<sup>-asws</sup> said: ‘To any trade you want to fulfill?’

<sup>919</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 2

<sup>920</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 3

فَقَالَ لَا وَاللَّهِ

He said, 'No, by Allah<sup>-azwj!</sup>'

قَالَ فَإِلَىٰ عُقْدَةٍ تُبَاعُ

He<sup>-asws</sup> said: 'To any contract to be sold?'

فَقَالَ لَا وَاللَّهِ

He said, 'No, by Allah<sup>-azwj!</sup>'

فَقَالَ فَأَنْتَ إِذَا مَنَّ جَعَلَ اللَّهُ لَهُ فِي أَمْوَالِنَا حَقًّا

He<sup>-asws</sup> said: 'Then you are from the one Allah<sup>-azwj</sup> has Made a right to be for you in our<sup>-asws</sup> wealth'.

فَدَعَا أَبُو عَبْدِ اللَّهِ بِكَيْسٍ فِيهِ دِرَاهِمٌ فَأَدْخَلَ يَدَهُ فَنَآوَلَهُ قَبْضَةً ثُمَّ قَالَ اتَّقِ اللَّهَ وَلَا تُسْرِفْ وَلَا تَقْتَرْ وَكُنْ بَيْنَ ذَلِكَ قَوَامًا إِنَّ التَّبَذِيرَ مِنَ الْإِسْرَافِ قَالَ اللَّهُ وَلَا تُبَذِّرْ تَبْذِيرًا

Abu Abdullah<sup>-asws</sup> called for a bag wherein were Dirhams. He<sup>-asws</sup> inserted his<sup>-asws</sup> hand and grabbed a handful, then said: 'Fear Allah<sup>-azwj</sup>, and neither be extravagant nor be tight-fisted, and be moderate between that. The wasteful squander is from the extravagance. Allah<sup>-azwj</sup> Said: **and do not squander wastefully [17:26]**'.

وَقَالَ إِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الْفُسْءِ.

And he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> does not Punish upon the moderation''<sup>921</sup>

5- شي، تفسير العياشي عن بشر بن مروان قال: دخلنا على أبي عبد الله ع فدعا برطب فأقبل بعضهم يرمي بالنوى

Tafseer Al Ayyashi – from Bishr Bin Marwan who said,

'We entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> called for dates. One of them went on to throw away the seeds'.

قَالَ وَ أَمْسَكَ أَبُو عَبْدِ اللَّهِ ع يَدَهُ فَقَالَ لَا تَفْعَلْ إِنَّ هَذَا مِنَ التَّبَذِيرِ - وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.

He (the narrator) said, 'And Abu Abdullah<sup>-asws</sup> withheld his hand. He<sup>-asws</sup> said: 'Do not do it! This is from the wasteful squander, **and Allah does not love the mischief [2:205]**'<sup>922</sup>

<sup>921</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 4

<sup>922</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 5



6- مكا، مكارم الأخلاق مِنْ كِتَابِ اللَّيْثِ الْمَنْشُوبِ إِلَى الْعِيَّاشِيِّ عَنْ أَبِي السَّفَّاتِجِ عَنْ بَعْضِ أَصْحَابِهِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَلَا يَكُونُ مَعَنَا خَلَالَةٌ نَتَدَلَّكَ بِهَا مِنَ النَّوْرَةِ فَتَدُلُّكَ بِالدَّقِيقِ فَيَدْخُلُنِي مِنْ ذَلِكَ مَا اللَّهُ بِهِ أَعْلَمُ

(The book) 'Makarim Al Akhlaq', from the book 'Al Libas' attributed to Al Ayyashi, from Abu Al Saffatij,

'From one of his companions, he asked Abu Abdullah<sup>-asws</sup>. He said, 'We were in a road of Makkah, so we wanted the Ihraam. There did not happen to be bran with us we could massage with Al-Noura (wax), so we massaged (Al-Noura) with the flour. So there entered me from that what Allah<sup>-azwj</sup> is more Knowing with'.

قَالَ خَفَافَةُ الْإِسْرَافِ

He<sup>-asws</sup> said: 'Fear of the extravagance?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ لَيْسَ فِيْمَا أَصْلَحَ الْبَدَنَ إِسْرَافٌ أَنَا رُبَّمَا أَمَرْتُ بِالنَّقْيِ فَيَلْتُ بِالزَّيْتِ فَأَتَدَلُّكَ بِهِ إِنَّمَا الْإِسْرَافُ فِيْمَا أَتَلَفَ الْمَالُ وَ أَضَرَّ بِالْبَدَنِ

There is no extravagance in what corrects the body. Sometimes I<sup>-asws</sup> instruct with the cleansing, so oil is extracted and I<sup>-asws</sup> massage with it. But rather, the extravagance is in what destroys the wealth and harms the body'.

قُلْتُ فَمَا الْإِفْتَارُ

I said, 'So what being tight-fisted?'

قَالَ أَكُلُ الْخُبْزِ وَ الْمِلْحَ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ

He<sup>-asws</sup> said: 'Eating the bread and the salt while you are able upon something else'.

قُلْتُ فَالْقَصْدُ

I said, 'The moderation?'

قَالَ الْخُبْزُ وَ اللَّحْمُ وَ اللَّبَنُ وَ الزَّيْتُ وَ السَّمْنُ مَرَّةً دَا وَ مَرَّةً دَا.

He<sup>-asws</sup> said: 'The bread, and the meat, and the milk, and the oil, and the butter. Sometimes that, and sometimes that'.<sup>923</sup>

7- مكا، مكارم الأخلاق عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذْنُ الْإِسْرَافِ هِرَاقَةُ فَضْلِ الْإِنَاءِ وَ ابْتِدَالُ ثَوْبِ الصَّوْنِ وَ إِلْقَاءُ النَّوَى.

<sup>923</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 6

(The book) 'Makarim Al Akhlaq' – from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'The least extravagance is spilling leftovers of the utensil, and using the good clothes as work clothes, and throwing away the kernel (date seed)'.<sup>924</sup>

وَعَنْهُ ع قَالَ: إِنَّمَا السَّرْفُ أَنْ تَجْعَلَ ثَوْبَ صَوْنِكَ ثَوْبَ بَدَلِكَ.

And from him<sup>-asws</sup> having said: 'But rather, the extravagance is that you make your good clothes to be as work clothes''.<sup>925</sup>

---

<sup>924</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 7 a

<sup>925</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 77 H 7 b

باب 78 في ذم الإسراف و التبذير زائدا على ما تقدم في الباب السابق

## CHAPTER 78 – IN CONDEMNATION OF THE EXTRAVAGANCE, AND THE WASTAGE, ADDITIONAL TO WHAT HAS PRECEDED IN THE PREVIOUS CHAPTER

1- ل، الخصال العطار عن أبيه عن الأشعري عن محمد بن الحسين عن خالد بن خالد عن إبراهيم بن محمد الأشعري عن أبي إسحاق رفعه إلى علي عليه السلام قال قال أمير المؤمنين ع للمُسْرِفِ ثلاث علامات يأكل ما ليس له و يلبس ما ليس له و يشتري ما ليس له. بن الحسين

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashari, from Muhammad Bin Al-Husayn, from Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al Ashari, from Abu Is'haq raising it to,

'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, may the greetings be upon them<sup>-asws</sup> both having said: 'Amir Al-Momineen<sup>-asws</sup>: 'There are three signs for the extravagant – he eats what isn't for him, and he wears what isn't for him, and he buys what isn't for him (to be buying)'.<sup>926</sup>

2- ل، الخصال ابن إدريس عن أبيه عن الأشعري رفعه إلى أبي عبد الله ع قال: السرف في ثلاث ابتذالك ثوب صونك و إلفائك التوى يمينا و شمالا و إهراقك فضلة الماء

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashary raising it to,

'Abu Abdullah<sup>-asws</sup> having said: 'The extravagance is in three – your wearing good clothes as work clothes, and you're throwing away the kernels right and left, and you're spilling the remnant water'.

و قال ليس في الطعام سرف.

And he<sup>-asws</sup> said: 'There is no extravagance in (eating) the food'.<sup>927</sup>

3- ل، الخصال أبي عن سعد عن الأصهب عن المنقري عن حماد عن أبي عبد الله ع قال: قال لُقْمَانُ لِابْنِهِ لِلْمُسْرِفِ ثلاث علامات يشتري ما ليس له و يلبس ما ليس له و يأكل ما ليس له.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Luqman<sup>-as</sup> said to his<sup>-as</sup> son: 'For the extravagant there are three signs – he drinks what isn't for him, and he wears what isn't for him, and he eats what isn't for him'.<sup>928</sup>

4- مع، معاني الأخبار محمد بن هارون الرضائي عن علي بن عبد العزيز عن أبي عبيد رفعه قال: هَي النَّبِيُّ ص عَنْ قِيلٍ وَ قَالَ وَ كَثْرَةُ السُّؤَالِ وَ إِضَاعَةُ الْمَالِ.

<sup>926</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 1

<sup>927</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 2

<sup>928</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 3

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd raising it, said,

'The Prophet<sup>-saww</sup> Prohibited from, 'It was said', and 'He said', and a lot of questions, and wasting the wealth'.<sup>929</sup>

5- مل، كامل الزيارات أبو سُمَيْنَةَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَلِيِّ بْنِ أَبِي عُبَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ تُسَافِرُ فَلَا يَكُونُ مَعَنَا خُفَاءٌ فَتَتَذَلُّكَ بِالذَّقِيقِ

(The book) 'Kamil Al Ziyaraat' – Abu Sumeyna, from Muhammad Bin Aslam, from Ali, from Aban Bin Taghlib,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! We travel, so there does not happen to be bran with us, so we massage with the flour'.

قَالَ لَا بَأْسَ بِذَلِكَ إِنَّمَا يَكُونُ الْقَسَادُ فِيمَا أَضَرَّ بِالْبَدَنِ وَ أَثْلَفَ الْمَالِ فَأَمَّا مَا أَصْلَحَ الْبَدَنَ فَإِنَّهُ لَيْسَ بِقَسَادٍ وَإِنِّي زَيْمًا أَمَرْتُ غُلَامِي يَلْتُ لِي النَّعْيَ بِالزَّيْتِ ثُمَّ أَتَذَلُّكَ بِهِ.

'He<sup>-asws</sup> said: 'There is no problem with that. But rather, the spoiling is regarding what harms the body, and wasting the wealth. As for what corrects the body, it isn't with spoilage, and sometimes I<sup>-asws</sup> instruct my<sup>-asws</sup> slave to extract oils for me pure oil, then I<sup>-asws</sup> massage with it'.<sup>930</sup>

6- شي، تفسير العياشي عَنْ أَبِي بَنْ تَعْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أ تَرَى اللَّهَ أَعْطَى مَنْ أَعْطَى مِنْ كَرَامَتِهِ عَلَيْهِ وَ مَنَعَ مَنْ مَنَعَ مِنْ هَوَانٍ بِهِ عَلَيْهِ-

Tafseer Al Ayyashi – from Aban Bin Taghlib who said,

'Abu Abdullah<sup>-asws</sup> said: 'Do you view that Allah<sup>-azwj</sup> Gives the one He<sup>-azwj</sup> Gives due to His<sup>-azwj</sup> Honouring to him, and Prevents what He<sup>-azwj</sup> Prevents due to His<sup>-azwj</sup> Disgracing upon him?

لَا وَ لَكِنَّ الْمَالَ مَا لَ اللَّهُ يَضَعُهُ عِنْدَ الرَّجُلِ وَدَائِعَ وَ جَوَزَ لَهُمْ أَنْ يَأْكُلُوا قَصْدًا وَ يَشْرَبُوا قَصْدًا وَ يَلْبَسُوا قَصْدًا وَ يَنْكِحُوا قَصْدًا وَ يَرْكَبُوا قَصْدًا وَ يَعُودُوا بِمَا سَوَى ذَلِكَ عَلَى فُقَرَاءِ الْمُؤْمِنِينَ وَ يَلْمُوا بِهِ شَعْنَهُمْ

No, but the wealth is wealth of Allah<sup>-azwj</sup>. He<sup>-azwj</sup> Places it with the man as a deposit, and He<sup>-azwj</sup> has Allowed for them to be eating moderately, and drinking moderately, and wearing moderately, and marrying moderately, and living moderately, and return with whatever is besides that unto the poor Muslims, and unite their Shias with it.

فَمَنْ فَعَلَ ذَلِكَ كَانَ مَا يَأْكُلُ حَلَالًا وَ يَشْرَبُ حَلَالًا وَ يَرْكَبُ وَ يَنْكِحُ حَلَالًا- وَ مَنْ عَدَا ذَلِكَ كَانَ عَلَيْهِ حَرَامًا

The one who does that, whatever he would be eating Permissible, and drinking Permissible, and living and marrying Permissible, and the one who exceeds that, it would be Prohibited unto him'.

<sup>929</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 4

<sup>930</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 5

ثُمَّ قَالَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ أَتَرَى اللَّهَ اتَّخَذَ رَجُلًا عَلَى مَالٍ حَوْلَ لَهُ أَنْ يَشْتَرِيَ فَرَسًا بِعَشْرَةِ آلَافٍ دِرْهَمٍ وَ يُجْزِيهِ فَرَسٌ بِعَشْرِينَ دِرْهَمًا وَ يَشْتَرِيَ جَارِيَةً بِأَلْفٍ دِينَارٍ وَ يُجْزِيهِ بِعَشْرِينَ دِينَارًا

Then he<sup>-asws</sup> said: ***'Do not be extravagant. He does not Love the extravagant ones [6:141].*** Do you view that Allah<sup>-azwj</sup> would Entrust a man upon wealth, he can think that he can buy a horse for ten thousand Dirhams while a horse of twenty Dirhams can suffice him? And he can buy a maid for a thousand Dinars while he can be sufficing with twenty Dinars?

وَقَالَ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ.

And he<sup>-asws</sup> said: ***'Do not be extravagant. He does not Love the extravagant ones [6:141]'***.<sup>931</sup>

<sup>931</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 78 H 6

باب 79 الظلم وأنواعه و مظالم العباد و من أخذ المال من غير حله فجعله في غير حقه و الفساد في الأرض

## CHAPTER 79 – THE INJUSTICE AND ITS TYPES, AND GRIEVANCES OF THE SERVANTS, AND ONE WHO TAKE THE WEALTH FROM OTHER THAN ITS PERMISSIBLE MEANS SO HE MAKES IT TO BE IN OTHER THAN ITS RIGHT, AND THE CORRUPTION IN THE EARTH

1- لي، الأماالي للصدوق الهَمْدَانِيُّ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتٍ عَنْ عَيْسَى بْنِ بَشِيرٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَتْ عَلِيٌّ بْنُ الْحُسَيْنِ ع الْوَفَاةُ صَمَّيْتُ إِلَى صَدْرِهِ ثُمَّ قَالَ يَا بُنَيَّ أَوْصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي عَلَيْهِ السَّلَامُ حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali, from his father, from Ismail Bin Mihran, from Dorost, from Isa Bin Bashir, from Al Sumali,

'From Abu Ja'far<sup>-asws</sup> having said: 'When the expiry presented to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, he<sup>-asws</sup> hugged me<sup>-asws</sup> to his<sup>-asws</sup> chest, then said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! I<sup>-asws</sup> bequeath you<sup>-asws</sup> with what my<sup>-asws</sup> father<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, had bequeathed to me<sup>-asws</sup> with it when the expiry had presented to him<sup>-asws</sup>, and with what he<sup>-asws</sup> mentioned that his<sup>-asws</sup> father<sup>-asws</sup> had bequeathed him<sup>-asws</sup> with.

فَقَالَ يَا بُنَيَّ إِنَّكَ وَ ظُلْمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِرًا إِلَّا اللَّهَ.

He<sup>-asws</sup> had said: 'O my<sup>-asws</sup> son<sup>-asws</sup>! Beware of being unjust to the one who cannot find any helper except Allah<sup>-azwj</sup>!''<sup>932</sup>

2- ل، الخصال أبي عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ مِثْلَهُ.

(The book) 'Al Khisaal' – My father, from Al Sa'adabady, from Al Barqy, from Ismail Bin Mihran – similar to it.<sup>933</sup>

3- لي، الأماالي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَافَ رَبَّهُ كَفَّ ظُلْمَهُ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen<sup>-asws</sup> said: 'One who fears his Lord<sup>-azwj</sup> would restrain his injustices''<sup>934</sup>

4- لي، الأماالي للصدوق ابْنُ مُوسَى عَنِ الصُّوفِيِّ عَنِ الزُّوْيَانِيِّ عَنْ عَبْدِ الْعَظِيمِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْسُ الرِّأْدُ إِلَى الْمَعَادِ الْعُدْوَانُ عَلَى الْعِبَادِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Sowfy, from Al Rowbany, from Abdul Azeem,

<sup>932</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 1

<sup>933</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 2

<sup>934</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 3

‘From Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘Evilest of the provisions up to the Hereafter is the aggression upon the servants’’.<sup>935</sup>

5- فس، تفسیر القمي أبي عن ابن محبوب عن أبي يعفور قال سمعت أبا عبد الله عليه السلام يقول من زرع حنطة في أرض فلم يترك أرضه و زرعته و خرج زرعته كثير الشعير فظلم عمله في ملك ربة الأرض أو بظلم للمزارعه و أكرته لأن الله يقول - فَيُظْلَمُ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ.

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup>, saying: ‘One who sows wheat in a land, but does not pay Zakat of his land, and he cultivates it, and a lot of barley emerges, it is due to injustice of his deeds in ownership of a neck of the earth, or due to injustice to his farmers, or his workers, because Allah<sup>-azwj</sup> Says: ***Due to the injustice from those who are Jews, We Prohibited unto them the good things which had been Permitted for them [4:160]***’’.<sup>936</sup>

6- ل، الخصال ابن المتوكل عن الحميري عن الفضل بن عامر عن موسى بن القاسم عن المحاربي عن أبي عبد الله عن آبائه ع قال قال رسول الله ص ثلاثة إن لم تظلمهم ظلّموك السفلة و زوجتك و خادمك.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Al Fazl Bin Aamir, from Musa Bin Al Qasim, from Al Muhariby,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Three (persons), if you don’t oppress (harness) them, they will oppress you – the lowly, and your wife, and your servant’’.<sup>937</sup>

7- ل، الخصال الخليل بن أحمد عن أبي العباس السراج عن قتيبة عن بكر بن عجلان عن سعيد المقبري عن أبي هريرة أن رسول الله ص قال: إِيَّاكُمْ وَ الْفُحْشَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُحِبُّ الْفَاحِشَ الْمُتَفَحِّشَ

(The book) ‘Al Khisaal’ – Al Khaleel Bin Ahmad, from Abu Al Abbas Al Sarraj, from Quteyba, from Bakr Bin Ajlan, from Saeed Al Muqbury, from Abu Hureyra (well known fabricator),

‘Rasool-Allah<sup>-saww</sup> said: ‘Beware of the immorality, for Allah<sup>-azwj</sup> Mighty and Majestic does not Love the immoral, the obscene!

وَ إِيَّاكُمْ وَ الظُّلْمَ فَإِنَّ الظُّلْمَ عِنْدَ اللَّهِ هُوَ الظُّلُمَاتُ يَوْمَ الْقِيَامَةِ

And beware of the injustice, for the injustice in the Presence of Allah<sup>-azwj</sup>, it will be the darkness(es) on the Day of Qiyamah!

وَ إِيَّاكُمْ وَ الشُّحَّ فَإِنَّهُ دَعَا الَّذِينَ مِنْ قَبْلِكُمْ حَتَّى سَفَكُوا دِمَاءَهُمْ وَ دَعَاهُمْ حَتَّى قَطَعُوا أَرْحَامَهُمْ وَ دَعَاهُمْ حَتَّى انْتَهَكُوا وَ اسْتَحْلَوْا حَرَامَهُمْ.

<sup>935</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 4

<sup>936</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 5

<sup>937</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 6

And beware of the greed, for it had called the ones before you all until they shed their blood, and called them until they cut off their kinship, and called them until they violated and permitted their prohibitions”.<sup>938</sup>

8- ل، الخصال أبي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ لِلظَّالِمِ ثَلَاثُ عَلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَ مَنْ دُونَهُ بِالْعَلْبَةِ وَ يُعِينُ الظُّلْمَةَ الْخَبَرَ.

(The book) ‘Al Khisaal’ – from Sa’ad, from Al Asbahany, from Al Minqary, from Hammad,

‘From Abu Abdullah<sup>asws</sup> said: ‘Luqman<sup>as</sup> said to his<sup>as</sup> son: ‘O my<sup>as</sup> son! For the unjust, there are three signs – he oppresses the one above him with the disobedience, and the one below him with the prevailing, and assists the injustice”.<sup>939</sup>

9- ن، عيون أخبار الرضا عليه السلام ابنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ قَالَ: أَنْشَدَنِي الرِّضَا ع لِعَبْدِ الْمُطَّلِبِ

يَعِيبُ النَّاسُ كُلُّهُمْ زَمَانًا- وَ مَا لَزِمَانًا عَيْبٌ سَوَانًا-  
نَعِيبُ زَمَانًا وَ الْعَيْبُ فِينَا- وَ لَوْ نَطَقَ الزَّمَانُ بِنَا هَجَانًا-  
وَ إِنَّ الدَّنْبَ يَبْزُكُ لَحَمَ ذَنْبٍ- وَ يَأْكُلُ بَعْضُنَا بَعْضًا عِيَانًا

(The book) ‘Uyoun Akhbar Al-Reza<sup>asws</sup>, may the greetings be upon him<sup>asws</sup> – Ibn Al Mutawakkil, from Ali, from his father, from Al Rayyan Bin Al Salt who said,

‘Al-Reza<sup>asws</sup> recited a poem of Abdul Muttalib<sup>as</sup> to me: ‘The people, all of them are faulting the times, and there is no fault of our times besides us. We are faulting our times while the fault is within us, and if the times could speak with us, it would degrade us. And the wolf neglects meat of a wolf, while we are eating each other on sight (backbiting/deceiving)”.<sup>940</sup>

10- ما، الأماي للشيخ الطوسي الفحائم عَنِ الْمُصْطَوْرِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: ثَلَاثُ دَعَوَاتٍ لَا يُجِيبَنَّ عَنْ اللَّهِ تَعَالَى دَعَاءُ الْوَالِدِ لَوْلَدِهِ إِذَا بَرَّهُ وَ دَعْوَتُهُ عَلَيْهِ إِذَا عَفَّهُ وَ دَعَاءُ الْمَظْلُومِ عَلَى ظَالِمِهِ وَ دَعَاؤُهُ لِمَنْ انْتَصَرَ لَهُ مِنْهُ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father,

‘From Abu Al-Hassan<sup>asws</sup> the 3<sup>rd</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Sadiq<sup>asws</sup>, may the Salawaat be upon them<sup>asws</sup>, said: ‘Three supplications are not veiled from Allah<sup>azwj</sup> the Exalted – a supplication of the parent for his child when he is righteous, and his supplication against him when he disowns him; and a supplication of the oppressed against his oppressor and his supplication for the one helping him from him.

وَ رَجُلٌ مُؤْمِنٌ دَعَا لِأَخٍ لَهُ مُؤْمِنٍ وَاسَاءَ فِينَا وَ دَعَاؤُهُ عَلَيْهِ إِذَا لَمْ يُوَاسِهِ مَعَ الْقُدْرَةِ عَلَيْهِ وَ اضْطِرَّارٍ أَخِيهِ إِلَيْهِ.

<sup>938</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 7

<sup>939</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 8

<sup>940</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 9



And a Momin man supplicates for his Momin brother of his consoling him regarding us<sup>-asws</sup>, and his supplications against him when he does not console him with the ability upon him, and restlessness of his brother to him”.<sup>941</sup>

11- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ السَّمَرَقَنْدِيِّ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ الطَّهْرَانِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي مَعْشَرٍ عَنْ سَعِيدِ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ وَإِنْ كَانَتْ مِنْ فَاجِرٍ حُوبٍ [خَوْفٍ] عَلَى نَفْسِهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Muhammad Bin Abdul Gjani Bin Saeed, from Usman Bin Muhammad Al Samarqandy, from Muhammad Bin Hammad Al Tihrary, from Abdul Razzaq, from Sufyan Al Sowry, from Abu Ma’shar, from Saeed Al Maqbury, from Abu Hureyra (well known fabricator),

‘From the Prophet<sup>-saww</sup> having said: ‘The supplication of an oppressed is Answered, and even if he was an immoral fearing upon himself’.

قَالَ عَبْدُ الرَّزَّاقِ فَلَقِيْتُ أَبَا مَعْشَرٍ فَحَدَّثَنِي بِهِ.

Abdul Razzaq (a narrator) said, ‘I met Abu Ma’shar (a narrator). He narrated to me with it’.<sup>942</sup>

12- ما، الأماالي للشيخ الطوسي حَمَّوِيهِ عَنْ أَبِي الْحُسَيْنِ عَنِ ابْنِ مُقْبِلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّخَعِيِّ عَنْ مِسْعَرِ بْنِ يَحْيَى عَنْ شَرِيكَ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَّ أَشَدُّ غَضَبِي عَلَى مَنْ ظَلَمَ مَنْ لَا يَجِدُ نَاصِرًا غَيْرِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Hamawiya, from Abu Al-Husayn, from Ibn Muqbil, from Ahmad Bin Muhammad Al Nakhaie, from Mis’ae Bin Yahya, from Shareek, from Abu Is’haq, from Al Haris,

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Says: “My<sup>-azwj</sup> Wrath Intensified upon the one who oppresses one not finding any helpers apart from Me<sup>-azwj</sup>”.<sup>943</sup>

13- مع، معاني الأخبار لي، الأماالي للصدوق الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْحُسَيْنِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْبَكْرِ الْمُرَادِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّ الْخَلْقِ أَشَحُّ

(The books) ‘Ma’any Al Akhbar’, (and) ‘Al Amaali’ of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Al-Hassan Bin Al Qasim, from Ali Bin Ibrahim Bin Al Moalla, from Muhammad Bin Khalid, from Abdullah Bin Al Bakr Al Murady,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> was asked: ‘Which of the people are greediest?’

قَالَ مَنْ أَخَذَ الْمَالَ مِنْ غَيْرِ حِلِّهِ فَجَعَلَهُ فِي غَيْرِ حَقِّهِ.

He<sup>-asws</sup> said: ‘One who take the wealth from other than its Permissible means, and makes it to be in others that it’s right (place)’.<sup>944</sup>

<sup>941</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 10

<sup>942</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 11

<sup>943</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 12

<sup>944</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 13

14- ل، الخصال أبي عن سعد عن أيوب بن نوح عن الربيع بن محمد عن عبد الأعلى عن نوف عن أمير المؤمنين ع قال: إن الله أوحى إلى عيسى ابن مريم قل للملأ من بني إسرائيل- لا تدخلوا بيوتا من بيوتى إلا بقلوب طاهرة و أبصار خاشعة و أكف نقيّة و قل لهم اعلّموا أنّي غير مستجيب لأحد منكم دعوة و لأحد من خلقي قبله مظلمة الخبر.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad, from Abdul A'ala, from Nowf,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Revealed to Isa<sup>-as</sup> Ibn Maryam<sup>-as</sup>: "Say to the assembly from the children of Israel, they should not enter a house from My<sup>-azwj</sup> houses except with clean hearts, and humble eyes, and pure palms! And say to them, they should know that I<sup>-azwj</sup> will not Answer a supplication to anyone from you while there is a grievance for anyone of My<sup>-azwj</sup> creatures before him!" – the Hadeeth".<sup>945</sup>

15- لي، الأماالي للصدوق أبي عن سعد عن البرقي عن أبيه عن هارون بن الجهم عن المفضل بن صالح عن سعد بن طريف عن أبي جعفر الباقر ع قال: الظلم ثلاثة ظلم يغفره الله و ظلم لا يغفره الله و ظلم لا يدعه

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa'ad Bin Tareyf,

'From Abu Ja'far Al-Baqir<sup>-asws</sup> having said: 'The injustices are three (types) – an injustice Allah<sup>-azwj</sup> Forgives, and an injustice Allah<sup>-azwj</sup> does not Forgive, and an injustice He<sup>-azwj</sup> does not Leave.

فأما الظلم الذي لا يغفره الله عزّ و جلّ فالشرك بالله و أما الظلم الذي يغفره الله عزّ و جلّ فظلم الرجل نفسه فيما بينه و بين الله عزّ و جلّ و أما الظلم الذي لا يدعه الله عزّ و جلّ فالمداينة بين العباد

As for the injustice which Allah<sup>azwj</sup> Mighty and Majestic does not Forgive, it is the Shirk (association with Allah<sup>-azwj</sup>; and as for the injustice which Allah<sup>-azwj</sup> Mighty and Majestic does Forgive, it is injustice of the man (to) himself (sin) in what is between him and Allah<sup>-azwj</sup> Mighty and Majestic; and as for the injustice which Allah<sup>-azwj</sup> Mighty and Majestic does not Leave, it is the debts between the servants.

و قال ع ما يأخذ المظلوم من دين الظالم أكثر مما يأخذ الظالم من دنيا المظلوم.

And he<sup>-asws</sup> said: 'What the oppressed one takes from the religion of the oppressors is more than what the oppressor takes from the world of the oppressed".<sup>946</sup>

ل، الخصال ماجيلويه عن عمه عن البرقي عن أبيه عن هارون بن الجهم إلى قوله بين العباد.

(The book) 'Al-Khisaal' – Majaylawiya, from his uncle, from Al-Barqy, from his father, from Haroun Bin Al-Jaham – up to his<sup>-asws</sup> words: 'Between the servants".<sup>947</sup>

<sup>945</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 14

<sup>946</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 15 a

<sup>947</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 15 b

16- ل، الخصال ابن الوليد عن الصفار عن ابن مغروف عن محمد بن سينان عن طلحة بن زيد عن الصادق عن آبائه ع قال كان علي ع يقول الغامل بالظلم والمعين عليه والراضي به شركاء ثلاثة.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> had said: 'The worker with the injustice, and the one assisting upon it, and the one satisfied with it are three participants''.<sup>948</sup>

17- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه ع قال: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُبْغِضُ الشَّيْخَ الْجَاهِلَ وَ الْعَبِيَّ الظُّلْمَ وَ الْفَقِيرَ الْمُخْتَالَ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Hates the ignorant old man, and the unjust rich one, and the priding poor one''.<sup>949</sup>

18- ث، ثواب الأعمال أبي عن سعد عن أحمد بن محمد عن ابن فضال عن علي بن عتبة عن سماعة عن عبد الله بن سليمان عن أبي جعفر ع قال: الظلم في الدنيا هو الظلمات في الآخرة.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqbah, from Sama'at, from Abdullah Bin Suleyman,

'From Abu Ja'far<sup>-asws</sup> having said: 'The injustice in the world, it is the darkness(es) in the Hereafter''.<sup>950</sup>

19- ث، ثواب الأعمال أبي عن سعد عن أحمد بن محمد عن عبد الله الحجال عن غالب بن محمد عن ذكره عن أبي عبد الله ع في قول الله عز و جل إِنَّ رَبَّكَ لَبَاسِمٌ قَال قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ مُظْلَمٌ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Abdullah Al Hajjal, from Ghalib Bin Muhammad, from one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, your Lord is Ever-watchful [89:14].** He<sup>-asws</sup> said: 'There is an archway at the Bridge, no servant will cross it being with a grievance (of someone against him)''.<sup>951</sup>

20- ث، ثواب الأعمال أبي عن سعد عن أحمد بن محمد عن علي بن عيسى عن علي بن سالم قال سمعت أبا عبد الله ع يقول إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ عَزَّي وَ جَلَالِي - لَا أَجِيبُ دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمَةٍ ظَلَمَهَا وَ لِأَخِي عِنْدَهُ مِثْلُ تِلْكَ الْمَظْلَمَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Isa, from Ali Bin Salim who said,

<sup>948</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 16

<sup>949</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 17

<sup>950</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 18

<sup>951</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 19

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic Says: "By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majestic: I<sup>-azwj</sup> will not Answer a supplication of an oppressed one who supplicates to Me<sup>-azwj</sup> regarding a grievance he is being oppressed with while there is a grievance with him for anyone else similar to that!"<sup>952</sup>

21- ثواب الأعمال ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن أسباط عن ابن سينان عن أبي خالد القمّاط عن زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ: يَأْخُذُ الْمَظْلُومُ مِنْ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ دُنْيَا الْمَظْلُومِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Abat, from Ibn Sinan, from Abu Khalid Al Qammat,

'From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>), from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'The oppressed takes more from the religion of the oppressor than what the oppressor takes from the world of the oppressed"<sup>953</sup>

22- ثواب الأعمال أبي عن عليٍّ عن أبيه عن ابن أبي عمير عن ابن أذينة عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا أَحَدٌ يَظْلِمُ يَظْلِمُهُ إِلَّا أَخَذَهُ اللَّهُ بِمَا فِي نَفْسِهِ وَ مَالِهِ فَأَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا تَابَ غَفَرَ اللَّهُ لَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Ibn Abu Umeir, from Ibn Uzina, from Zurara

'From Abu Ja'far<sup>-asws</sup> having said: 'There is no one oppressing with a grievance except Allah<sup>-azwj</sup> will Seize him for it regarding his self and his wealth. As for the injustice which is between him and Allah<sup>-azwj</sup> Mighty and Majestic, when he repents, Allah<sup>-azwj</sup> will Forgive (his sin) for him"<sup>954</sup>

23- ثواب الأعمال أبي عن سعدٍ عن أحمد بن محمد بن علي بن الحُكَمِ عَنْ أَبِي الْقَاسِمِ عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَرْقَطِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ ارْتَكَبَ أَحَدًا يَظْلِمُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مَنْ يَظْلِمُهُ بِمِثْلِهِ أَوْ عَلَى وَلَدِهِ أَوْ عَلَى عَقَبِهِ مِنْ بَعْدِهِ.

(The book) 'Sawab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Qasim, from Usman Bin Abdullah, from Muhammad Bin Abdullah Al Arqat,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'One who does an injustice to anyone, Allah<sup>-azwj</sup> Mighty and Majestic will Send someone upon him who would oppress him with similar to it, or upon his children, or upon his posterity from after him"<sup>955</sup>

24- ثواب الأعمال ابن الوليد عن الصفار عن ابن يزيد عن حماد عن ربعي عن الفضيل قال قال أبو عبد الله ع مَنْ أَكَلَ مِنْ مَالِ أَخِيهِ ظُلْمًا وَ لَمْ يَرُدَّهُ عَلَيْهِ أَكَلَ جَذْوَةً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hammad, from Rabie, from Al Fuzeyl who said,

<sup>952</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 20

<sup>953</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 21

<sup>954</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 22

<sup>955</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 23

‘Abu Abdullah<sup>-asws</sup> said: ‘One who consumes from the wealth of his brother unjustly and does not return it to him, will eat an ember of fire on the Day of Qiyamah’<sup>.956</sup>

25- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّمَا خَافَ الْقِصَاصَ مَنْ كَفَّ عَنْ ظُلْمِ النَّاسِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘But rather, (if) one fears the retaliation, one should refrain from oppressing the people’<sup>.957</sup>

26- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ وَ مُحَمَّدٍ بْنِ أَبِي حَزْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ الْعَبِيَّ الظَّالِمَ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman and Muhammad Bin Abu Hamz,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Hates the rich oppressor’<sup>.958</sup>

27- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ظَلَمَ أَحَدًا فَقَاتَهُ فَلَيْسَتْغْفِرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فَإِنَّهُ كَفَّارَةٌ لَهُ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-sawww</sup> said: ‘One who oppresses anyone, so he loses him (he dies), let him seek Forgiveness of Allah<sup>-azwj</sup> Mighty and Majestic, for it would be an expiation for him’<sup>.959</sup>

28- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا انْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُؤَيِّ بِغَضِ الظَّالِمِينَ بَعْضًا.

(The book) Sawaab Al Amaal’ – My father, from Sa’ad, from Al Yaqteeny, from Ibrahim Bin Abdul Hameed, from Al Batainy, from Abu Baseer who said,

‘Allah<sup>-azwj</sup> does not let an oppressor be conquered except by an oppressor, and that is Word of the Mighty and Majestic: **And like that We Cause some of the unjust ones to be ruled the others [6:129]**<sup>.960</sup>

<sup>956</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 24

<sup>957</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 25

<sup>958</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 26

<sup>959</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 27

<sup>960</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 28

29- سن، المحاسن أبي رافع قال: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَعِدَ الْمِنْبَرِ فَحَمِدَ اللَّهَ فَأَنَّى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الدُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَتْ

(The book) 'Al Mahasin' – Abu Rafie said,

'Amir Al-Momineen<sup>-asws</sup> ascended the pulpit. He<sup>-asws</sup> praised Allah<sup>-azwj</sup>, extolling upon Him<sup>-azwj</sup>, then said: 'O you people! The sins are three (types)!' Then he withheld.

فَقَالَ لَهُ حَبِئَةُ الْغَرِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ قُلْتَ الدُّنُوبَ ثَلَاثَةٌ ثُمَّ أَمْسَكَتْ

Habbat Al-Urany said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>! You<sup>-asws</sup> said the sins are three, then you<sup>-asws</sup> withheld?'

فَقَالَ لَهُ مَا ذَكَرْتُمَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أَفَسِّرَهَا وَ لَكِنَّهُ عَرَضَ لِي بِحُجْرٍ حَالٍ بَيْنِي وَ بَيْنَ الْكَلَامِ نَعَمْ الدُّنُوبُ ثَلَاثَةٌ فَذَنْبٌ مُعْفُورٌ وَ ذَنْبٌ غَيْرُ مُعْفُورٍ وَ ذَنْبٌ نَرْجُو لِصَاحِبِهِ وَ نَخَافُ عَلَيْهِ

He<sup>-asws</sup> said to him: 'I<sup>-asws</sup> did not mention it except and I<sup>-asws</sup> had intended to interpret it, but a dazzle presented to me<sup>-asws</sup> being a barrier between me<sup>-asws</sup> and the speech. Yes, the sins are three – a sin Forgiven, and a sin not Forgiven, and a sin we hope for its sinner and fear upon him'.

قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَبَيَّنْهَا لَنَا

It was said, 'O Amir Al-Momineen<sup>-asws</sup>, explain these to us!'

قَالَ نَعَمْ أَمَّا الذَّنْبُ الْمُعْفُورُ فَعَبْدٌ عَاقَبَهُ اللَّهُ تَعَالَى عَلَى ذَنْبِهِ فِي الدُّنْيَا فَاللَّهُ أَحْكَمُ وَ أَكْرَمُ أَنْ يُعَاقِبَ عَبْدَهُ مَرَّتَيْنِ

He<sup>-asws</sup> said: 'Yes. As for the Forgiven sin, Allah<sup>-azwj</sup> the Exalted Punishes a servant upon his sin in the world, and Allah<sup>-azwj</sup> is Wiser and more Benevolent than to Punish His<sup>-azwj</sup> servant twice (for the same sin in the Hereafter).

وَ أَمَّا الذَّنْبُ الَّذِي لَا يُعْفَرُ فَظَلَمَ الْعِبَادِ بَعْضُهُمْ لِبَعْضٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا بَرَزَ لِحُلُقِهِ أَقْسَمَ قَسَمًا عَلَى نَفْسِهِ

And as for the sin which is not Forgiven, it is injustice of the servants to each other. When Allah<sup>-azwj</sup> Blessed and Exalted Addressed to His<sup>-azwj</sup> creatures, He<sup>-azwj</sup> Vowed a vow unto Himself<sup>-azwj</sup>.

فَقَالَ وَ عَزَّتِي وَ جَلَالِي لَا يَجُوزُنِي ظُلْمُ ظَالِمٍ وَ لَوْ كَفَّ بِكَفٍّ وَ لَوْ مَسَحَتْهُ بِكَفٍّ وَ نَطَحَتْهُ مَا بَيْنَ الشَّاةِ الْقَرْنَاءِ إِلَى الشَّاةِ الْجَمَاءِ فَيَقْتَصُّ اللَّهُ لِلْعِبَادِ بَعْضُهُمْ مِنْ بَعْضٍ حَتَّى لَا يَبْقَى لِأَحَدٍ عِنْدَ أَحَدٍ مَظْلَمَةٌ ثُمَّ يَبْعَثُهُمُ اللَّهُ إِلَى الْحِسَابِ

He<sup>-azwj</sup> Said: 'By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! No injustice of an oppressor will get past Me<sup>-azwj</sup>, even if a palm with a palm, and even if a touch with a palm, and butting what is between the sheep horns to the copulating sheep. Allah<sup>-azwj</sup> will retaliate for the servants, some of them from others, until there does not remain any grievance for anyone, then He<sup>-azwj</sup> will Resurrect them to the Reckoning.

وَأَمَّا الذَّنْبُ الثَّلَاثُ فَذَنْبٌ سَتَرَهُ اللَّهُ عَلَى عَبْدِهِ وَ رَزَقَهُ التَّوْبَةَ فَأَصْبَحَ خَاشِعاً مِنْ ذَنْبِهِ رَاجِئاً لِرَبِّهِ فَفَحَصَ لَهُ كَمَا هُوَ لِنَفْسِهِ نَزَجُو لَهُ الرَّحْمَةَ وَ نَخَافُ عَلَيْهِ الْعِقَابَ.

And as for the third sin, it is a sin Allah<sup>-azwj</sup> Veils upon His<sup>-azwj</sup> servant and Graces him the repentance, so he becomes fearing from his sin, hoping to his Lord<sup>-azwj</sup> (to be forgiven). So we are for him just as he is for himself. We are hoping for the Mercy for him and we fear the Punishment upon him".<sup>961</sup>

30- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا يُونُسُ مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ خُمْسِمِائَةَ عَامٍ عَلَى رِجْلَيْهِ حَتَّى يَسِيلَ مِنْ عَرَقِهِ أَوْدِيَّةٌ وَ يُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ هَذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللَّهِ حَقَّهُ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Ibn Sinan, from Yunus Bin Zabyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Yunus! One who withholds the right of a Momin, Allah<sup>-azwj</sup> will Make him stand on the Day of Qiyamah for five hundred years upon his legs, until a torrent flows from his sweat, and a caller will call out from the Presence of Allah<sup>-azwj</sup>: 'This is the oppressor who withheld from Allah<sup>-azwj</sup> His<sup>-azwj</sup> Right!'

قَالَ فَيُؤَنِّحُ أَرْبَعِينَ يَوْماً ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ.

He<sup>-asws</sup> said: 'He will be rebuked for forty days, then he will be Commanded with to the Fire".<sup>962</sup>

31- سن، المحاسن فِي رَوَايَةِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّمَا مُؤْمِنٍ حَبَسَ مُؤْمِناً عَنْ مَالِهِ وَ هُوَ يَخْتِاجُ إِلَيْهِ لَمْ يَذُقْ وَ اللَّهُ مِنْ طَعَامِ الْجَنَّةِ وَ لَا يَشْرِبُ مِنَ الرَّحِيقِ الْمَخْتُونِ.

(The book) 'Al Mahasin' – In a report by Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said: 'Whichever Momin withholds a Momin from his wealth while he is needy to it, by Allah<sup>-azwj</sup>, he will not taste from the food of Paradise, nor drink from the Sealed Nectar".<sup>963</sup>

32- سن، المحاسن التَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْجِهَادِ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ.

(The book) 'Al Mahasin' – from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most superior Jihad is one who comes to a morning not thinking of doing injustice to anyone".<sup>964</sup>

<sup>961</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 29

<sup>962</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 30

<sup>963</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 31

<sup>964</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 32

33- كِتَابُ الْغَايَاتِ، عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع وَ ذَكَرَ مِثْلَهُ إِلَّا أَنَّ فِيهِ أَعْظَمَ مَكَانَ أَفْضَلُ وَ بَعْدَهُ هَذِهِ التَّيَمَّةُ وَ مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ غُفِرَ لَهُ مَا اجْتَرَمَ.

(The book) 'Kitab Al Gayaat' – from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>, and he mentioned similar to it, except in it is (the word) 'mightiest' in place of 'the most superior', and after it is this ending: 'And the one who comes to a morning not thinking of doing injustice to anyone, would be Forgiven for whatever crime (he had committed)'.<sup>965</sup>

34- صح، صحيفة الرضا عليه السلام عن الرضا ع عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ الظُّلْمُ فَإِنَّهُ يُخْرِبُ قُلُوبَكُمْ.

(The book) 'Saheefa Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Beware of the injustice, for it will ruin your hearts'.<sup>966</sup>

35- شي، تفسير العياشي عن عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع مُبْتَدِئاً مَنْ ظَلَمَ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ أَوْ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ

Tafseer Al Ayyashi – from Abdul A'ala, a slave of the family of Saam who said,

'Abu Abdullah<sup>-asws</sup> said initiating: 'One who oppresses, Allah<sup>-azwj</sup> will Cause someone to overcome upon him who will oppress him, or upon his posterity, or upon posterity of his posterity'.

قَالَ فَذَكَرْتُ فِي نَفْسِي فَقُلْتُ يَظْلِمُ هُوَ فَيُسَلِّطُ اللَّهُ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ

He (the narrator) said, 'I thought to myself. I said, 'For his injustice, Allah<sup>-azwj</sup> will Cause someone to prevail upon his posterity, or posterity of his posterity?'

فَقَالَ لِي قَبْلَ أَنْ أَتَكَلَّمَ إِنَّ اللَّهَ يَقُولُ - وَ لِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافاً خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لْيَقُولُوا قَوْلًا سَدِيداً.

He<sup>-asws</sup> said to me before I could speak: 'Allah<sup>-azwj</sup> Says: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]**'.<sup>967</sup>

36- شي، تفسير العياشي عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُمَا عَنْ قَوْلِهِ وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ إِلَى آخِرِ الْآيَةِ فَقَالَ النَّسْلُ الْوَلَدُ وَ الْحَرْثُ الْأَرْضُ

Tafseer Al Ayyashi – from Zurara,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked them<sup>-asws</sup> both about His<sup>-azwj</sup> Words: **And when he turns around, he runs along in the land** – Up to end of the

<sup>965</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 33

<sup>966</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 34

<sup>967</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 35



Verse (**to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]**). He<sup>-asws</sup> said: 'The lineage is the child, and the farm is the land'.

وَقَالَ أَبُو عَبْدِ اللَّهِ الْحَرْثُ الدُّرَيْثِيُّ.

And Abu Abdullah<sup>-asws</sup> said: 'The 'farm' is the offspring'.<sup>968</sup>

37- شي، تفسير العياشي عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع فِي قَوْلِهِ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْحَرْثُ وَالنَّسْلُ يُظْلِمُهُ لِسُوءِ سِيرَتِهِ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.

Tafseer Al Ayyashi – From Abu Is'haq Al Sabaie,

'From Amir Al-Momineen Ali<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage;** - by his evil conduct - **and Allah does not love the mischief [2:205]**'.<sup>969</sup>

38- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا انْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ نُؤَيِّ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ.

Tafseer Al Ayyashi – from Abu Baseer,

'From Abu Ja'far<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> does not let an oppressor be conquered except by an oppressor, and that is Word of the Mighty and Majestic: **And like that We Cause some of the unjust ones to be ruled the others due to what they had earned [6:129]**'.<sup>970</sup>

39- م، تفسير الإمام عليه السلام قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي قَوْلِهِ تَعَالَى - فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ يَا مَعْشَرَ شِيعَتِنَا اتَّقُوا اللَّهَ وَ اخْذَرُوا أَنْ تَكُونُوا لِنَارِ لَيْلِكَ النَّارِ حَطَبًا وَ إِنْ لَمْ تَكُونُوا بِاللَّهِ كَافِرِينَ

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup>, said: 'Ali Bin Abu Talib<sup>-asws</sup> regarding Words of the Exalted: O community of our<sup>-asws</sup> Shias! Fear Allah<sup>-azwj</sup> and be cautioned from becoming firewood of that Fire, from becoming disbelievers in Allah<sup>-azwj</sup>!

فَتَوَقَّعُوا بِتَوَقِّي ظُلْمِ إِخْوَانِكُمُ الْمُؤْمِنِينَ وَ إِنَّهُ لَيْسَ مِنْ مُؤْمِنٍ ظَلَمَ أَخَاهُ الْمُؤْمِنَ الْمُشَارِكَ لَهُ فِي مُؤَالَاتِنَا إِلَّا نَقَلَ اللَّهُ فِي تِلْكَ النَّارِ سَلَاسِلَهُ وَ أَعْلَالَهُ وَ لَنْ يَكْفَهُ مِنْهَا إِلَّا شَفَاعَتُنَا وَ لَنْ نَشْفَعَ إِلَى اللَّهِ تَعَالَى إِلَّا بَعْدَ أَنْ نَشْفَعَ لَهُ فِي أَخِيهِ الْمُؤْمِنِ فَإِنْ عَفَا شَفَعْنَا وَ إِلَّا طَالَ فِي النَّارِ مَكْنُهُ.

Therefore, save yourselves by guarding from oppressing your Momineen brothers, and surely there is no Momin who oppresses his Momin brother, the participant of his in our<sup>-asws</sup> Wilayah, except Allah<sup>-azwj</sup> will Weigh him down in that Fire, his chain and his shackles, and he will never be reprieved from it except by our<sup>-asws</sup> intercession, and we<sup>-asws</sup> will never intercede

<sup>968</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 36

<sup>969</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 37

<sup>970</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 38

to Allah<sup>-azwj</sup> the Exalted except after his Momin brother intercedes for him. If he were to forgive, we<sup>-asws</sup> shall intercede, or else his stay in the Fire will be prolonged”.<sup>971</sup>

40- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَ أَنْتُمْ تَشْهَدُونَ-

Tafseer of the Imam<sup>-asws</sup>, may the greetings be upon him<sup>-asws</sup> – Words of Mighty and Majestic: ***And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]***

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تَخْرِجُونَ قَرِيْقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ أُسَارَىٰ فَغَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ-

***Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]***

أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنصَرُونَ

***They are those who are buying the life of the world with (selling) the Hereafter, so the Punishment would not be Lightened from them nor will they be Helped [2:86].***

قَالَ الْإِمَامُ ع وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ حِينَ أَخَذْنَا مِيثَاقَكُمْ عَلَىٰ أَسْلَافِكُمْ وَ عَلَىٰ كُلِّ مَنْ يَصِلُ إِلَيْهِ الْخَبْرُ بِذَلِكَ مِنْ أَخْلَافِهِم الَّذِينَ أَنْتُمْ مِنْهُمْ- لَا تَسْفِكُونَ دِمَاءَكُمْ لَا يَسْفِكُ بَعْضُكُمْ دِمَاءَ بَعْضٍ- وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ- لَا يُخْرِجُ بَعْضُكُمْ بَعْضًا مِنْ دِيَارِهِمْ- ثُمَّ أَقْرَضْتُمْ بِذَلِكَ الْمِيثَاقِ كَمَا أَقْرَبَ بِهِ أَسْلَافُكُمْ وَ التَّرْتُمُوهُ كَمَا التَّرْتُمُوهُ وَ أَنْتُمْ تَشْهَدُونَ بِذَلِكَ عَلَىٰ أَسْلَافِكُمْ وَ أَنْفُسِكُمْ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘***And when We Took your Covenant*** – And recall, O Children of Israel, ***when We Took your Covenant*** – i.e., We<sup>-azwj</sup> Took your Covenant – upon your ancestors, and upon everyone to whom the news arrives from their posterity, those you are from, ***You will not be shedding your blood*** – not shedding the blood of each other, ***nor will you be expelling your people out from their houses*** – and some of you will not be expelling the others out from their houses, ***Then you accepted*** – that Covenant just as your ancestors has accepted it, and you necessitated it just as they had necessitated it, ***and you were testifying*** with that upon your ancestors and yourselves.

ثُمَّ أَنْتُمْ مَعَاشِرَ الْيَهُودِ- تَقْتُلُونَ أَنْفُسَكُمْ يَقْتُلُ بَعْضُكُمْ بَعْضًا- وَ تُخْرِجُونَ قَرِيْقًا مِنْكُمْ مِنْ دِيَارِهِمْ غَضَبًا وَ قَهْرًا عَلَيْهِمْ- تَظَاهَرُونَ عَلَيْهِمْ تَظَاهَرُ بَعْضُكُمْ بَعْضًا عَلَىٰ إِخْرَاجِ مَنْ تُخْرِجُونَهُ مِنْ دِيَارِهِمْ وَ قَتْلِ مَنْ تَقْتُلُونَهُ مِنْهُمْ بَعِيرٍ حَقٍّ- بِالْإِثْمِ وَ الْعُدْوَانِ بِالْتَّعَدِّي تَتَعَاوَنُونَ وَ تَتَظَاهَرُونَ

<sup>971</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 39

**Then you** – group of Jews, **are killing yourselves** – some of you killing the others – upon the expulsion of the ones you are expelling from their houses - **and are expelling a group of yours from their houses** – usurping, and coercing, **backing each other against them** – backing each other upon the expulsion of the ones you are expelling from their houses, and killing the ones you are killing from them without a right, **with the sins and the aggression** – with the infringement you are collaborating and backing each other.

وَ إِنْ يَأْتُوَكُمْ يُعْنِي هَؤُلَاءِ الَّذِينَ تُخْرَجُوهُمْ أَيْ تَرْمُونَهُمْ إِخْرَاجَهُمْ وَ قَتْلَهُمْ ظُلْمًا أَنْ يَأْتُوَكُمْ أَسَارَى قَدْ أَسْرَهُمْ أَعْدَاؤُهُمْ وَ أَعْدَاؤُكُمْ- تُفَادُوهُمْ مِنَ الْأَعْدَاءِ بِأَمْوَالِكُمْ- وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ أَعَادَ قَوْلُهُ عَزَّ وَ جَلَّ إِخْرَاجَهُمْ وَ لَمْ يَنْصَرِفْ عَلَى أَنْ يَقُولَ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ لِأَنَّهُ لَوْ قَالَ لَرَأَى أَنَّ الْمُحَرَّمَ إِنَّمَا هُوَ مُفَادَاتُهُمْ

**And if they are coming to you** – meaning those whom you expelled – if you are viewing their expulsion and their killing as injustice – if they are coming to you **as captives**, having been captured by your enemies and their enemies **you are ransoming them** – from the enemies with your wealth, **and it was Prohibited upon you, their expulsion**. The repetition of His<sup>-azwj</sup> Words, Mighty and Majestic, **their expulsion**, and He<sup>-azwj</sup> did not shorten it Saying **and it was Prohibited upon you**, because He<sup>-azwj</sup>, had He<sup>-azwj</sup> Said that, it would have been viewed that the Prohibition, rather, it was their ransoming.

ثُمَّ قَالَ عَزَّ وَ جَلَّ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ هُوَ الَّذِي أُوحِيَ عَلَيْكُمْ الْمَقَادَاةَ وَ تَكْفُرُونَ بِبَعْضٍ وَ هُوَ الَّذِي حَرَّمَ عَلَيْكُمْ قَتْلَهُمْ وَ إِخْرَاجَهُمْ فَقَالَ إِذَا كَانَ قَدْ حَرَّمَ الْكِتَابُ قَتْلَ النَّفْسِ وَ الْإِخْرَاجَ مِنَ الدِّيَارِ كَمَا فَرَضَ فِدَاءَ الْأَسْرَاءِ فَمَا بَالُكُمْ تُطِيعُونَ فِي بَعْضٍ وَ تَعْصُونَ فِي بَعْضٍ كَأَنَّكُمْ بِبَعْضٍ كَافِرُونَ وَ بِبَعْضٍ مُؤْمِنُونَ

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: **Are you believing in part of the Book** – and it is which is Obligatory upon you, the ransoming, **and disbelieving in a part (of it)** – and it is which is Prohibited, killing them and expelling them. He<sup>-azwj</sup> Said: “So when it was such that the Book Prohibits killing the souls and the expulsion from the houses, just as it Imposes the ransoming of the captives, so what is the matter with you all obeying in part and disobeying in part? It is as if you are disbelieving in part, and believing in part”.

ثُمَّ قَالَ عَزَّ وَ جَلَّ- فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ يَا مَعْشَرَ الْيَهُودِ- إِلَّا خِزْيٌ ذُلٌّ فِي الْحَيَاةِ الدُّنْيَا جَزِيَّةٌ تُضْرَبُ عَلَيْهِ وَ يُذَلُّ بِهَا- وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ إِلَى جَنْبِ أَشَدِّ الْعَذَابِ يَتَفَاوَتْ ذَلِكَ عَلَى قَدَرِ تَفَاوَتْ مَعَاصِيهِمْ- وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ هَؤُلَاءِ الْيَهُودُ

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: “ **So what is a Recompense of the one from you who does that** – O group of Jews, **except disgrace** – humiliation, **in the life of the world** – penalty struck upon him, being humiliated by it, **and on the Day of Judgment he would be Driven to the severe Punishment** - to the variety of severe Punishments, that being varied upon in accordance of their various disobediences, **and Allah is not heedless from what you are doing** – the doings of these Jews”.

ثُمَّ وَصَفَهُمْ فَقَالَ عَزَّ وَ جَلَّ- أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ رَضُوا بِالْدُّنْيَا وَ حُطِّمَتْهَا بَدَلًا مِنْ نَعِيمِ الْجَنَّةِ الْمُسْتَخَقِّ بِطَاعَاتِ اللَّهِ- فَلَا يُحْفَفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنصَرُونَ- لَا يَنْصُرُهُمْ أَحَدٌ يَرْفَعُ عَنْهُمْ الْعَذَابَ.

Then He<sup>-azwj</sup> Described them, so the Mighty and Majestic Said: **They are those who are buying the life of the world with (selling) the Hereafter** – Being pleased with the world and its debris

in replacement of the Bliss of the Gardens, deserved with the obedience of Allah<sup>-azwj</sup>, **so the Punishment would not be Lightened from them nor will they be Helped** – No one will help them by alleviating the Punishment from them”.<sup>972</sup>

41- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ- وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا إِلَى قَوْلِهِ وَ لَيْتَسَ الْمِهَادُ

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), may the greetings be upon him<sup>-asws</sup> - **And from the people there is one who astounds you with his speech regarding the life of the world, [2:204] – up to His<sup>-azwj</sup> Words: and it is an evil habitation [2:206].**

قَالَ الْإِمَامُ ع فَلَمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ فِي الْآيَةِ الْمُتَقَدِّمَةِ هَذِهِ الْآيَاتِ بِالتَّقْوَى سِرّاً وَ عَلَانِيَةً أَخْبَرَ مُحَمَّدًا أَنَّ فِي النَّاسِ مَنْ يُظْهِرُهَا وَ يُسِرُّ خِلَافَهَا وَ يُنْطَوِي عَلَى مَعَاصِي اللَّهِ

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Commanded in the Verse preceding these Verses with the piety in secret and openly, Informed Muhammad<sup>-saww</sup> that among the people there is one who displays it, but secretly opposite to it, and implying upon the disobedience of Allah<sup>-azwj</sup>.

فَقَالَ يَا مُحَمَّدُ- وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَ يُظْهِرُ لَكَ الدِّينَ وَ الْإِسْلَامَ وَ يُزَيِّنُ بِحَضْرَتِكَ بِالْوَرَعِ وَ الْإِحْسَانِ- وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ بِأَنْ يَخْلِفَ لَكَ بِأَنَّهُ مُؤْمِنٌ مُخْلِصٌ مُصَدِّقٌ لِقَوْلِهِ بِعِلْمِهِ-

Thus, He<sup>-azwj</sup> Said: “O Muhammad<sup>-saww</sup>! **And from the people there is one who astounds you with his speech regarding the life of the world** – by his manifesting to you<sup>-saww</sup> the Religion and Al-Islam, and adorns it in your<sup>-saww</sup> presence with the devoutness and the good works, **and he testifies to Allah upon what is in his heart** – by taking oaths to you<sup>-saww</sup> that he is a *Momin*, sincere, truthful of his words and his deeds.

وَ إِذَا تَوَلَّى عَنْكَ أَذْبَرَ- سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يَعَصِي بِالْكَفْرِ الْمُخَالَفِ لِمَا أَظْهَرَ لَكَ وَ الظُّلْمِ الْمُبَايِنِ لِمَا وَعَدَ مِنْ نَفْسِهِ بِحَضْرَتِكَ وَ يُهْلِكَ الْحَرْثَ بِأَنْ يُحْرِقَهُ أَوْ يُفْسِدَهُ- وَ النَّسْلَ بِأَنْ يَقْتُلَ الْحَيَوَانَاتِ فَيَنْقَطِعَ نَسْلُهُ- وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ لَا يَرْضَى بِهِ وَ لَا يَتْرُكُ أَنْ يُعَاقَبَ عَلَيْهِ

**And when he turns around** – away from you<sup>-saww</sup>, departing, **he runs along in the land to cause mischief therein** – disobeying with the *Kufr*, the opposite to what he is manifesting to you<sup>-saww</sup>, and the open injustice to what he promised from himself in your<sup>-saww</sup> presence, **and destroy the farm** - by his burning it down or spoiling it, **and the lineage** – by his killing the animals, so he cuts off its lineage, **and Allah does not love the mischief [2:205]** – not Pleased with it, nor would He<sup>-azwj</sup> Leave Punishing over it.

وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ هَذَا الَّذِي يُعْجِبُكَ قَوْلُهُ اتَّقِ اللَّهَ وَ دَعِ سُوءَ صَنِيعِكَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ الَّذِي هُوَ مُحْتَقِبُهُ فَيَزِدُّهُ إِلَى شَرِّهِ سَرّاً وَ يُضَيِّفُ إِلَى ظُلْمِهِ ظُلْماً- فَحَسْبُهُ جَهَنَّمُ جَزَاءً لَهُ عَلَى سُوءِ فِعْلِهِ وَ عَذَاباً- وَ لَيْتَسَ الْمِهَادُ تَهْمِيدُهَا وَ يَكُونُ دَائِماً فِيهَا

**And when it is said to him** – to this one who is astounding you<sup>-saww</sup> with his words, **‘Fear Allah’** – and leave your evil works, **pride seizes him with the sin** – the one who is masking (himself), and it increases more evil to his evil, and adds more injustice to his injustice. **So Hell would**

<sup>972</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 40

**suffice him** – as a Recompense for him upon his evil deeds, and as a Punishment. **And it is an evil habitation [2:206]** – he would inhabit it, and he would happen to be forever in it”.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ دَمَّ اللَّهُ تَعَالَى هَذَا الظَّالِمُ الْمُغْتَدِي مِنَ الْمُخَالِفِينَ وَهُوَ عَلَى خِلَافٍ مَا يَقُولُ مَنْطَوِي [مَنْطَوِي] وَ الْإِسَاءَةُ إِلَى الْمُؤْمِنِينَ مُضْمِرٌ فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَ إِنَّاكُمْ وَ الذُّنُوبَ الَّتِي قَلَّ مَا أَصَرَ عَلَيْهَا صَاحِبُهَا إِلَّا أَذَاهُ إِلَى الْخِذْلَانِ الْمُؤَدِّي إِلَى الْخُرُوجِ عَنْ وَلَايَةِ مُحَمَّدٍ ص وَ الطَّيِّبِينَ مِنْ آلِهِمَا وَ الدُّخُولِ فِي مَوَالَاةٍ أَعْدَائِهِمَا

Ali Bin Al-Husayn<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Condemned this oppressor, the aggressor from the adversaries, and he is at odds esoterically to what he is saying, and an offender to the *Momineen* implied (in the Verse). Therefore fear Allah<sup>-azwj</sup>, servants of Allah<sup>-azwj</sup>, the pretenders of having our<sup>-asws</sup> love, and beware of the sins which its perpetrator persists upon which would lead him to the abandonment leading to the exiting from the Wilayah of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and the goodly ones from their<sup>-asws</sup> Progeny<sup>-asws</sup>, and the entering into the friendship of their<sup>-asws</sup> enemies.

فَإِنَّ مَنْ أَصَرَ عَلَى ذَلِكَ فَأَذَاهُ خِذْلَانُهُ إِلَى الشَّقَاءِ الْأَشَقَى مِنْ مُفَارَقَةِ وَلَايَةِ سَيِّدِ أَوَّلِي النَّهْيِ فَهُوَ مِنْ أَحْسَرِ الْخَاسِرِينَ

The one who persists upon that, his abandonment would lead him to the wretchedness, separating him from the Wilayah of the Chief of the highest intellectuals, and he would be from the most loser of the losers’.

قَالُوا يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الذُّنُوبُ الْمُؤَدِّيَّةُ إِلَى الْخِذْلَانِ الْعَظِيمِ

They said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! And what are the sins leading to the great abandonment?’

قَالَ ظَلَمْتُمْ لِإِخْوَانِكُمُ الَّذِينَ هُمْ لَكُمْ فِي تَفْضِيلِ عَلِيٍّ ع وَ الْقَوْلُ بِإِمَامَتِهِ وَ إِمَامَةِ مَنْ اتَّبَعَهُ مِنْ ذُرِّيَّتِهِ مُوَافِقُونَ وَ مُعَاوَنَتُكُمْ النَّاصِبِينَ عَلَيْهِمْ

He<sup>-asws</sup> said: ‘You being unjust to your brethren – those who are compatible for you all in preferring Ali<sup>-asws</sup>, and the saying with his<sup>-asws</sup> Imamate and the Imamate of the ones whom Allah<sup>-azwj</sup> Chose from his<sup>-asws</sup> offspring, and your supporters against the Nasibis to them<sup>-asws</sup>.

وَ لَا تَعْتَرُوا بِحِلْمِ اللَّهِ عَنْكُمْ وَ طُولِ إِمْهَالِهِ لَكُمْ فَتَكُونُوا كَمَنْ قَالَ اللَّهُ تَعَالَى -كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

And do not be deluded by the Forbearance of Allah<sup>-azwj</sup> from you all and the prolongation of His<sup>-azwj</sup> Respite for you, for you would become like the one for whom Allah<sup>-azwj</sup> Mighty and Majestic Says: **Like the example of Satan when he says to the human, ‘Disbelieve!’ but when he does disbelieve, he says: ‘I am disavowed from you; I fear Allah, the Lord of the Worlds’.** [59:16].

كَانَ هَذَا رَجُلًا فِيمَنْ كَانَ قَبْلَكُمْ فِي زَمَانِ بَنِي إِسْرَائِيلَ يَتَعَاطَى الرَّهْدَ وَ الْعِبَادَةَ وَ قَدْ كَانَ قَبْلَ لَهُ أَفْضَلُ الرَّهْدِ الرَّهْدُ فِي ظُلْمِ إِخْوَانِكَ الْمُؤْمِنِينَ بِمُحَمَّدٍ وَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ الطَّيِّبِينَ مِنْ آلِهِمَا وَ إِنَّ أَشْرَفَ الْعِبَادَةِ خِدْمَتُكَ إِخْوَانِكَ الْمُؤْمِنِينَ الْمُوَافِقِينَ لَكَ عَلَى تَفْضِيلِ سَادَةِ الْوَرَى مُحَمَّدٍ الْمُصْطَفَى ص وَ عَلِيٍّ الْمُتَّصِي ع وَ الْمُتَتَجِبِينَ الْمُخْتَارِينَ لِلْقِيَامِ بِسِيَاسَةِ الْوَرَى

It was so that this man (called Barseesa) was among the ones who were before you, during the time of the Children of Israel. He was performing the ascetism and the worship, and it had been said to him, 'The most superior of the abstentions, is the abstaining in being unjust to your brethren, the believers with Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and the goodly ones from their<sup>asws</sup> Progeny<sup>asws</sup>, and that the most noble of the worships is your serving your Momineen brethren, the ones compatible to you upon preferring the Chief of the devout ones, Muhammad<sup>-saww</sup>, the Chosen one (الْمُصْطَفَى), and Ali<sup>-asws</sup>, the Appointed one (الْمُرْتَضَى), and the ones Chosen, Selected for the establishment of the affairs of the devoutness.

فَعَرَفَ الرَّجُلُ بِمَا كَانَ يُظْهِرُ مِنَ الزُّهْدِ فَكَانَ إِخْوَانُهُ الْمُؤْمِنُونَ يُودِعُونَهُ فَيَدْعِي فِيهَا أَنَّهُ سُرِقَتْ وَ يَفُوزُ بِهَا وَإِذَا لَمْ يُمْكِنَهُ دَعَاؤُ السَّرِقَةِ جَحَدَهَا وَ ذَهَبَ بِهَا:

The man was well known with what he displayed from the ascetism, and it was so that his Momineen brethren would entrust (wealth with) him, but he would claim with it that these have been stolen and he would succeed with it. And when he was not able to claim the theft, he would reject it and go away with it.

وَ مَا زَالَ هَكَذَا وَ الدَّعَاوِي لَا تُقْبَلُ فِيهِ وَ الظَّنُّونُ مُحْسِنٌ بِهِ وَ يُقْتَصَرُ مِنْهُ عَلَى أَمَانِهِ الْفَاجِرَةِ إِلَى أَنْ خَذَلَهُ اللَّهُ فَوُضِعَتْ عِنْدَهُ جَارِيَةٌ مِنْ أَجْمَلِ النَّاسِ قَدْ جُنَّتْ لِيَرْقِيَهَا بِرُقِيَةٍ فَتَبَرَّأَ أَوْ يُعَالِجَهَا بِدَوَاءٍ فَحَمَلَهُ الْخِذْلَانُ عِنْدَ عِلْبَةِ الْجُنُونِ عَلَيْهَا عَلَى وَطْئِهَا فَأَخْبَلَهَا

And it did not cease to be like that, and he did not face any disputes with regards to it, and they used to think good with him and were limited from him upon his mischievous belief – until such time as Allah<sup>-azwj</sup> the Exalted Abandoned him. There was placed with him a girl, from the most beautiful of the women, who had become insane, for him to be reciting the incantations so she could be cured, or he could treat her with some medication. So the Abandonment (from Allah<sup>-azwj</sup>) carried him upon his craziness over her, upon sleeping with her, and impregnating her.

فَلَمَّا اقْتَرَبَتْ وَضَعَهَا جَاءَ الشَّيْطَانُ فَأَخْطَرَ بِنَالِهِ أَنَّهُ تَلِدُ وَ تُعْرِفُ بِالزَّيْنِ بِمَا تُقْتَلُ فَأَقْبَلَهَا وَ اذْفُنْهَا تَحْتَ مُصَلَّاهُ فَقَتَلَهَا وَ دَفَنَهَا وَ طَلَبَهَا أَهْلُهَا فَقَالَ زَادَ بِهَا جُنُونُهَا فَمَاتَتْ

When (the time for) her giving birth came near, Satan<sup>-la</sup> came and cautioned in his mind, 'If she were to give birth and the adultery would be known with her, you would be killed. Therefore kill her and bury her under your prayer place'. So he killed her and buried her, and her family came seeking, but he said, 'Her madness increased with her, so she died (from it)'.

فَأَتَاهُمُ وَ حَفَرُوا تَحْتَ مُصَلَّاهُ فَوَجَدُوهَا مَقْتُولَةً مَدْفُونَةً حُبْلَى مُقَرَّبَةً فَأَخَذُوهُ وَ انْصَافَ إِلَى هَذِهِ الْخَطِيئَةِ دَعَاوِي الْقَوْمِ الْكَثِيرِ الَّذِينَ جَحَدَهُمْ فَقَوِيَتْ عَلَيْهِ الثَّهْمَةُ وَ ضُوبِقٌ فَاعْتَرَفَ عَلَى نَفْسِهِ بِالْخَطِيئَةِ بِالزَّيْنِ بِمَا وَ قَتَلَهَا فَمَلَأَ ظَهْرَهُ وَ بَطْنَهُ سَيْبَاطًا وَ صَلَبَ عَلَى شَجَرَةٍ

They accused him, and they dug under his praying place, and they found her killed, buried, and pregnant, close to giving birth. They seized him and supplemented to this sin, the numerous claims of the people, those whom he had rejected. The accusations against him strengthened and the way out became constricted upon him, so he acknowledged upon himself with the sin of adultery with her and killing her. They flogged his belly and his back and crucified him upon a tree.



فَجَاءَ بَعْضُ شَيَاطِينِ الْإِنْسِ وَقَالَ لَهُ مَا الَّذِي أَغْنَى عَنْكَ عِبَادَةُ مَنْ كُنْتَ تَعْبُدُهُ وَمَوْلَاةُ مَنْ كُنْتَ تُؤَالِيهِ مِنْ مُحَمَّدٍ وَعَلِيٍّ وَطَائِفَةٍ مِنْ أَهْلِمَا عَ الَّذِينَ زَعَمُوا أَنَّهُمْ فِي الشَّدَائِدِ أَنْصَارُكَ وَ فِي الْمُلِمَّاتِ أَعْوَانُكَ

One of the satans<sup>la</sup> of the humans (a mischief maker) came and said to him, 'What is what which availed you from worshipping the One<sup>azwj</sup> Whom you were worshipping, and the Wilayah of the one whom you befriended, from Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and the goodly from their<sup>asws</sup> Progeny<sup>asws</sup>, those whom you claimed that they<sup>asws</sup> would be your helpers during the difficulties, and during the calamities, they<sup>asws</sup> would be assisting you?

ذَهَبَ مَا كُنْتَ تَأْمَلُ هَبَاءً مَنُورًا وَ انْكَشَفَتْ أَحَادِيثُهُمْ لَكَ وَ إِطَاعَتُكَ إِيَّاهُمْ مِنْ أَعْظَمِ الْغُرُورِ وَ أَبْطَلَ الْأَبَاطِيلَ وَ أَنَا الْإِمَامُ الَّذِي كُنْتَ تُدْعَى إِلَيْهِ وَ صَاحِبُ الْحَقِّ الَّذِي كُنْتَ تُدُلُّ عَلَيْهِ وَ قَدْ كُنْتَ بِاعْتِقَادِ إِمَامَةِ غَيْرِي مِنْ قَبْلِ مَعْرُورًا

And it has gone away, what you used to work, like floating dust, and their<sup>asws</sup> conversations have been exposed to you, and your longing for them<sup>asws</sup> is from the greatest of deceptions, and the most false of the falsehoods. And I am the imam whom you should be calling to, and the owner of the truth which you used to point upon, and it has been so that the belief in the imamate of others from before was a deception.

فَإِنْ أَرَدْتَ أَنْ أَخْلَصَكَ مِنْ هَؤُلَاءِ وَ أَذْهَبَ بِكَ إِلَى بِلَادِنَا- وَ أَجْعَلَكَ هُنَالِكَ رَئِيسًا سَيِّدًا فَاسْجُدْ لِي عَلَى حُسْبَيْتِكَ هَذِهِ سَجْدَةٌ مُعْتَرِفٍ بِأَنِّي أَنَا الْمَالِكُ لِإِنْقَادِكَ لِإِقْدَاكَ

Thus, if you want that I should finish you off from them (people), and go with you to a distant city and make you a leader, a chief, then do Sajdah to me upon this wood of yours, a Sajdah of acknowledgment, that I am the king to save you and spare you'.

فَغَلَبَ عَلَيْهِ الشَّقَاءُ وَ الْحِذْلَانُ فَأَعْتَقَدَ قَوْلَهُ وَ سَجَدَ لَهُ ثُمَّ قَالَ أَتَقْبَلُنِي

The wretchedness overcame upon him, and the Abandonment, and he believed his words and performed a Sajdah to him, then said, 'Save me!'

فَقَالَ لَهُ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ وَ جَعَلَ يَسْخَرُ وَ يَطْنِزُ وَ تَحَيَّرَ الْمُصْلُوبُ وَ اضْطَرَبَ عَلَيْهِ اعْتِقَادُهُ وَ مَاتَ بِأَسْوَأِ عَاقِبَةٍ فُذِّلِكَ الَّذِي أَذَاهُ إِلَى هَذَا الْحِذْلَانِ.

But he said to him, '***I am disavowed from you; I fear Allah, the Lord of the Worlds***'. [59:16], and he went on mocking and chiding him. And the crucified one was confused and beseeched upon him of his belief, and he died with an evil ending. Thus, that is the one who invites to this Abandonment''<sup>973</sup>.

42- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ ظَلَمَ أَحَدًا فَقَاتَهُ فَلَيْسَتْغْفِرَ اللَّهُ لَهُ فَإِنَّهُ كَفَّارَةٌ.

(The book) 'Jamie Al Akhbar –

‘Rasool-Allah<sup>-saww</sup> said: ‘One who oppresses anyone, so he loses him (he dies), let him seek Forgiveness of Allah<sup>-azwj</sup> for him, for it is an expiation’’.<sup>974</sup>

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا انْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ تَعَالَى - وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ.

And from Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> does not let an oppressor be conquered except by an oppressor, and that is Word of the Mighty and Majestic: **And like that We Cause some of the unjust ones to be ruled the others due to what they had earned [6:129]**’.<sup>975</sup>

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع قُلْ لِلظَّالِمِينَ لَا يَذْكُرُونِي فَإِنَّهُ حَقًّا عَلَيَّ أَنْ أَذْكَرَ مَنْ ذَكَرَنِي وَ إِنَّ ذِكْرِي إِيَّاهُمْ أَنْ أَلْعَنَهُمْ.

And from Ibn Abbas who said,

‘Allah<sup>-azwj</sup> Mighty and Majestic Said to Dawood<sup>-as</sup>: “Say to the oppressors not to mention Me<sup>-azwj</sup>, for it is a right upon that I<sup>-azwj</sup> Mention the one who mentions Me<sup>-azwj</sup>, and My<sup>-azwj</sup> Mentioning them would be Cursing them!”’<sup>976</sup>

43- ختص، الإختصاص سئل أمير المؤمنين ع أَيُّ ذَنْبٍ أَعْجَلَ عُقُوبَةً لِصَاحِبِهِ

(The book) ‘Al Ikhtisaas’ –

‘Amir Al-Momineen<sup>-asws</sup> was asked, ‘Which sin is quickest in drawing Punishment to its committer?’

فَقَالَ مَنْ ظَلَمَ مَنْ لَا نَاصِرَ لَهُ إِلَّا اللَّهُ وَ جَاوَرَ النِّعْمَةَ بِالتَّقْصِيرِ وَ اسْتَطَالَ الْبَغْيَ عَلَى الْفَقِيرِ.

He<sup>-asws</sup> said: ‘One who oppressing someone not having any helper for him except Allah<sup>-azwj</sup>, and he adjoins the bounty with the derogation, and extends the rebellion upon the poor one’’.<sup>977</sup>

44- ختص، الإختصاص عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ظَلَمَ أَحَدًا فَقَاتَهُ فَلْيَسْتَغْفِرِ اللَّهُ لَهُ فَإِنَّهُ كَفَّارَةٌ لَهُ.

(The book) ‘Al Ikhtisaas’ –

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who oppresses someone, so he loses him (he dies), let him seek Forgiveness of Allah<sup>-azwj</sup> for him, for it would an expiation (atonement) for him’’.<sup>978</sup>

45- كِتَابُ صِفَاتِ الشَّيْبَةِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَفَى الْمُؤْمِنَ مِنَ اللَّهِ نُصْرَةً أَنْ يَرَى عَدُوَّهُ يَعْمَلُ بِعَاصِيِ اللَّهِ.

The book ‘Sifat Al Shia’ of Al Sadouq – by his chain from Ziyad Al Qandy,

<sup>974</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 42 a

<sup>975</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 42 b

<sup>976</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 42 c

<sup>977</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 43

<sup>978</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 44



‘From Abu Abdullah<sup>-asws</sup> having said: ‘It suffice the Momin as a Help from Allah<sup>-azwj</sup> if he sees his enemy working in disobedience of Allah<sup>-azwj</sup>’.<sup>979</sup>

46- ين، كتاب حسين بن سعيد و النواذر فضالة عن ابن بكير عن أبي بصير عن أبي جعفر ع قال كان رسول الله ص يقول في خطبته سباب المؤمنين فسق و قتاله كفر و أكل لحمه معصية الله و حرمة ماله كحرمة دمه.

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Fazalah, from Ibn Bukeyr, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Reviling the Momin is mischief, and battling him is Kufr, and eating his flesh (backbiting) is disobedience of Allah<sup>-azwj</sup>, and sanctity of his wealth is like sanctity of his blood’.<sup>980</sup>

47- نواذر الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال قال رسول الله ص أفضل الجهاد من أصبح لا يهتم بظلم أحد.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘The most superior Jihad is one coming to a morning not thinking of oppressing anyone’.<sup>981</sup>

48- دعوات الراوندي، قال النبي ص لا أخيركم بخياركم

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet<sup>-saww</sup> said: ‘Shall I<sup>-saww</sup> inform you all with the best ones of you?’

قالوا بلى يا رسول الله ص

They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قال هم الضعفاء المظلومون.

He<sup>-saww</sup> said: ‘They are the weak ones, the oppressed’.<sup>982</sup>

و قال أمير المؤمنين ع من ظلمك فقد نفعك و أضّر بنفسه.

And Amir Al-Momineen<sup>-asws</sup> said: ‘One who oppresses you, so he has benefited you and harmed himself’.<sup>983</sup>

49- نهج البلاغة قال أمير المؤمنين ع للظالم البادي عداً بكمه عضة.

(The book) ‘Nahj Al Balagah’ –

<sup>979</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 45

<sup>980</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 46

<sup>981</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 47

<sup>982</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 48 a

<sup>983</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 48 b

'Amir Al-Momineen<sup>-asws</sup> said: 'For the oppressor, the initiator, tomorrow he will be biting his hands (out of regret)".<sup>984</sup>

وَقَالَ ع يَسْ رَاؤُا إِلَى الْمَعَادِ الْعَذَابُ عَلَى الْعِبَادِ.

And he<sup>-asws</sup> said: 'Evilest of the provision to the Hereafter is the aggression upon the servants".<sup>985</sup>

وَقَالَ ع يَوْمُ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

And he<sup>-asws</sup> said: 'The day of the oppressed upon the oppressor will be severer than the day of the oppressor upon the oppressed".<sup>986</sup>

وَقَالَ ع مَا ظَفَرَ مَنْ ظَفَرَ الْإِثْمِ بِهِ وَالْغَالِبُ بِالشَّرِّ مَغْلُوبٌ.

And he<sup>-asws</sup> said: 'He has not succeeded, the one whom the sin has succeeded with, and the overcome with the evil, is the one overcome (truly)".<sup>987</sup>

وَقَالَ ع يَوْمُ الْعَدْلِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الْجَوْرِ عَلَى الْمَظْلُومِ.

And he<sup>-asws</sup> said: 'The day of justice upon the oppressor will be severer than the day of tyranny (was) upon the oppressed".<sup>988</sup>

وَقَالَ ع لِلظَّالِمِ مِنَ الرِّجَالِ ثَلَاثُ عِلَامَاتٍ يَظْلِمُ مَنْ فَوْقَهُ بِالْمَعْصِيَةِ وَ مَنْ دُونَهُ بِالْعَلْبَةِ وَ يُظَاهِرُ الظَّلْمَةَ.

And he<sup>-asws</sup> said: 'For the oppressor from the men, there are three signs – he oppresses the one above him with the disobedience, and the one below him with the overcoming, and he supports the injustice".<sup>989</sup>

وَقَالَ ع إِذَا رَأَيْتُمْ خَيْرًا فَأَعِينُوا عَلَيْهِ وَ إِذَا رَأَيْتُمْ شَرًّا فَادْهَبُوا عَنْهُ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ يَا ابْنَ آدَمَ اعْمَلِ الْخَيْرَ وَ دَعْ الشَّرَّ فَإِذَا أَنْتَ جَوَادٌ قَاصِدٌ

And he<sup>-asws</sup> said: 'Whenever you see a good deed, assist upon it, and whenever you see an evil deed, then go away from it, for Rasool-Allah<sup>-saww</sup> had said: 'O Ibn Adam<sup>-as</sup>! Work with the good and leave the evil, for you are generous, moderate!

أَلَا وَ إِنَّ الظُّلْمَ ثَلَاثَةٌ فَظُلْمٌ لَا يُغْفَرُ وَ ظُلْمٌ لَا يُتْرَكُ وَ ظُلْمٌ مَغْفُورٌ لَا يُطْلَبُ

Indeed, and the injustices are three – an injustice He<sup>-azwj</sup> does not Forgive, and an injustice He<sup>-azwj</sup> does not Leave, and an injustice Forgiven.

<sup>984</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 a

<sup>985</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 b

<sup>986</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 c

<sup>987</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 d

<sup>988</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 e

<sup>989</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 f

فَأَمَّا الظُّلْمَ الَّذِي لَا يُعْفَرُ فَالشِّرْكَ بِاللَّهِ قَالَ اللَّهُ سُبْحَانَهُ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

As for the injustice which He<sup>-azwj</sup> does not Forgive, it is the Shirk (association) with Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> the Glorious Said: **Allah does not Forgive if He is associated with, [4:48].**

وَأَمَّا الظُّلْمَ الَّذِي يُعْفَرُ فَظُلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهَنَاتِ

And as for the injustice which He<sup>-azwj</sup> Forgives, it is the servant being unjust to himself (sin) in one of the moments.

وَأَمَّا الظُّلْمَ الَّذِي لَا يَتْرُكُ فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا الْقِصَاصُ هُنَاكَ شَدِيدٌ لَيْسَ هُوَ جَرْحًا بِالْمَدَى وَلَا ضَرْبًا بِالسَّيَاطِ وَ لَكِنَّهُ مَا يُسْتَصْعَرُ ذَلِكَ مَعَهُ.

And as for the injustice which He<sup>-azwj</sup> does not Leave, it is the servants being unjust to each other. The retaliation over there will be severer. It wouldn't be an injury by the stabbing, nor a strike with the whip, but that would be the belittling with him".<sup>990</sup>

وَقَالَ ع فِي وَصِيَّتِهِ لِأَبْنِهِ الْحَسَنِ ع ظُلْمُ الضَّعِيفِ أَفْحَشُ الظُّلْمِ.

And he<sup>-asws</sup> said in his<sup>-asws</sup> bequest to his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>: 'Oppressing the weak is the most immoral of the injustices'.<sup>991</sup>

50- كَنْزُ الْكَرَاجِكِيِّ، رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْحَى اللَّهُ إِلَيَّ نَبِيٍّ مِنْ أَنْبِيَائِهِ ابْنُ آدَمَ اذْكُرْنِي عِنْدَ غَضَبِكَ اذْكُرْكَ عِنْدَ غَضَبِي فَلَا أُحْمِلُكَ فِيمَنْ أَتَمَحَقُّ وَإِذَا ظَلَمْتَ بِمَظْلَمَةٍ فَارْضَ بِانْتِصَارِي لَكَ فَإِنَّ انْتِصَارِي لَكَ خَيْرٌ مِنْ انْتِصَارِكَ لِنَفْسِكَ

(The book) 'Kanz' – Al Karajaky – It is reported by Abdullah Bin Sinan,

'From Al-Sadiq<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Revealed to a Prophet<sup>-as</sup> from His<sup>-azwj</sup> Prophets<sup>-as</sup>: "Son of Adam<sup>-as</sup>! Remember Me<sup>-azwj</sup> during your anger, I<sup>-azwj</sup> will Remember you during My<sup>-azwj</sup> Wrath, so I<sup>-azwj</sup> will not Obliterate you among the ones I<sup>-azwj</sup> will Obliterate, and when you are oppressed with an injustice, then request My<sup>-azwj</sup> Help to you, for My<sup>-azwj</sup> Help to you is better than you helping yourself.

وَاعْلَمْ أَنَّ الْخُلُقَ الْحَسَنَ يُذِيبُ السَّيِّئَةَ كَمَا يُذِيبُ الشَّمْسُ الْجَلِيدَ وَ أَنَّ الْخُلُقَ السَّيِّئَ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخُلُقُ الْعَسَلَ.

And know that the good morals melt the evil deeds just as the sun melts the ice, and the evil morals spoil the deeds just as the vinegar spoils the honey".<sup>992</sup>

وَرُوي أَنَّ فِي التَّوْرَةِ مَكْتُوبًا مَنْ يَظْلِمُ يَخْرُبُ بَيْتَهُ.

And it is reported: 'It is written in the Torah: 'One who oppresses ruins his household".<sup>993</sup>

<sup>990</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 g

<sup>991</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 49 h

<sup>992</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 a

<sup>993</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 b

وَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى يُعْهِلُ الظَّالِمَ حَتَّى يَقُولَ أَهْمَلَنِي ثُمَّ إِذَا أَخَذَهُ أَخَذَهُ رَابِعَةً.

And Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted Respites the oppressor until he says, 'He<sup>-azwj</sup> Tolerates me!' Then when He<sup>-azwj</sup> Seizes him Seizing on a high point".<sup>994</sup>

وَقَالَ ص إِنَّ اللَّهَ تَعَالَى حَمِدَ نَفْسَهُ عِنْدَ هَلَاكِ الظَّالِمِينَ فَقَالَ فَطُغِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And he<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> the Exalted has Praised Himself<sup>-azwj</sup> at the destruction of the oppressors: ***So, the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***'.<sup>995</sup>

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَكْثُرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمَكَ فَإِنَّمَا يَسْعَى فِي مَصْرَتِهِ وَ نَفْعِكَ وَ لَيْسَ جَزَاءُ مَنْ سَرَكَ أَنْ تَسُوَّهُ وَ مَنْ سَلَ سَيْفَ الْبَغِيِّ قُتِلَ بِهِ وَ مَنْ حَفَرَ بُئْرًا لِأَخِيهِ وَقَعَ فِيهَا وَ مَنْ هَتَكَ حِجَابَ أَخِيهِ اهْتَكَّتْ عِزَّتُهُ بَيْنَ الرِّجَالِ إِلَى الْمَعَادِ الْعُدْوَانِ عَلَى الْعِبَادِ.

And Amir Al-Momineen<sup>-asws</sup> said: 'Do not let it be grievous upon you, an injustice of the one who oppresses you, for rather he has strived in his own harm and has benefitted you; and a recompense of the one who cheers you isn't that you sadden him; and the one who unsheathes his sword will be killed by it; and the one who digs a well (hole) for his brother will fall into it; and the one who violates a veil of his brother, the shame of his household will be violated; the evilest of the provision to the Hereafter is the aggression upon the servants".<sup>996</sup>

وَقَالَ ع اذْكُرْ عِنْدَ الظُّلْمِ عَذْلَ اللَّهِ فِيكَ وَ عِنْدَ الْقُدْرَةِ قُدْرَةَ اللَّهِ عَلَيْكَ.

And he<sup>-asws</sup> said: 'Remember at the injustice, the Justice of Allah<sup>-azwj</sup> regarding you, and at the power, the Power of Allah<sup>-azwj</sup> upon you".<sup>997</sup>

51- أَغْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص إِنَّ اللَّهَ يُهْلِكُ الظَّالِمَ حَتَّى يَقُولَ قَدْ أَهْمَلَنِي ثُمَّ يَأْخُذُهُ أَخَذَةً رَابِعَةً إِنَّ اللَّهَ حَمِدَ نَفْسَهُ عِنْدَ هَلَاكِ الظَّالِمِينَ فَقَالَ فَطُغِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) 'A'lam Al Deen' –

'The Prophet<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Respites the oppressor until he says, 'He<sup>-azwj</sup> is Tolerating me'. Then He<sup>-azwj</sup> Seizes him Seizing upon a high point. Allah<sup>-azwj</sup> has Praised Himself<sup>-azwj</sup> at the destruction of the oppressors. He<sup>-azwj</sup> Said: ***So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***'.<sup>998</sup>

52- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الظُّلْمُ نَدَامَةٌ.

<sup>994</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 c

<sup>995</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 d

<sup>996</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 e

<sup>997</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 50 f

<sup>998</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 51

The book 'Al Imamah Wa Al Tabsira' – from Haroun Bin Musa, from Muhammad Bin Musa, from Muhammad Bin Ali Bin Khalaf, from Musa Bin Ibrahim,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The injustice is a regret''<sup>999</sup>

53- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ ظَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الظُّلْمُ ثَلَاثَةٌ ظَلَمَ يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَغْفِرُهُ اللَّهُ وَ ظَلَمَ لَا يَدَعُهُ اللَّهُ

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Al Mufazzal Bin Salih, from Sa'ad Bin Zareyf,

'From Abu Ja'far<sup>-asws</sup> having said: 'The injustices are three – an injustice Allah<sup>-azwj</sup> Forgives, and an injustice Allah<sup>-azwj</sup> does not Forgive, and an injustice Allah<sup>-azwj</sup> does not Leave it.

فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكُ وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدَعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ.

As for the injustice which Allah<sup>-azwj</sup> does not Forgive, it is the Shirk (association); and as for the injustice which He<sup>-azwj</sup> does Forgive, it is the man being unjust to himself (sin) regarding what is between him and Allah<sup>-azwj</sup>; and as for the injustice which He<sup>-azwj</sup> does not Leave it, it is the debts between the servants''<sup>1000</sup>

54- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْحُجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ رَبَّكَ لَبَاسٌ قَالَتْ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمُظْلَمَةٍ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Al Hajjal, from Ghalib Bin Muhammad, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, your Lord is Ever-watchful [89:14]**. He<sup>-asws</sup> said: 'An archway upon the Bridge. No servant will cross it being with a grievance''<sup>1001</sup>

بيان

### Explanation – (Ahadeeth only)

و رُوِيَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَعْنَاهُ إِنَّ رَبَّكَ قَادِرٌ عَلَى أَنْ يَجْزِيَ أَهْلَ الْمَعَاصِي جَزَاءَهُمْ.

And it is reported from Ali<sup>-asws</sup> having said: 'It's meaning is that your Lord<sup>-azwj</sup> is Able upon Recompensing the disobedient people of their Recompense''.

و عَنْ الصَّادِقِ ع أَنَّهُ قَالَ: الْمِرْصَادُ قَنْطَرَةٌ عَلَى الصِّرَاطِ – لَا يَجُوزُهَا عَبْدٌ بِمُظْلَمَةٍ عَبْدٍ.

<sup>999</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 52

<sup>1000</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 53

<sup>1001</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 54

*And from Al-Sadiq<sup>asws</sup> having said: ‘The ‘Mirsad’ (ever-watchful) is an archway upon the Bridge (Siraat). No servant will cross it being with a grievance of a servant’.*

55- كَا، الكافي عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَصْبَحَ لَا يَتَوَيَّ ظُلْمَ أَحَدٍ عَفَرَ اللَّهُ لَهُ مَا أَذْنَبَ ذَلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَمًا أَوْ يَأْكُلْ مَالَ يَتِيمٍ حَرَامًا.

(The book) ‘Al Kafi’ – from Al Ashari – from Muhammad Bin Abdul Jabbar, from Safwan, from Is’haq Bin Ammar who said,

‘Abu Abdullah<sup>asws</sup> said: ‘One who comes to a morning not intending to oppress anyone, Allah<sup>azwj</sup> will Forgive for him whatever he sins during that day for as long as he does not shed blood or devours wealth of an orphan prohibitively (unjustly)’.<sup>1002</sup>

56- كَا، الكافي عَنِ الْعَدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَمَّارِ بْنِ حُكَيْمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ مُبْتَدِئًا مَنْ ظَلَمَ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ أَوْ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Ibn Abu Najran, from Ammar Bin Hukeym, from Abdul A’ala, a slave of the family of Saam who said,

‘Abu Abdullah<sup>asws</sup> said initiatingly: ‘One who oppresses, Allah<sup>azwj</sup> will Cause someone to overcome upon him, or upon his posterity, or upon posterity of his posterity’.

قَالَ قُلْتُ هُوَ يَظْلِمُ فَيَسْلُطُ اللَّهُ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ

He (the narrator) said, ‘I said, ‘He oppresses, so Allah<sup>azwj</sup> Causes (someone) to prevail upon his posterity or posterity of his posterity!’

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- وَ لِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَ لْيَقُولُوا قَوْلًا سَدِيدًا.

Allah<sup>azwj</sup> Mighty and Majestic Said: ***And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah, and let them be speaking truthful words [4:9]***.<sup>1003</sup>

بيان وَ إِلَى هَذَا الْمَعْنَى يَقُولُ مَا رَوَى عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى أَوْعَدَ فِي مَالِ الْيَتِيمِ عُثُوبَتَيْنِ ثَبَتْنِ أَمَّا إِحْدَاهُمَا فَعُقُوبَةُ الدُّنْيَا

### Explanation (Hadeeth only)

*And to this meaning indicates what is reported from Musa Bin Ja’far<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> the Exalted has Prepared two Punishments regarding the wealth of orphans. As for one of these, it is Punishment of the world’.*

قَوْلُهُ وَ لِيَحْشَ الَّذِينَ لَوْ تَرَكُوا الْآيَةَ قَالَ يَعْني بِذَلِكَ لِيَحْشَ أَنْ أَخْلُقَهُ فِي دُرِّيَّتِهِ كَمَا صَنَعَ بِخُلَآءِ الْيَتَامَى.

<sup>1002</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 55

<sup>1003</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 56

*His<sup>-azwj</sup> Words: And let those fear who, should they leave behind them [4:9] – the Verse.*  
*He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Means by that, let him fear if he leaves his offspring behind they might be treated like these orphans’.*

57- كَأ، الكافي عَنِ الْعَدَّةِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: مَا انْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُؤَيِّ بِغَضِ الظَّالِمِينَ بَعْضًا.

(The book) ‘Al Kafi’ – from the number, from Muhammad Bin Isa, from Irahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: “Allah<sup>-azwj</sup> does not let an oppressor be conquered except by an oppressor, and that is Word of the Mighty and Majestic: **And like that We Cause some of the unjust ones to be ruled the others [6:129]**”’.<sup>1004</sup>

58- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلَ رَجُلَانِ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي مُدَارَاةٍ بَيْنَهُمَا وَ مُعَامَلَةٍ فَلَمَّا أَنْ سَمِعَ كَلَامَهُمَا قَالَ أَمَّا إِنَّهُ مَا ظَفَرَ أَحَدٌ بِخَيْرٍ مِنْ ظَفَرٍ بِالظُّلْمِ أَمَّا إِنَّ الْمَظْلُومَ يَأْخُذُ مِنَ دِينِ الظَّالِمِ أَكْثَرَ مِمَّا يَأْخُذُ الظَّالِمُ مِنْ مَالِ الْمَظْلُومِ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Abu Hamza, from Abu Baseer who said,

‘Two men entered to see Abu Abdullah<sup>-asws</sup> regarding a dispute between the two and dealings. When he<sup>-asws</sup> had heard bother their speeches, he<sup>-asws</sup> said: ‘No one has won with goodness than what he has won with the injustice (being oppressed). But, the oppressed takes from the religion of the oppressors more than what the oppressor had taken from the wealth of the oppressed’.

ثُمَّ قَالَ مَنْ يَفْعَلِ الشَّرَّ بِالنَّاسِ فَلَا يُنْكِرِ الشَّرَّ إِذَا فَعَلَ بِهِ أَمَّا إِنَّهُ إِنَّمَا يَخْصُدُ ابْنُ آدَمَ مَا يَزْرَعُ وَ لَيْسَ يَخْصُدُ أَحَدٌ مِنَ الْمَرْءِ خُلُوءًا وَ لَا مِنَ الْخُلُوءِ مَرًّا

Then he<sup>-asws</sup> said: ‘One who does evil with the people should not dislike when it is done with him. But rather, the son of Adam<sup>-as</sup> reaps what he had sowed, and no one will be reaping the sweet from (having sown) the bitter, nor bitter from the sweet’.

فَاصْطَلَحَ الرَّجُلَانِ قَبْلَ أَنْ يَقُومَا.

The two men reconciles before they stood up (to go)”.<sup>1005</sup>

بيان وَ يُؤَيِّدُهُ مَا رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَا يَكْبُرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمَكَ فَإِنَّهُ يَسْعَى فِي مَضَرَّتِهِ وَ نَفْعِكَ.

Explanation (Hadeeth only) – And it is supported by what is reported from Amir Al-Momineen<sup>-asws</sup>: ‘It should not be grievous upon you an injustice of the one who has oppressed you, for he has strived in his own harm and benefitted you’.

<sup>1004</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 57

<sup>1005</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 58

59- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهَبِ بْنِ عَبْدِ رَبِّهِ وَ عَبْدِ اللَّهِ الطَّوِيلِ عَنْ شَيْخٍ مِنَ النَّحَّعِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي لَمْ أَزَلْ وَلِيًّا مُنْذُ زَمَنِ الْحَجَّاجِ إِلَى يَوْمِي هَذَا فَهَلْ لِي مِنْ تَوْبَةٍ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih, and Abdullah Al Taweel, from an old man from Al Nakh'a who said,

'I said to Abu Ja'far<sup>asws</sup>, 'I have not cease to be a governor since the era of Al-Hajjaj<sup>la</sup> up to this day of mine. Is there any repentance for me?'

قَالَ فَسَكَتَ ثُمَّ أَعَدْتُ عَلَيْهِ

He (the narrator) said, 'He<sup>asws</sup> was silent, then I reiterated to him<sup>asws</sup>.

فَقَالَ لَا حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ.

He<sup>asws</sup> said: 'No, until you pay back to every one with a right, his right'.<sup>1006</sup>

60- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مَظْلَمَةٍ أَشَدَّ مِنْ مَظْلَمَةٍ لَا يَجِدُ صَاحِبَهَا عَلَيْهَا عَوْنًا إِلَّا اللَّهُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn in Saeed, from Ibrahim Bin Abdul Hameed, from Al Waleed Bin Sabeeh,

'From Abu Abdullah<sup>asws</sup> having said: 'There is no grievance severer than a grievance its owner cannot find an assistant upon it except Allah<sup>azwj</sup>'.<sup>1007</sup>

بيان

### Explanation (Ahadeeth only)

و رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ اشْتَدَّ غَضَبِي عَلَى مَنْ ظَلَمَ أَحَدًا لَا يَجِدُ نَاصِرًا غَيْرِي.

And it is reported from the Prophet<sup>saww</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Said: "My<sup>azwj</sup> Wrath Intensifies upon the one who oppresses anyone who cannot find any helper apart from Me<sup>azwj</sup>!"

و رُوِيَ أَيْضًا عَنْهُ ص أَنَّ الْعَبْدَ إِذَا ظَلِمَ فَلَمْ يَنْتَصِرْ وَ لَمْ يَكُنْ مَنْ يَنْصُرُهُ وَ رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَدَعَا اللَّهَ تَعَالَى قَالَ جَلَّ جَلَالُهُ لَبَّيْكَ عَبْدِي أَنْصُرْكَ عَاجِلًا وَ آجِلًا اشْتَدَّ غَضَبِي عَلَى مَنْ ظَلَمَ أَحَدًا لَا يَجِدُ نَاصِرًا غَيْرِي.

And it is reported as well from him<sup>saww</sup>: 'When the servant oppressed so he is not helped and there does not happen to be someone who can help him, and he raises his eyes towards the sky and supplicates to Allah<sup>azwj</sup> the Exalted, the Majestic is His<sup>azwj</sup> Majesty Says: "Here I<sup>azwj</sup>

<sup>1006</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 59

<sup>1007</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 60



*am My<sup>-azwj</sup> servant! I<sup>-azwj</sup> shall Help you, currently and in the future. My<sup>-azwj</sup> Wrath will Intensify upon the one who oppresses anyone who cannot find a helper apart from Me<sup>-azwj</sup>!”*

61- كا، الكافي عنه عن أبيه عن هارون بن الجهم عن حفص بن عمر عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَافَ الْقِصَاصَ كَفَّ عَنْ ظُلْمِ النَّاسِ.

(The book) ‘Al Kafi’ – from him, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘One who fears the retaliation should refrain from oppressing the people’’.<sup>1008</sup>

62- كا، الكافي عن علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصْبَحَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ عَفَرَ اللَّهُ لَهُ مَا اجْتَرَمَ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘One who comes to a morning nor thinking of oppressing anyone, Allah<sup>-azwj</sup> will Forgive for him whatever crime he had committed’’.<sup>1009</sup>

بيان: كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قَالَ: مَنْ ظَلَمَ مَظْلَمَةً أُخِذَ بِهَا فِي نَفْسِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ.

Explanation (Hadeeth) only - (The book) ‘Al-Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Abdullah<sup>-asws</sup> having said: ‘One who commits an injustice will be Seized for it regarding himself, or regarding his wealth, or regarding his children’.

63- كا، الكافي عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا الظُّلْمَ فَإِنَّهُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Kafi’ – from Ibn Abu Umeyr, from one of his companions,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Fear the injustice, for it will be darkness(es) on the Day of Qiyamah’’.<sup>1010</sup>

64- كا، الكافي عن علي عن أبيه عن ابن أبي عمير عن عمر بن أذينة عن زرارة عن أبي جعفر ع قَالَ: مَا مِنْ أَحَدٍ يَظْلِمُ مَظْلَمَةً إِلَّا أَخَذَهُ اللَّهُ بِهَا فِي نَفْسِهِ أَوْ مَالِهِ أَوْ أَمَّا الظُّلْمُ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ فَإِذَا تَابَ عَفَرَ لَهُ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Uzina, from Zurara,

<sup>1008</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 61

<sup>1009</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 62

<sup>1010</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 63

‘From Abu Ja’far<sup>asws</sup> having said: ‘There is no one committing an injustice except Allah<sup>azwj</sup> will Seize him with it regarding himself, or his wealth; and as for the injustice which is between him and Allah<sup>azwj</sup>, when he repents, He<sup>azwj</sup> will Forgive him’.<sup>1011</sup>

65- كذا، الكافي عن العدة عن البرقي عن ابن محبوب عن إسحاق بن عمار عن أبي عبد الله ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى نَبِيِّ مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةٍ جَبَّارٍ مِنَ الْجَبَّارِينَ أَنْ أَنْتَ هَذَا الْجَبَّارُ فَقُلْ لَهُ إِنِّي لَمْ أَسْتَعْمِلْكَ عَلَى سَفْكِ الدِّمَاءِ وَ اتِّخَاذِ الْأَمْوَالِ وَ إِنَّمَا اسْتَعْمَلْتُكَ لِتُكْفِيَ عَنِّي أَصْوَاتَ الْمَظْلُومِينَ فَإِنِّي لَنْ أَدَعِ ظُلَامَتَهُمْ وَ إِنْ كَانُوا كُفَّارًا.

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Ibn Mahboub, from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic Revealed to a Prophet<sup>as</sup> from His<sup>azwj</sup> Prophets<sup>as</sup> in a kingdom of a tyrant from the tyrants: “Go to this tyrant and say to him I<sup>azwj</sup> did not Utilise you upon shedding the blood and seizing the wealth, and rather I<sup>azwj</sup> had Utilised you to reciprocate on My<sup>azwj</sup> behalf the voices of the oppressed, for I<sup>azwj</sup> will never Leave their grievances and even if they were to be Kafirs!”<sup>1012</sup>

66- كذا، الكافي عن الحسين بن محمد عن المولى عن الوشاء عن علي بن أبي حمزة عن أبي بصير قال سمعت أبا عبد الله ع يقول من أكل مال أخيه ظلماً و لم يرده إليه أكل جذوة من النار يوم القيامة.

(The book) ‘Al Kafi’ – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘One who devours wealth of his brother unjustly and does not return it to him will eat an ember from the Fire (Hell) on the Day of Qiyamah’.<sup>1013</sup>

67- كذا، الكافي عن محمد بن يحيى عن أحمد بن محمد عن محمد بن سنان عن طلحة بن يزيد عن أبي عبد الله ع قال: الْعَامِلُ بِالظُّلْمِ وَ الْمُعِينُ لَهُ وَ الرَّاغِبُ بِهِ شُرَكَاءُ ثَلَاثَتُهُمْ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Yazeed,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The worker with the injustice, and the one assisting him, and the one agreeing with him are three associates’.<sup>1014</sup>

بيان و في خبر مناهي النبي ص في الققيبه و غيره أنه ص قال: مَنْ مَدَحَ سُلْطَانًا جَائِرًا أَوْ خَفَّفَ وَ تَضَعَّعَ لَهُ طَمَعًا فِيهِ كَانَ قَرِينَهُ فِي النَّارِ.

Explanation (Hadeeth only) – And in a Hadeeth of prohibitions by the Prophet<sup>saww</sup>, in (the book) ‘Al Faqeeh’ and others, he<sup>saww</sup> said: ‘One who praises a tyrannical ruler, or belittles and submits to him out of greed regarding him would be his pair in the Fire’.

و قَالَ ص مَنْ دَلَّ جَائِرًا عَلَى جَوْرِ كَانَ قَرِينًا هَامَانًا فِي جَهَنَّمَ.

<sup>1011</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 64

<sup>1012</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 65

<sup>1013</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 66

<sup>1014</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 67

And he<sup>saww</sup> said: 'One who points a tyrant upon a tyranny would a pair of Haman<sup>la</sup> in Hell'.

68- ك، الكافي عن العدة عن أحمد بن محمد عن أبيه عن أبي هاشم عن أبي عبد الله بن سنان عن أبي عبد الله ع قال قال: مَنْ عَدَرَ ظَالِمًا يَظْلِمُهُ سَلَطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ وَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ وَلَمْ يَأْخُذْهُ اللَّهُ عَلَى ظُلَامَتِهِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said: 'One who presents an excuse for an oppressor for his injustice, Allah<sup>azwj</sup> will Cause someone to overcome him, and if he supplicates it will not be Answered for him, and Allah<sup>azwj</sup> will not Recompense him upon his having been oppressed".<sup>1015</sup>

69- ك، الكافي عن العدة عن أحمد بن محمد عن علي بن الحَكَم عن هشام بن سالم قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ لَيَكُونُ مَظْلُومًا فَمَا يَزَالُ يَدْعُو حَتَّى يَكُونَ ظَالِمًا.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The servant happens to be oppressed. He does not cease supplicating until he becomes unjust (with excessive supplications)".<sup>1016</sup>

بيان وَ سَيَأْتِي عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْمُؤْمِنَ يَذْكُرُ أَخَاهُ يَسْأَلُهُ وَيَدْعُو عَلَيْهِ قَالُوا لَهُ يَنْسُ الْأَخُ أَنْتَ لِأَخِيكَ كُفَّ أَتَيْهَا الْمُسْتَرُّ عَلَى ذُنُوبِهِ وَ عَوَزَتْهُ وَ ارْتَبَعَ عَلَى نَفْسِكَ وَ أَحْمَدِ اللَّهَ الَّذِي سَرَّ عَلَيْكَ وَ اعْلَمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْلَمُ بِعَبْدِهِ مِنْكَ.

**Explanation (Ahadeeth only) – And I (Majlisi) shall bring, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>:** 'The Angels, when they hear the Momin mentioning his brother with evil and supplicating against him, they say to him, 'You are an evil brother to your brother. Stop, O you who have been Veiled upon his sins and his exposures, and turn to yourself, and praise Allah<sup>azwj</sup> who has Veiled upon you, and know that Allah<sup>azwj</sup> Mighty and Majestic is more Knowing of His<sup>azwj</sup> servant than you are!'

رُوي عَنْ النَّبِيِّ ص مَنْ دَعَا لِظَالِمٍ بِالْبَقَاءِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فِي أَرْضِهِ.

It is reported from the Prophet<sup>saww</sup>: 'One who supplicates for an oppressor with the remaining (long life), so he loves for Allah<sup>azwj</sup> to be disobeyed in His<sup>azwj</sup> earth".

<sup>1015</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 68

<sup>1016</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 79 H 69

## CHAPTER 80 – ETIQUETTES OF ENTERING TO SEE THE RULERS AND THE COMMANDERS

1- دَعَاؤُ الرَّاوْنِدِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلْتَ عَلَى سُلْطَانٍ جَائِرٍ فَأَقْرَأْ حِينَ تَنْظُرُ إِلَيْهِ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ اعْقِدْ بِيَدِكَ الْيُسْرَى وَ لَا تُفَارِقْهَا حَتَّى تَخْرُجَ.

(The book) 'Dawaat' of Al Rawandy –

'From the Prophet <sup>-saww</sup> having said: 'Whenever you enter to see a tyrannous ruler, recite when you look at him, '**Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), three times, and close your left hand and do not open it until you go out'''.<sup>1017</sup>

## CHAPTER 81 – SITUATIONS OF THE KINGS, AND THE COMMANDERS, AND THE FORTUNE TELLERS, AND THE CAPTAINS, AND THE CHIEFS, AND THEIR JUSTICE AND THEIR TYRANNY

1- ل، الخصال العطار عن أبيه عن الأشعري عن ابن مغروف عن ابن غزوان عن السكوني عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِنْفَانِ مِنْ أُمَّتِي إِذَا صَلَحَا صَلَحَتْ أُمَّتِي وَإِذَا فَسَدَا فَسَدَتْ أُمَّتِي

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashary, from Ibn Marouf, from Ibn Gazwan, from Al Sakuni,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Two types of (people) from my<sup>-saww</sup> community, when they are righteous, my<sup>-saww</sup> community is righteous, and when they are corrupt, my<sup>-saww</sup> community is corrupt'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ هُمَا

It was said, 'O Rasool-Allah<sup>-saww</sup>! And who are they?'

قَالَ الْفُقَهَاءُ وَ الْأُمَرَاءُ.

He<sup>-saww</sup> said: 'The jurists and the commanders''<sup>1018</sup>

2- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص مِثْلُهُ إِلَّا أَنَّ فِيهِ الْقُرَاءَ مَكَانَ الْفُقَهَاءِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> – similar to it, except in it is: 'The reciter (of the Quran)' in place of 'The jurists''<sup>1019</sup>

3- ل، الخصال ابن الوليد عن محمد العطار عن الأشعري عن محمد بن عبد الجبار رفعه إلى رسول الله ص أَنَّهُ قَالَ: رَجُلَانِ لَا تَنَاهُمَا شَفَاعَتِي صَاحِبُ سُلْطَانٍ عَسُوفٍ عَشُومٍ وَ غَالٍ فِي الدِّينِ مَارِقٌ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Abdul Jabbar, raising it to,

'Rasool-Allah<sup>-saww</sup> having said: 'Two men, they will not achieve my<sup>-saww</sup> intercession – a companion of an arrogant deceitful ruler, and an exaggerator in the religion, a deviant''<sup>1020</sup>

<sup>1018</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 1

<sup>1019</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 2

<sup>1020</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 3

4- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص صِنْفَانِ لَا تَنَالُهُمَا شَفَاعَتِي سُلْطَانٌ غَشُومٌ عَسُوفٌ وَ عَالٍ فِي الدِّينِ مَارِقٌ مِنْهُ غَيْرُ تَائِبٍ وَ لَا نَارِعٍ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqah,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Two types (of people) will not achieve my<sup>-saww</sup> intercession – an arrogant deceitful ruler and an exaggerator in the religion, a deviant from it, non-repentant and not disputing".<sup>1021</sup>

5- ل، الخصال أبي عن الحميري عن إبراهيم بن مهزيار عن أخيه عن فضالة عن سليمان بن دُرستويه عن عجلان عن أبي عبد الله ع قَالَ: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ النَّارَ بِغَيْرِ حِسَابٍ

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother, from Fazalat, from Suleyman Bin Dorostawayhi, from Ajlan,

'From Abu Abdullah<sup>-asws</sup> said: 'Three, Allah<sup>-azwj</sup> will Enter them into the Paradise without any Reckoning, and three, Allah<sup>-azwj</sup> will Enter them into the Fire without any Reckoning.

فَأَمَّا الَّذِينَ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ فِيمَا مَعَادِلٍ وَ تَاجِرٌ صَدُوقٌ وَ شَيْخٌ أَفْنَى عُمْرُهُ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ

As for those Allah<sup>-azwj</sup> will Enter them into the Paradise without any Reckoning – a just Imam<sup>-asws</sup>, and a truthful trader and an old man finishing his life in the obedience of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَمَّا الثَّلَاثَةُ الَّذِينَ يُدْخِلُهُمُ النَّارَ بِغَيْرِ حِسَابٍ فِيمَا مَعَادِلٍ وَ تَاجِرٌ كَذُوبٌ وَ شَيْخٌ زَانٍ.

And as for the three, those Allah<sup>-azwj</sup> will Enter them into the Fire without any Reckoning – a tyrannical imam (leader), and a lying trader, and an adulterous old man".<sup>1022</sup>

6- ل، الخصال أبي عن سعد عن الأصمعي عن المنقري عن حفص عن الصادق ع قَالَ: إِنِّي لَأَرْجُو النِّجَاةَ لِهَذِهِ الْأُمَّةِ لِمَنْ عَرَفَ حَقَّنَا مِنْهُمْ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُغْلَبِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Al-Sadiq<sup>-asws</sup> having said: 'I<sup>-asws</sup> am hoping for the salvation of this community, for the ones from them who recognise our<sup>-asws</sup> rights, except for one of the three – a companion of a tyrannous ruler, and an opiner of personal desires, and an open mischief-maker".<sup>1023</sup>

7- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن مغروف عن إسماعيل بن همام عن ابن عروان عن السكوني عن الصادق ع عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: تُكَلِّمُ النَّارَ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ أَمِيرًا وَ قَارِنًا وَ ذَا نُرُوءٍ مِنَ الْمَالِ

<sup>1021</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 4

<sup>1022</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 5

<sup>1023</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 6

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ismail Bin Hammam, from Ibn Gazwan, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'The Fire will speak on the Day of Qiyamah to three – a governor, and reciter (of the Quran), and one with surplus of the wealth.

فَتَقُولُ لِلْأَمِيرِ يَا مَنْ وَهَبَ اللَّهُ لَهُ سُلْطَانًا فَلَمْ يَعْدِلْ - فَتَزِدُّهُ كَمَا يَزِدُّ الطَّيْرُ حَبَّ السَّمْسِمِ

It will say to the governors: 'O one whom Allah<sup>-azwj</sup> had Bestowed the authority to but did not dispense justice! It will swallow him like the bird swallows the sesame seed.

وَتَقُولُ لِلْقَارِئِ يَا مَنْ تَزَيَّنَ لِلنَّاسِ وَ بَارَزَ اللَّهُ بِالْمَعَاصِي فَتَزِدُّهُ

And it will say to the reciter (of the Quran): 'O one who adorned for the people and duelled Allah<sup>-azwj</sup> with the disobedience!' It will swallow him.

وَتَقُولُ لِلْعَبْدِ يَا مَنْ وَهَبَ اللَّهُ دُنْيَا كَثِيرَةً وَاسِعَةً فَيُضْأُ وَ سَأَلَهُ الْحَقِيرَ الْيَسِيرَ قَرْضًا فَأَبَى إِلَّا بِخُلَا فَتَزِدُّهُ.

And it shall say to the rich one: 'O one whom Allah<sup>-azwj</sup> had Bestowed a lot of world, capacious, abundant, and the poor one had asked him for the little loan, but he refused except being stingy!' It will swallow him".<sup>1024</sup>

8- ل، الخصال أبي عن سعد عن ابن عيسى عن أبيه عن حماد بن عيسى عن ابن أذينة عن أنان بن أبي عتياب عن سليم بن قيس قال سمعت أمير المؤمنين ع يقول اخذوا على دينكم ثلاثة رجالاً قرأ القرآن حتى إذا رأيت عليه بهجتة اخترط سيفه على جاره و رماه بالشرك

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from his father, from Hammad Bin Isa, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

'I heard Amir Al-Momineen<sup>-asws</sup> saying: 'Be cautioned upon your religion of three men – a reciter of the Quran, until when you see the gladness upon him, drawing his sword against his neighbour and accusing him of the Shirk (association with Allah<sup>-azwj</sup>)'.

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّهُمَا أَوْلَى بِالشِّرْكِ

I said, 'O Amir Al-Momineen<sup>-asws</sup>! Which of the two (actions) is foremost with the Shirk?'

قَالَ الرَّامِي وَ رَجُلًا اسْتَحَقَّتْهُ الْأَحَادِيثُ كُلُّهَا حَدَّثَتْ أَخْذُوهُ كَذِبٍ مَدَّهَا بِأَطْوَلٍ مِنْهَا

He<sup>-asws</sup> said: 'The accusation. And a man who takes the discussions lightly. Every time a false discussion takes place, he extends it by prolonging from it.

وَ رَجُلًا آتَاهُ اللَّهُ عَزَّ وَ جَلَّ سُلْطَانًا فَرَعَمَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُ مَعْصِيَةُ اللَّهِ وَ كَذَبَ لِأَنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ -

And a man whom Allah<sup>-azwj</sup> Mighty and Majestic Gave the authority. So, he claims that obedience to him is obedience to Allah<sup>-azwj</sup>, and disobeying him is disobedience to Allah<sup>-azwj</sup>, and he lies because there is no obedience to any created being in disobedience to the Creator.

لَا يَنْبَغِي لِلْمَخْلُوقِ أَنْ يَكُونَ حُبُّهُ لِمَعْصِيَةِ اللَّهِ فَلَا طَاعَةَ فِي مَعْصِيَتِهِ وَلَا طَاعَةَ لِمَنْ عَصَى اللَّهَ إِنَّمَا الطَّاعَةُ لِلَّهِ وَ لِرَسُولِهِ وَ لِرُؤَاةِ الْأَمْرِ

It is not befitting for the created being that loving him should be for disobedience of Allah<sup>-azwj</sup>. So, there is neither obedience in disobeying Him<sup>-azwj</sup> nor any obedience to the one who disobeys Allah<sup>-azwj</sup>. But rather, the obedience is to Allah<sup>-azwj</sup>, and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and to the Masters<sup>-asws</sup> of the Command.

وَ إِنَّمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِطَاعَةِ الرَّسُولِ لِأَنَّهُ مَعْصُومٌ مُطَهَّرٌ لَا يَأْمُرُ بِمَعْصِيَةٍ وَ إِنَّمَا أَمَرَ بِطَاعَةِ أُولَى الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِمَعْصِيَةٍ.

And rather, Allah<sup>-azwj</sup> Mighty and Majestic has Commanded with obeying the Rasool<sup>-saww</sup> because he<sup>-saww</sup> is infallible, Purified. He<sup>-saww</sup> will not instruct with (an act of) disobedience. And rather, He<sup>-azwj</sup> Commanded with obeying Masters<sup>-asws</sup> of the Command, because they<sup>-asws</sup> are infallible, Purified. They<sup>-asws</sup> will not be instructing with (acts of) disobedience".<sup>1025</sup>

9- ل، الخصال عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ قَالَ الصَّادِقُ ع لَا مُرُوءَةَ لِكَذُوبٍ وَ لَا إِخَاءَ لِمُلُوكٍ.

(The book) 'Al Khisaal' – from Sufyan Al Sowry who said,

'Al-Sadiq<sup>-asws</sup> said: 'There is neither any manliness for a liar nor any brotherhood for kings'.<sup>1026</sup>

10- ل، الخصال أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَهْتَمِّ الْعَجَلِيُّ عَنْ ابْنِ زَكْرِيَّا عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ مُهْلُولٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ الْفَضْلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ مِنْ عَارِزِهِمْ ذَلَّ الْوَالِدُ وَ السُّلْطَانُ وَ الْعَرِيمُ.

(The book) 'Al Khisaal' – Ahmad Bin Muhammad Bin Al Haysam Al Ijaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Al Fazl who said,

'Abu Abdullah<sup>-asws</sup> said: 'Three, one who (tries to) dominate them, will be disgraced – the father, and the ruler, and the creditor'.<sup>1027</sup>

11- ل، الخصال فِيمَا أَوْصَى بِهِ النَّبِيُّ ص إِلَى عَلِيٍّ ع يَا عَلِيُّ أَرْبَعَةٌ مِنْ قَوَاصِمِ الظَّهْرِ إِمَامٌ يَعْصِي اللَّهَ وَ يُطَاعُ أَمْرُهُ وَ زَوْجَةٌ يَحْفَظُهَا زَوْجُهَا وَ هِيَ تَحْتُونُهُ وَ فَقْرٌ لَا يَجِدُ صَاحِبَهُ لَهُ مَدَاوِيَا وَ جَارٌ سَوِيٌّ فِي دَارٍ مُقَامٍ.

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> had bequeathed with to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Four are from back-breakers – an imam (leader) disobeying Allah<sup>-azwj</sup> and his orders are being obeyed, and a wife her husband protects her and she betrays him, and poverty its owner cannot find any cure for it, and an evil neighbour in a house of staying'.<sup>1028</sup>

<sup>1025</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 8

<sup>1026</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 9

<sup>1027</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 10

<sup>1028</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 11



12- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِلْبَحْرِ جَارٌ وَ لَا لِمَلِكٍ صَدِيقٌ وَ لَا لِلْعَافِيَةِ ثَمَنٌ وَ كَم مِّنْ مُنْعَمٍ عَلَيْهِ وَ هُوَ لَا يَعْلَمُ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashari, from Ibn Yazeed, from Muhammad Bin Ja'far, by his chain, said,

'Abu Abdullah<sup>-asws</sup> said: 'There isn't any neighbour for an ocean, nor any friend for a king, nor any price for the health, and how many have been Bestowed upon, and he does not even know'.<sup>1029</sup>

13- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ رَفَعَهُ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: خَمْسٌ هُنَّ كَمَا أَقُولُ لَيْسَتْ لِخَيْلٍ رَاحَةً وَ لَا لِجَسُودٍ لَذَّةً وَ لَا لِمُلُوكٍ وَفَاءً وَ لَا لِكَذَّابٍ مُرُوءَةً وَ لَا يَشُودُ سَفِيهَةً.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Abu Ali Bin Rashid raising it to,

'Al-Sadiq<sup>-asws</sup> having said: 'Five, these are like what I<sup>-asws</sup> am saying – there isn't any rest for a miser, nor any pleasure (in life) for an envier, nor any loyalty for kings, nor any personality (manliness) for a liar, nor will a foolish one prevail'.<sup>1030</sup>

14- ل، الخصال أبي عن الْحُمَيْرِيِّ عَنْ هَارُونَ عَنْ ابْنِ زِيَادٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع أَنَّ عَلِيًّا ع قَالَ: إِنَّ فِي جَهَنَّمَ رَحَى تَطْحَنُ أَفْلا تَسْأَلُونِي مَا طَحْنُهَا-

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Haroun, from Ibn Ziyad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Ali<sup>-asws</sup> said: 'In Hell there is a grinding mill. Will you not ask me<sup>-asws</sup> what it grinds?'

فَقِيلَ لَهُ فَمَا طَحْنُهَا يَا أَمِيرَ الْمُؤْمِنِينَ

It was said to him<sup>-asws</sup>, 'So what does it grind, O Amir Al-Momineen<sup>-asws</sup>?'

قَالَ الْعُلَمَاءُ الْمَجْرَةُ وَ الْفُرَاءُ الْفَسَقَةُ وَ الْجَبَابِرَةُ الظَّلَمَةُ وَ الْوُزَرَاءُ الْخَوْنَةُ وَ الْعُرَفَاءُ الْكَذِبَةُ

He<sup>-asws</sup> said: 'The immoral scholars, and the mischievous reciters (of the Quran), and the oppressing tyrants, and the betraying ministers, and the lying fortune-tellers.

وَ إِنَّ فِي النَّارِ لَمَدِينَةً يُقَالُ لَهَا الْحَصِينَةُ أَفْلا تَسْأَلُونِي مَا فِيهَا

In the Fire there is a city call Al-Haseyna. Will you not ask me<sup>-asws</sup> what is therein?'

فَقِيلَ وَ مَا فِيهَا يَا أَمِيرَ الْمُؤْمِنِينَ

<sup>1029</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 12

<sup>1030</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 13

It was said, 'And what is in it, O Amir Al-Momineen<sup>-asws</sup>?'

فَقَالَ فِيهَا أُيْدِي التَّائِيِبِينَ.

He<sup>-asws</sup> said: 'In it are (cut-off) hands of the allegiance breakers'.<sup>1031</sup>

15- ل، الخصال ابن الوليد عني الصفار عني ابن أبي الخطاب عن محمد بن أسلم الجبلي بإسناده يرفعه إلى أمير المؤمنين ع قال: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُعَذِّبُ سِتَّةً بِسِتٍّ - الْعَرَبَ بِالْعَصْبِيَّةِ وَالدَّهْقَانَةَ بِالْكِبَرِ وَ الْأُمَرَاءَ بِالْخَوَرِ وَ الْفُقَهَاءَ بِالْحَسَدِ وَ التُّجَّارَ بِالْخِيَانَةِ وَ أَهْلَ الرُّسْتَاقِ بِالْجَهْلِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Aslam Al Jabaly, by his chain raising it to,

'Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic Punishes six for six – The Arabs for the prejudice, and the Dahqani (people) for the arrogance, and the governors for the tyranny, and the jurists for the envy, and the traders for the betrayal, and people of Al-Rustaq for the ignorance'.<sup>1032</sup>

16- ل، الخصال حمزة العلوي عن أحمد الهمداني عن يحيى بن الحسن عن محمد بن ميمون عن القداح عن جعفر عن أبيه عن علي بن الحسين صلوات الله عليهم قال قال رسول الله ص سِتَّةٌ لَعَنَهُمُ اللَّهُ وَ كُلُّ نَبِيٍّ مُجَابٍ

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ahmad Al Hamdany, from Yahya Bin Al-Hassan, from Muhammad Bin Maymoun, from Al Qaddah,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali Bin Al-Husayn<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'Rasool-Allah<sup>-saww</sup> said: 'Six have been Cursed by Allah<sup>-azwj</sup> and every Answered Prophet<sup>-as</sup> –

الرَّائِدُ فِي كِتَابِ اللَّهِ وَ الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ التَّارِكُ لِسُنَّتِي وَ الْمُسْتَحِلُّ مِنْ عَثْرَتِي مَا حَرَّمَ اللَّهُ وَ الْمُتَسَلِّطُ بِالْجَبْرِوتِ لِإِذِلِّ مَنْ أَعَزَّهُ اللَّهُ وَ يُعِزُّ مَنْ أَدْلَهُ اللَّهُ وَ الْمُسْتَأْثِرُ بِغِيٍّ الْمُسْلِمِينَ الْمُسْتَحِلُّ لَهُ.

The one making additions in the Book of Allah<sup>-azwj</sup>, and the belier of the Pre-determination of Allah<sup>-azwj</sup>, and the neglecter of my<sup>-saww</sup> Sunnah, and the permitter from my<sup>-saww</sup> family of what Allah<sup>-azwj</sup> has Prohibited, and the one prevailing by the subduing in order to humiliate the one Allah<sup>-azwj</sup> has Honoured, and honouring the one Allah<sup>-azwj</sup> has Disgraced, and one appropriating the war booty of the Muslims permitting for himself (unlawfully)".<sup>1033</sup>

17- ل، الخصال ابن المتوكل عن محمد الطار عن الأشعري عن أحمد بن محمد عن أبي القاسم الكوفي عن عبد المؤمن الأنصاري عن أبي عبد الله ع قال قال رسول الله ص إني لعنت سبعة لعنهم الله و كل نبي مجاب قبلي

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashari, from Ahmad Bin Muhammad, from Abu Al Qasim Al Kufy, from Abdul Momin Al Ansari,

<sup>1031</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 14

<sup>1032</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 15

<sup>1033</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 16

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> hereby curse seven Allah<sup>-azwj</sup> has Cursed them, and so has every Answered Prophet<sup>-as</sup> before me<sup>-saww</sup>'.

فَقِيلَ وَمَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, 'And who are they, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ الرَّائِدُ فِي كِتَابِ اللَّهِ وَ الْمُكَذِّبُ بِقَدْرِ اللَّهِ وَ الْمُخَالِفُ لِسُنَّتِي وَ الْمُسْتَحِلُّ مِنْ عِزَّتِي مَا حَرَّمَ اللَّهُ وَ الْمُتَسَلِّطُ بِالْجَبْرِ لِيَعِزَّ مَنْ أَذَلَّ اللَّهُ وَ يُذِلَّ مَنْ أَعَزَّ اللَّهُ وَ الْمُسْتَأْثِرُ عَلَى الْمُسْلِمِينَ بِمُتَحِلِّ لَهُ وَ الْمُحَرِّمُ مَا أَحَلَّ اللَّهُ عَزَّ وَ جَلَّ.

He<sup>-saww</sup> said: 'The one making additions in the Book of Allah<sup>-azwj</sup>, and belier of Pre-determination of Allah<sup>-azwj</sup>, and the opponent to my<sup>-saww</sup> Sunnah, and the permitter from my<sup>-saww</sup> family what Allah<sup>-azwj</sup> has Prohibited, and the one being dominant with the force in order to honour the Allah<sup>-azwj</sup> had Disgraced and to disgrace the one Allah<sup>-azwj</sup> has Honoured, and one appropriating the war booty of the Muslims permitting for himself (unlawfully), and the prohibited of what Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited".<sup>1034</sup>

17- لي، الأماالي للصدوق السنياني عن الأسدي عن النخعي عن الثوري عن محمد بن سنان عن المفضل عن ابن طبيان عن الصادق ع عن أبيه ع قَالَ قَالَ النَّبِيُّ ص أَقْلُ النَّاسِ وَفَاءُ الْمُلُوكِ وَ أَقْلُ النَّاسِ صَدِيقُ الْمُلُوكِ وَ أَشَقَى النَّاسِ الْمُلُوكُ.

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'The people of least loyalty are the kings, and the ones of least friends are the kings, and the most wretched of the people are the kings".<sup>1035</sup>

18- لي، الأماالي للصدوق ابن الوليد عن الصفار عن الحشاش عن علي بن النعمان عن ابن مسكان عن الشحام عن الصادق ع قَالَ: مَنْ تَوَلَّى أَمْرًا مِنْ أُمُورِ النَّاسِ فَعَدَلَ وَ فَتَحَ بَابَهُ وَ رَفَعَ شَرَّهُ وَ نَظَرَ فِي أُمُورِ النَّاسِ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُؤْمِنَ رَوْعَتَهُ يَوْمَ الْقِيَامَةِ وَ يُدْخِلَهُ الْجَنَّةَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Al Khshab, from Ali Bin Al Numan, from Ibn Muskan, from Al Shaham,

'From Al-Sadiq<sup>-asws</sup> having said: 'One who is in charge of an affair from affairs of the people, so he dispenses justice and opens his door, and raises his evil, and looks into affairs of the people, would have a right upon Allah<sup>-azwj</sup> Mighty and Majestic to Secure his dread (fear) on the Day of Qiyamah and Enter him into the Paradise".<sup>1036</sup>

19- لي، الأماالي للصدوق ابن موسى عن الأسدي عن صالح بن أبي حماد عن ابن بزيع عن محمد بن سنان عن المفضل قَالَ قَالَ الصَّادِقُ ع إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِرَعِيَّةٍ خَيْرًا جَعَلَ لَهَا سُلْطَانًا رَجِيمًا وَ قَبِضَ لَهُ وَزِيرًا عَادِلًا.

<sup>1034</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 17 a

<sup>1035</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 17 b

<sup>1036</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 18

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Salih Bin Abu Hammad, from Ibn Bazie, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Al-Sadiq<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Wants good with a citizen, Makes a merciful ruler to be for it and Appoints a just minister for him"<sup>1037</sup>.

20- لي، الأماالي للصدوق ابن المغيرة عن جدّه عن جدّه عن السكونيّ عن الصادق عن آبائه ع قال قال رسول الله ص صنفان من أمتي إذا صلحا صلحت أمتي وإذا فسدا فسدت أمتي الأمراء و القراء.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Two types (of people) from my<sup>-saww</sup> community, when they are righteous, my<sup>-saww</sup> community is righteous, and when they are corrupt, my<sup>-saww</sup> community is corrupt – the governors and the reciters (of the Quran)"<sup>1038</sup>.

21- لي، الأماالي للصدوق السناي عن الأسدي عن البرمكي عن عبد الله بن أحمد عن أبي أحمد الأزدي عن عبد الله بن جندب عن أبي عمر العجمي عن الصادق جعفر بن محمد عن أبيه عن آبائه عن علي بن أبي طالب ع قال قال رسول الله ص قال الله جلّ جلاله أنا الله لا إله إلا أنا خلقت الملوك و قلوبهم بيدي

(The book) 'Al Amaali' of Al Sadouq – Al Sinany, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Abu Ahmad Al Azdy, from Abdullah Bin Jundab, from Abu Umar Al Ajamy,

'From Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: "I<sup>-azwj</sup> am Allah<sup>-azwj</sup>! There is no god except Me<sup>-azwj</sup>. I<sup>-azwj</sup> Created the kings, and their hearts are in My<sup>-azwj</sup> Hands.

فأما قوم أطاعوني جعلت قلوب الملوك عليهم رحمة و أما قوم عصوني جعلت قلوب الملوك عليهم سخطه

So, whichever people were to obey Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Make hearts of the kings to be Merciful upon them, and whichever people were to disobey Me<sup>-azwj</sup>, I<sup>-azwj</sup> would Make hearts of the kings to be wrathful upon them.

ألا لا تشغلوا أنفسكم بسبب الملوك ثوبوا إلي أعطف قلوبهم عليكم.

Indeed! Do not pre-occupy yourselves due to the cause of kings. Repent to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Make their hearts compassionate upon you all!"<sup>1039</sup>

22- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال قال رسول الله ص أول من يدخل النار أمير متسلط لم يعدل و ذو ثروة من المال لم يعط المال حقه و فقير فخور.

<sup>1037</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 19

<sup>1038</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 20

<sup>1039</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 21

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The first one to enter the Fire will be a dominant governor not dispensing justice, and the ones with surplus of wealth not giving the wealth its right, and a priding poor one''.<sup>1040</sup>

23- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن الحسين بن سعيد عن ياسر عن أبي الحسن الرضا ع قال: إِذَا كَذَبَ الْوَلَاءُ حِسَّ الْمَطَرِ وَ إِذَا جَارَ السُّلْطَانُ هَانَتْ الدَّوْلَةُ وَ إِذَا حُبِسَتِ الرِّكَاءُ مَاتَتِ الْمَوَاشِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Yasir,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'When the ruler lies, the rains are withheld, and when the ruler is tyrannous, the state is weakened, and when the Zakat is withheld, the livelihoods die off (reduce)'.<sup>1041</sup>

24- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عثمة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن الوصافي عن أبي بريدة عن النبي ص قال: لَا يُؤَمَّرُ رَجُلٌ عَلَى عَشْرَةِ مِمَّا فَوْقَهُمْ إِلَّا جِيءَ بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولَةً يَدُهُ إِلَى عُنُقِهِ فَإِنْ كَانَ مُحْسِنًا فَكُفِّ عَنْهُ وَ إِنْ كَانَ مُسِيئًا زِيدَ غُلًّا إِلَى غُلِّهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al Wassafi, from Abu Bureyda,

'From the Prophet<sup>-saww</sup> having said: 'No man will rule upon ten and what is above except they will come with him on the Day of Qiyamah with his hands shackled to his neck. If he was a good doer, it will be removed from him, and if he was an evil doer, they will add shackles to his shackles''.<sup>1042</sup>

25- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبيه عن أبي الحسن الثالث عن أبيه عن الصادق ع قال: إِذَا كَانَ لَكَ صَدِيقٌ فَوَلِّهِ وَلَايَةً فَأَصْبَحَتْهُ عَلَى الْعُشْرِ بِمَا كَانَ لَكَ عَلَيْهِ قَبْلَ وَلَايَتِهِ فَلَيْسَ بِصَدِيقٍ سَوْءٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan<sup>-asws</sup> the 2rd, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'When there was a friend of yours being in charge of governance and you achieve one tenth (1/10 - 10%) of what (friendship) was for you before his governance, then he isn't a bad friend''.<sup>1043</sup>

26- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ زِيَادُ الْقُنْدِي فَقَالَ لَهُ يَا زِيَادُ وَلَيْتَ لَهْؤُلَاءِ

(The book) 'Al Amaali' of the sheykh Al Tusi – by the chain to Abu Qatadah who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup> when Ziyad Al-Qandy entered to see him<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'O Ziyad! You are in charge of them?'

<sup>1040</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 22

<sup>1041</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 23

<sup>1042</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 24

<sup>1043</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 25

قَالَ نَعَمْ يَا ابْنَ رَسُولِ اللَّهِ لِي مُرُوءَةٌ وَ لَيْسَ وَرَاءَ ظَهْرِي مَالٌ وَ إِنَّمَا أُوَاسِي إِخْوَانِي مِنْ عَمَلِ السُّلْطَانِ

He said, 'Yes, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is chivalry with me and there isn't any wealth behind my back, and rather I console my brethren from the work of the ruler'.

فَقَالَ يَا زِيَادُ أَمَّا إِذَا كُنْتَ قَاعِلًا ذَلِكَ فَإِذَا دَعَتْكَ نَفْسُكَ إِلَى ظُلْمِ النَّاسِ عِنْدَ الْقُدْرَةِ عَلَى ذَلِكَ فَادْكُرْ قُدْرَةَ اللَّهِ عَزَّ وَ جَلَّ عَلَى عُقُوبَتِكَ وَ ذَهَابَ مَا أَتَيْتَ إِلَيْهِمْ عَنْهُمْ وَ بَقَاءَ مَا أَتَيْتَ إِلَى نَفْسِكَ عَلَيْكَ وَ السَّلَامُ.

He<sup>-asws</sup> said: 'O Ziyad! As for when you were to be doing that, when your self calls you to oppress the people during the power upon that, then remember the Power of Allah<sup>-azwj</sup> Mighty and Majestic upon Punishing you, and the going away from them what you are doing to them, and lasting upon you of what you are doing to yourself. And the greetings!'<sup>1044</sup>

27- ماء، الأمايلي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ عَنْ بِشْرِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُقَرِّي عَنْ سَعِيدِ بْنِ أَبِي أَنُوبٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ سَالِمِ الْجَيْشَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي دَرٍّ أَنَّ النَّبِيَّ ص قَالَ: يَا بَا دَرٍّ إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي إِنِّي أَرَاكَ ضَعِيفًا فَلَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَ لَا تَوَلَّيَنَّ مَالَ يَتِيمٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Abdul Wahid, from Bishr Bin Musa, from Abu Abdul Rahman Al Muqry, from Saeed Bin Abu Ayoub, from Ubeydullah Bin Abu Ja'far, from Salim Al Jayshani, from his father,

'From Abu Zarr<sup>-ra</sup>: 'The Prophet<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! I<sup>-saww</sup> love for you<sup>-ra</sup> what I<sup>-saww</sup> love for myself<sup>-saww</sup>. I<sup>-saww</sup> see you<sup>-ra</sup> as weak, therefore do not govern over (even) two nor be in charge of wealth of an orphan''<sup>1045</sup>

28- ماء، الأمايلي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَائِدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ طَاهِرٍ عَنِ الْهَرَوِيِّ عَنِ الرِّضَا ع قَالَ: إِذَا وَلَّى الظَّالِمُ الظَّالِمَ فَقَدْ أَنْصَفَ الْحَقُّ وَ إِذَا وَلَّى الْعَادِلُ الْعَادِلَ فَقَدْ اغْتَدَلَ الْحَقُّ وَ إِذَا وَلَّى الْعَادِلُ الظَّالِمَ فَقَدْ اسْتَرَاحَ الْحَقُّ وَ إِذَا وَلَّى الْعَبْدُ الْحُرَّ فَقَدْ اسْتَرْقَى الْحَقُّ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Abdullah Bin Rashid, from Ubeydullah Bin Abdullah Bin Tahir, from Al Harwy,

'From Al-Reza<sup>-asws</sup> having said: 'If an oppressor rules upon an oppressor, he be fair of the rights, and when the just rules the just, he will equate the rights, and when the just rules the oppressors, then the truth will rest, and when slave rules the free one, then the right will be stolen''<sup>1046</sup>

29- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ أَبِي إِسْحَاقَ الْأَرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِمَنْ جَعَلَ لَهُ سُلْطَانًا مُدَّةً مِنْ لَيْلٍ وَ أَيْامٍ وَ سِنِينَ وَ شُهُورٍ

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Isa, from Usman Bin Isa, from Abu Is'haq Al Arjany,

<sup>1044</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 26

<sup>1045</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 27

<sup>1046</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 28

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Made a term to be for the one He<sup>-azwj</sup> Made the authority to be for him, from nights, and days, and years, and months.

فَإِنْ عَدَلُوا فِي النَّاسِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ صَاحِبَ الْفَلَكَ أَنْ يُبْطِئَ بِإِدَارَتِهِ فَطَالَتْ أَيَّامُهُمْ وَ لَيَالِيهِمْ وَ سَنُوهُمْ وَ شُهُورُهُمْ

If they dispense justice among the people, Allah<sup>-azwj</sup> Mighty and Majestic Commands the Angel of the orbits to delay their rotations. So, their days, and their nights, and their years, and their months are prolonged.

وَ إِنْ هُمْ جَاؤُوا فِي النَّاسِ وَ لَمْ يَغْدِلُوا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ صَاحِبَ الْفَلَكَ فَاسْرَعَ إِدَارَتُهُ وَ اسْرَعَ فَنَاءُ لَيَالِيهِمْ وَ أَيَّامِهِمْ وَ سَنِيهِمْ وَ شُهُورِهِمْ

And if they were to be tyrannous among the people and do not dispense justice, Allah<sup>-azwj</sup> Mighty and Majestic Commands the Angel of the orbits to quicken their rotations and quicken the annihilation of their nights, and their days, and their years, and their months.

وَ قَدْ وَفَى تَبَارَكَ وَ تَعَالَى لَهُمْ بِعَدَدِ اللَّيَالِي وَ الْأَيَّامِ وَ الشُّهُورِ.

And thus, the Blessed and Exalted Fulfills for them the number of nights, and the days, and the months”.<sup>1047</sup>

30- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ عَبْدِ الْأَعْلَى عَنْ نَوْفٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا نَوْفُ إِنَّا أَنْ تَكُونَ عَشَّاراً أَوْ شَاعِراً أَوْ شُرْطِيّاً أَوْ عَرِيفاً أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبُورُ أَوْ صَاحِبَ كُوبَةٍ وَ هُوَ الطُّبْلُ

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad Al Musly, from Abdul A’ala, from Nowf who said,

‘Amir Al-Momineen<sup>-asws</sup> said: ‘O Nowf! Beware of becoming a tithe (tax) collector, or a poet, or a policeman, or corporal, or owner of ‘Artabah’, and it is the tambourine, or owner of ‘Kowbah’, and it is the drum.

فَإِنَّ نَبِيَّ اللَّهِ ع خَرَجَ ذَاتَ لَيْلَةٍ فَنَظَرَ إِلَى السَّمَاءِ فَقَالَ إِنَّهَا السَّاعَةُ الَّتِي لَا يُرَدُّ فِيهَا دَعْوَةٌ إِلَّا دَعْوَةُ عَرِيفٍ أَوْ دَعْوَةُ شَاعِرٍ أَوْ شُرْطِيٍّ أَوْ صَاحِبِ عَرْطَبَةٍ أَوْ صَاحِبِ كُوبَةٍ.

‘The Prophet<sup>-saww</sup> went out one night. He<sup>-saww</sup> looked at the sky. He<sup>-saww</sup> said: ‘It is the hour which no supplication is rejected in it, except supplication of a corporal, or supplication of a poet, or policeman, or owner of ‘Artabah’, or owner of Kowbah’”.<sup>1048</sup>

31- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنِ سَلِيمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْجَنَّةَ خَلَقَهَا مِنْ لَبَنَتَيْنِ لَبَنَةٍ مِنْ ذَهَبٍ وَ لَبَنَةٍ مِنْ فِضَّةٍ وَ جَعَلَ حِيطَانَهَا الْيَافُوتَ وَ سَقَفَهَا الزَّبْرَجَدَ وَ حَصْبَاءَهَا اللُّؤْلُؤَ وَ ثَرَاهِمَا الزَّعْفَرَانَ وَ الْمِسْكَ الْأَذْفَرَ

(The book) ‘Al Khisaal’ – My father, from Ali, from his father, from Al-Hassan Bin Al-Hassan Al Farsy, from Suleyman Bin Ja’far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

<sup>1047</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 29

<sup>1048</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 30

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Created the Paradise, Created it from two (types of) bricks – bricks of gold and bricks of silver, and Created its walls of rubies, and its ceilings of emeralds, and its pebbles of pearls, and its soil of Saffron and the yellow Musk.

فَقَالَ لَهَا تَكَلَّمِي

He<sup>-azwj</sup> Said to it: “Speak!”

فَقَالَتْ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ قَدْ سَعِدَ مَنْ يَدْخُلُنِي

It said, ‘There is no god except He<sup>-azwj</sup>, the Living, the Eternal. He is fortunate, the one who enters me!’

فَقَالَ عَزَّ وَجَلَّ بَعْزَتِي وَ عَظَمَتِي وَ جَلَالِي وَ اِرْتِفَاعِي - لَا يَدْخُلُهَا مُدْمِنُ خَمْرٍ وَ لَا سَكَّارٌ وَ لَا فَتَاتٌ وَ هُوَ النَّمَامُ وَ لَا دَيْوُثٌ وَ هُوَ الْفُلْطَبَانُ وَ لَا قَلَّاعٌ وَ هُوَ الشَّرْطِيُّ وَ لَا زَنُوقٌ وَ هُوَ الْخُنْتَى وَ لَا خِيَوَق [خِيَوَق] وَ هُوَ النَّبَّاشُ وَ لَا عَشَّارٌ وَ لَا قَاطِعُ رَحِمٍ وَ لَا قَدَرِيٌّ.

The Mighty and Majestic Said: ‘By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Magnificence, and My<sup>-azwj</sup> Majesty, and My<sup>-azwj</sup> Loftiness! It will neither be entered by one habitual of wine, nor an intoxicated, nor a ‘Qattat’, and he is the gossip, nor a cuckold, and he is the ‘Al-Qaltaban’, nor a ‘Qala’a’, and he is a policeman, nor a ‘Zanouq’, and he is the eunuch, nor a ‘Khuyouq’, and he is the grave robber, nor a tithe collector, nor a cutter of kinship, nor a fatalist (Qadiriyya)!”<sup>1049</sup>

32- ل، الخصال أبي و ابن الوليد معاً عن أحمد بن إدريس و محمد العطار معاً عن الأشعري عن محمد بن الحسين رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ مُدْمِنُ خَمْرٍ وَ لَا سَكَّارٌ وَ لَا عَاقٌ وَ لَا شَدِيدُ السَّوَادِ وَ لَا دَيْوُثٌ وَ لَا قَلَّاعٌ وَ هُوَ الشَّرْطِيُّ وَ لَا زَنُوقٌ وَ هُوَ الْخُنْتَى وَ لَا خِيَوَق [خِيَوَق] وَ هُوَ النَّبَّاشُ وَ لَا عَشَّارٌ وَ لَا قَاطِعُ رَحِمٍ وَ لَا قَدَرِيٌّ.

(The book) ‘Al Khisaal’ – My father and Ibn Al Waleed, both together from Ahmad Bin Idrees and Muhammad Al Attar, both together from Al Ashary, from Muhammad Bin Al-Husayn raising it,

‘Rasool-Allah<sup>-saww</sup> said: ‘The Paradise will neither be entered by one habitual of wine, nor an intoxicated, nor one disowned (by the parents), nor an extremely black, nor a cuckold, nor a ‘Qala’a’ and he is the policeman, nor a Zanouq, and he is the eunuch, nor a ‘Khuyouq’, and he is the grave robber, nor a tithe (tax) collector, nor a cutter of kinship, nor a fatalist (Qadiriya)”.<sup>1050</sup>

33- لي، الأمايلي للصدوق ابن إدريس عن أبيه عن ابن أبي الخطاب عن المغيرة بن محمد عن بكر بن حنيس عن أبي عبد الله الشامي عن نوف البكالي قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا نَوْفُ أَقْبَلْ وَصِيَّتِي - لَا تُكُونَنَّ نَقِيباً وَ لَا عَرِيفاً وَ لَا عَشَّاراً وَ لَا بَرِيداً.

<sup>1049</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 31

<sup>1050</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 32



(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Abu Al Khattab, from Al Mugheira Bin Muhammad, from Bakr Bin Khuneys, from Abu Abdullah Al Shamy, from Nowf Al Bikaly who said,

'Amir Al-Momineen<sup>asws</sup> said: 'O Nowf! accept my advice! Neither be a captain, nor a corporal, not a tithe collector, nor a postman".<sup>1051</sup>

34- لي، الأماالي للصدوق في مناهي النبي ص ألا و من تولى عرافة قوم حبسه الله عز وجل على شفير جهنم بكل يوم ألف سنة و حشر يوم القيامة و يذاه معلولتان إلى عنته

(The book) 'Al-Amaali' of Al-Sadouq –

'Among prohibitions by the Prophet<sup>saww</sup>: 'Indeed, and the one who in charge of divinations of a people, Allah<sup>azwj</sup> Mighty and Majestic will Withhold him upon an edge of Hell, a thousand years for every day (he was in charge), and he will be Resurrected on the Day of Qiyamah and his hands will be shackled to his neck.

فإن قام فيهم بأمر الله أطلقه الله و إن كان ظالماً هوي به في نار جهنم و بقس المصير.

If he has stood among them in accordance with a Command of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Free him, and if he was unjust, he will be Made to collapse into the Fire of Hell, and it is the evil destination".<sup>1052</sup>

35- ل، الخصال لي، الأماالي للصدوق عن الصادق ع قال: تبع حكيم حكيماً سبع مائة فرسخ في سبع كلمات فمِنها أنه سأله ما أوسع من الأرض قال العدل أوسع من الأرض.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq,

'From Al-Sadiq<sup>asws</sup> having said: 'A wise man followed a wise man for seven hundred Farsakhs regarding seven words. From these, he asked him, 'What is vaster than the earth?' He said, 'The justice is vaster than the earth".<sup>1053</sup>

36- ل، الخصال الطالقاني عن محمد بن جرير الطبري عن أبي صالح الكِنَاني عن يحيى بن عبد الحميد عن شريك عن هشام بن معاذ قال: دخل البauer على عمر بن عبد العزيز فوعظه و كان فيما وعظه يا عمر افتح الأبواب و سهل الحجاب و انصر المظلوم و رد المظالم.

(The book) 'Al Khisaal' – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinani, from Yahya Bin Abdul Hameed, from Shareek, from Hisham Bin Muaz who said,

'Al-Baqir<sup>asws</sup> entered to see (the caliph) Umar Bin Abdul Aziz. He<sup>asws</sup> preached him, and it was among what he<sup>asws</sup> preached to him: 'O Umar! Open the doors, and ease the guards, and help the oppressed, and restore the grievances".<sup>1054</sup>

<sup>1051</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 33

<sup>1052</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 34

<sup>1053</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 35

<sup>1054</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 36

37- ع، علل الشرائع في خبرِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا فَرَضَ اللَّهُ الْعَدْلَ مِسْكَاً لِلْقُلُوبِ.

(The book) 'Ilal Al Sharaie' –

'In a Hadeeth of (Syeda) Fatima<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon her<sup>-asws</sup>: 'Allah<sup>-azwj</sup> has Imposed the justice as a holder of the hearts".<sup>1055</sup>

38- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: ثَلَاثَةٌ هُنَّ أُمُّ الْفَوَاقِرِ - سُلْطَانٌ إِنْ أَحْسَنْتَ إِلَيْهِ لَمْ يَشْكُرْ وَ إِنْ أَسَأْتَ إِلَيْهِ لَمْ يَغْفِرْ وَ جَارٌ عَيْنُهُ تَرَعَاكَ وَ قَلْبُهُ يَنْعَاكَ إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ إِنْ رَأَى سَيِّئَةً أَظْهَرَهَا وَ أَذَاعَهَا وَ زَوْجَةٌ إِنْ شَهِدْتَ لَمْ تَقَرَّ عَيْنُكَ بِهَا وَ إِنْ غَيْبَتْ لَمْ تَطْمَئِنَّ إِلَيْهَا.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Ziyad,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'Three (matters), these are mother of the impoverishers – a ruler if you are good to him, he does not thank, and if you are bad to him, he does not forgive; and a neighbour, his eyes take care of you and his heart grieves you. If he sees a good deed, he buries it, and if he sees an evil deed, he reveals it; and a wife, if she is present your eyes are not delighted by her, and if she is absent, you do not yearn to her".<sup>1056</sup>

39- ثو، ثواب الأعمال أبي عن سعد عن البرقي عن ابن عبد الحميد عن ابن حميد عن أبي حمزة عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَنْظُرُ إِلَيْهِمْ ... وَ لَا يُرَكِّبُهُمْ وَ هُمْ عَذَابُ أَلِيمٍ شَيْخُ زَانَ وَ مَلِكٌ جَبَّارٌ وَ مُقَلٌّ مُخْتَلٌّ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Ibn Abdul Hameed, from Ibn Humeid, from Abu Hamza,

'From Abu Ja'far<sup>-asws</sup> having said: 'Three, neither will Allah<sup>-azwj</sup> Mighty and Majestic Speak to them, nor Purify them, and for them will be a painful Punishment – an old adulterer, and a tyrannical king, and a boastful attention seeker".<sup>1057</sup>

40- ثو، ثواب الأعمال أبي عن سعد عن ابن أبي الخطاب عن ابن جبلة عن أبي طالب عن ابن هذبة عن أنسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ وَلِيَ عَشْرَةَ فَلَمْ يَعْدِلْ فِيهِمْ جَاءَ يَوْمَ الْقِيَامَةِ وَ يَدَاهُ وَ رِجْلَاهُ وَ رَأْسُهُ فِي ثَقْبٍ قَاسٍ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Jabalah, from Abu Talib, from Ibn Hudba, from Anas (well-known fabricator) who said,

'One who rules ten but does not dispense justice among them, will come on the Day of Qiyamah, and his hands and his legs and his head will be in hole of a shackle".<sup>1058</sup>

<sup>1055</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 37

<sup>1056</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 38

<sup>1057</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 39

<sup>1058</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 40

41- ثواب الأعمال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي عِمْرَانَ الْأَزْمَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: مَنْ وَلِيَ شَيْئاً مِنْ أُمُورِ الْمُسْلِمِينَ فَضَيَّعَهُمْ ضَيَّعَهُ اللَّهُ عَزَّ وَ جَلَّ.

(The book) Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Hassan, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Muawiya Bin Ammar, from Amro Bin Marwan,

'From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'One who is in charge of anything from affairs of the Muslims, so he wastes them, Allah<sup>-azwj</sup> Mighty and Majestic will Waste him''<sup>1059</sup>

42- ثواب الأعمال أبي عن أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ ابْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنْ سَعْدِ الْإِسْكَافِ عَنْ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: إِنَّمَا وَالِإِلهِ اخْتَجَبَ عَنْ خَوَائِجِ النَّاسِ اخْتَجَبَ اللَّهُ يَوْمَ الْقِيَامَةِ عَنْ خَوَائِجِهِ وَ إِنْ أَخَذَ هَدِيَّةً كَانَ غُلُولاً وَ إِنْ أَخَذَ رِشْوَةً فَهُوَ مُشْرِكٌ.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Imran, from Ibn Sinan, from Abu Al Jaroud, from Sa'ad Al Iskaf, from Ibn Nubata,

'From Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'Whichever governor bars from needs of the people, on the Day of Qiyamah Allah<sup>-azwj</sup> will Bar from his needs, and if he were to take gifts, he would be an exploiter, and if he takes bribes, he is a Polytheist''<sup>1060</sup>

43- ثواب الأعمال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَصْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَنْتَلِ شَيْعَتَنَا بِأَرْبَعٍ أَنْ يَسْأَلُوا النَّاسَ فِي أَكْفِهِمْ وَ أَنْ يُؤْتُوا فِي أَنْفُسِهِمْ وَ أَنْ يَنْتَلِيَهُمْ بِوَلَايَةِ سَوْءٍ وَ لَا يُؤَلَّدَ لَهُمْ أَزْرَقٌ أَحْضَرُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from one of his companions,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Mighty and Majestic does not Try our<sup>-asws</sup> Shias with four – their begging the people in their hands, and they are come to in themselves (sodomy), and Try them with evil governance, there will not be born for them a blue-eyed, green-eyed''<sup>1061</sup>

44- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ الْحُمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى نَبِيِّ مِنَ الْأَنْبِيَاءِ فِي مَمْلَكَةِ جَبَّارٍ مِنَ الْجَبَّارَةِ أَنْ ائْتِ هَذَا الْجَبَّارَ فَقُلْ لَهُ إِنِّي لَمْ أَتَعْمَلْكَ عَلَى سَفْكِ الدِّمَاءِ وَ اتِّخَاذِ الْأَمْوَالِ وَ إِنَّمَا اسْتَعْمَلْتُكَ لِتَكْفَ عَنِّي أَصْوَاتُ الْمَظْلُومِينَ فَإِنِّي لَنْ أَدْعَ ظُلَامَتَهُمْ وَ إِنْ كَانُوا كُفَّاراً.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Is'haq Bin Ammar,

<sup>1059</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 41

<sup>1060</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 42

<sup>1061</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 43

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Revealed to a Prophet<sup>-as</sup> from the Prophets<sup>-as</sup> in a kingdom of a tyrant from the tyrants: “Go to this tyrant and say to him, I<sup>-azwj</sup> did not Utilise you upon shedding the blood, and seizing the wealth, but rather I<sup>-azwj</sup> had Utilised you to suffice on My<sup>-azwj</sup> behalf voices of the oppressed, for I<sup>-azwj</sup> will never Leave their grievances, and even if they were to be Kafirs!”<sup>1062</sup>

45- ثو، ثواب الأعمال ابن الوليد عن الصفار عن محمد بن الحسين عن محمد بن عبد الله بن هلال عن عتبة بن خالد عن ميسر عن أبي جعفر ع قال: إن في جهنم جبلاً يقال له الصعدا وإن في الصعدا لودياً يقال له سقر وإن في سقر لودياً يقال له هنب كلفا كشف غطاء ذلك الجب صج أهل النار من حرقه وذلك منازل الجبارين.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid, from Muyassir,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘In Hell there is a mountain called ‘Al-Sa’da’, and in Al-Sa’da there is a valley called ‘Saqr’, and in the bottom of Saqr there is a roar called ‘Habhab’. Every time the covering of that well is uncovered, the inhabitants of the Fire clamour from its heat, and that is a status of the tyrants”<sup>1063</sup>

46- سن، المحاسن في رواية ميسر مثله وفيه يقال له صعود وإن في صعود لودياً.

(The book) ‘Al Mahasin’ – In a report by Muyassir –

‘Similar to it, and in it is: ‘Called ‘Saoud’, and in ‘Saoud’ there is a valley”<sup>1064</sup>

47- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعد عن أبي عيسى عن الوشاء عن فضل بن محمد الأشعري عن مسمع عن أبي الحسن عن أبيه صلوات الله عليهما قال: كان رجل ظالم فكان يصل الرحم ويحسن على رعيته و يغدل في الحكم

(The book) ‘Qasas Al-Anbiya<sup>-as</sup>’, may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from his father, from Sa’ad, from Abu Isa, from Al Washa, from Fazl Bin Muhammad Al Ashari, from Misma’a,

‘From Abu Al-Hassan<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup> both, said: ‘There was an oppressive man. He used to maintain the kinship and was good upon his citizens and dispensed justice in the rulings.

فحضر أجله فقال رب حضر أجلي و ابني صغير فامدد لي في عمري

His death presented. He said, ‘Lord<sup>-azwj</sup>, my death has presented and my son is young, so Extend my lifespan for me!’

فأرسل الله إليه أي قد أنست لك في عمرك أنتي عشرة سنة

<sup>1062</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 44

<sup>1063</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 45

<sup>1064</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 46

Allah<sup>-azwj</sup> Sent a Message to him: "I<sup>-azwj</sup> have Postponed for you regarding your lifespan by twelve years!"

وَقِيلَ لَهُ إِلَى هَذَا يَشُبُّ ابْنُكَ وَ يَعْلَمُ مَنْ كَانَ جَاهِلًا وَ يَسْتَخْكُمُ عِلْمُ مَنْ لَا يَعْلَمُ.

And it was said to him, 'Up to this your son will grow up, and he will know, the one who was ignorant, and he will master the knowledge of one who does not know'.<sup>1065</sup>

48- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عن ابن الوليد عن الصّفار عن ابن أبي الحطّاب عن الحَكَم بن مسكين عن الثّغمان بن يحيى الأزرق عن أبي حمزة الثّمالي عن أبي جعفر صلّوات الله عليه قال: إِنَّ مَلِكًا مِنْ بَنِي إِسْرَائِيلَ قَالَ لِأَنْبِيَاءِ مَدِينَةٍ لَا يَعْنِيهَا أَحَدٌ

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Al Nu'man Bin Yahya Al Azraq, from Abu Hamza Al Sumali,

'From Abu Ja'far<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'There was a king from the children of Israel. He said, 'I shall build such a city, no one will be able to fault it!'

فَلَمَّا فَرَغَ مِنْ بَنَائِهَا اجْتَمَعَ رَأْيُهُمْ عَلَى أَنَّهُمْ لَمْ يَرَوْا مِثْلَهَا قَطُّ فَقَالَ لَهُ رَجُلٌ لَوْ آمَنْتَنِي عَلَى نَفْسِي أَخْبَرْتُكَ بِعَيْبِهَا

When he was free from building it, their views were united upon that they had not seen the likes of it, at all. A man said to him, 'If you grant me amnesty upon myself, I shall inform you with its faults'.

فَقَالَ لَكَ الْإِمَانُ

He said, 'For you is the amnesty'.

فَقَالَ لَهَا عَيَّانٍ أَحَدُهُمَا أَنَّكَ تَهْلِكُ عَنْهَا وَ الثَّانِي أَنَّهُا تَخْرُبُ مِنْ بَعْدِكَ

He said, 'There are two faults for it. One of these is that you will be dying from it, and the second is that it will be ruins from after you'.

فَقَالَ الْمَلِكُ وَ أَيُّ عَيْبٍ أُعْيِبُ مِنْ هَذَا ثُمَّ قَالَ فَمَا نَصْنَعُ

The king said, 'And which fault is faultier than this?' Then he said, 'So what shall we do?'

قَالَ تَبْنِي مَا يَبْقَى وَ لَا يَفْنَى وَ تَكُونُ شَابًا لَا تَهْرُمُ أَبَدًا

He said, 'You should build what will last and not perish, and you will be a youth, not getting older, ever!'

<sup>1065</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 47

فَقَالَ الْمَلِكُ لِابْنَتِهِ ذَلِكَ فَقَالَتْ مَا صَدَقَكَ أَحَدٌ غَيْرُهُ مِنْ أَهْلِ مَمْلَكَتِكَ.

The kind said that to his daughter. She said, 'No one has been as truthful to you apart from him, from the people of your kingdom'.<sup>1066</sup>

49- ف، تحف العقول سَأَلَ الصَّادِقَ ع سَائِلٌ فَقَالَ كَمْ جِهَاتٍ مَعَاشٍ الْعِبَادِ الَّتِي فِيهَا الْاِكْتِسَابُ وَ التَّعَامُلُ بَيْنَهُمْ وَ وُجُوهُ النِّقَاطِ

(The book) 'Tuhaf Al Uqoul' –

'A questioner asked Al-Sadiq<sup>asws</sup>, he said, 'How many aspects are there of livelihoods of the servants which there are earnings in it, and the dealing between them, and aspects of expenditure?'

فَقَالَ عَ جَمِيعُ الْمَعَاشِ كُلُّهَا مِنْ وُجُوهِ الْمُعَامَلَاتِ فِيمَا بَيْنَهُمْ مِمَّا يَكُونُ لَهُمْ فِيهِ الْمَكَاسِبُ أَرْبَعُ جِهَاتٍ مِنَ الْمُعَامَلَاتِ

He<sup>asws</sup> said: 'Entirety of livelihoods, all of these are from the aspects of the dealings (transactions) regarding what is between them, from what the earning will happen to be from them, are four aspects from the transactions.

فَقَالَ لَهُ أَكُلُّ هَؤُلَاءِ الْأَرْبَعَةِ أَجْنَاسٍ حَلَالٌ أَوْ كُلُّهَا حَرَامٌ أَوْ بَعْضُهَا حَلَالٌ وَ بَعْضُهَا حَرَامٌ

He said to him<sup>asws</sup>, 'Are all of these four types Permissible, or all of these are Prohibited, or some of these are Permissible and some of these are Prohibited?'

فَقَالَ عَ قَدْ يَكُونُ فِي هَؤُلَاءِ الْأَجْنَاسِ الْأَرْبَعَةِ حَلَالٌ مِنْ جِهَةٍ حَرَامٌ مِنْ جِهَةٍ حَلَالٌ وَ هَذِهِ الْأَجْنَاسُ مُسَمَّيَاتٌ مَعْرُوفَاتُ الْجِهَاتِ

He<sup>asws</sup> said: 'There happens to be in these four types, Permissible from an aspect of Prohibited, and Prohibited from an aspect of Permissible, and these types are named as the well-known aspects.

فَأَوَّلُ هَذِهِ الْجِهَاتِ الْأَرْبَعَةِ الْوَلَايَةُ وَ تَوَلِيَّتُهُ بَعْضُهُمْ عَلَى بَعْضٍ فَأَوَّلُ وَلَايَةِ الْوَلَاةِ وَ وِلَاةُ الْوَلَاةِ إِلَى أَذْنَانِهِمْ بَاباً مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ

The first of these four aspects are the governance, and the governing of some upon the others. The first is the governance of the governors, and the governors of the governors up to lowest of them, a door (access) from the doors of governance to the one who is governing upon him.

ثُمَّ التِّجَارَةُ فِي جَمِيعِ الْبَيْعِ وَ الشِّرَاءِ بَعْضُهُمْ مِنْ بَعْضٍ ثُمَّ الصَّنَاعَاتُ فِي جَمِيعِ صُنُوفِهَا ثُمَّ الْإِجَارَاتُ فِي كُلِّ مَا يُحْتَاجُ إِلَيْهِ مِنَ الْإِجَارَاتِ

Then the trading in entirety of the selling and the buying with some of them from others; then the manufacturing in entirety of its types. Then the hiring in all what one is needy to from the hirings.

<sup>1066</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 48

وَكُلُّ هَذِهِ الصُّنُوفِ تَكُونُ خَلَالاً مِنْ جِهَةٍ وَحَرَاماً مِنْ جِهَةٍ وَ الْقَرَضُ مِنَ اللَّهِ عَلَى الْعِبَادِ فِي هَذِهِ الْمُعَامَلَاتِ الدُّخُولُ فِي جِهَاتِ الْحَلَالِ مِنْهَا وَ الْعَمَلُ بِذَلِكَ الْحَلَالِ وَ اجْتِنَابُ جِهَاتِ الْحَرَامِ مِنْهَا

And all these types happen to be Permissible from an aspect and Prohibited from an aspect, and the Obligation from Allah<sup>-azwj</sup> upon the servants regarding these transactions is the entering into the Permissible aspects from these, and the working with that Permissible and shunning the Prohibited aspect from these.

تَفْسِيرُ مَعْنَى الْوَلَايَاتِ وَ هِيَ جِهَتَانِ فَإِحْدَى الْجِهَتَيْنِ مِنَ الْوَلَايَةِ وَلَايَةُ الْعَدْلِ الَّذِينَ أَمَرَ اللَّهُ بِوَلَايَتِهِمْ وَ تَوَلَّيْتَهُمْ عَلَى النَّاسِ وَ وَلَايَةُ وَلَايَةِ وَ وَلَايَةُ وَلَايَةِ إِلَى أَذْنَانِهِمْ بَاباً مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ

Interpretation of the meaning of governances, and these are of two aspects. One of the two aspects of the governance is governance of the governor in dispensing the justice those whom Allah<sup>-azwj</sup> has Commanded with their<sup>-asws</sup> governance and Made them<sup>-asws</sup> governors upon the people, and governance of the governors, and governors of the governors, up to their lowest, being a door from the doors of the governance to the one who is governing upon him.

وَ الْجِهَةُ الْأُخْرَى مِنَ الْوَلَايَةِ وَلَايَةُ الْجَوْرِ وَ وَلَايَةُ وَلَايَتِهِمْ إِلَى أَذْنَانِهِمْ بَاباً مِنَ الْأَبْوَابِ الَّتِي هُوَ وَالٍ عَلَيْهَا

And the other aspect from the governance is governance of the tyrannical governors, and governors of their governors up to their lowest ones, being a door from the doors which he is governing upon.

فَوَجْهُ الْحَلَالِ مِنَ الْوَلَايَةِ وَلَايَةُ الْوَالِي الْعَادِلِ الَّذِي أَمَرَ اللَّهُ بِمَعْرِفَتِهِ وَ وَلَايَتِهِ وَ الْعَمَلُ لَهُ فِي وَلَايَتِهِ وَ وَلَايَةُ وَلَايَتِهِ وَ وَلَايَةُ وَلَايَتِهِ مَا أَمَرَ اللَّهُ بِهِ الْوَالِي الْعَادِلُ بِمَا زِيَادَةً فِيمَا أَنْزَلَ اللَّهُ وَ لَا نُقْصَانٍ مِنْهُ وَ لَا تَحْرِيفٍ لِقَوْلِهِ وَ لَا تَعَدِّي لِأَمْرِهِ إِلَى غَيْرِهِ

The Permissible aspect from the governance is governance of the just governor whom Allah<sup>-azwj</sup> has Commanded with recognising him<sup>-asws</sup> and his<sup>-asws</sup> governance, and the working for him<sup>-asws</sup> in his<sup>-asws</sup> governance, and governance of his<sup>-asws</sup> governors, and governors of his governors, by an aspect of what Allah<sup>-azwj</sup> has Commanded the just governor with, without increasing in what Allah<sup>-azwj</sup> has Revealed, nor any reduction from it, nor alteration to His<sup>-azwj</sup> Words, nor exceeding His<sup>-azwj</sup> Commands to something else.

فَإِذَا صَارَ الْوَالِي وَالِي عَدْلٍ بِهَذِهِ الْجِهَةِ فَالْوَلَايَةُ لَهُ وَ الْعَمَلُ مَعَهُ وَ مَعُونَتُهُ فِي وَلَايَتِهِ وَ تَقْوِيَتُهُ خَلَالاً مُحَلَّلاً وَ خَلَالاً الْكَسْبِ مَعَهُمْ وَ ذَلِكَ أَنَّ فِي وَلَايَةِ الْوَالِي الْعَدْلِ وَ وَلَايَتِهِ إِحْيَاءُ كُلِّ حَقٍّ وَ كُلِّ عَدْلٍ - وَ إِمَانَةٌ كُلِّ ظَلَمٍ وَ جَوْرٍ وَ فَسَادٍ

When the governor becomes a just governor with these aspects, then the governance is for him, and the working with him, and assisting him in his governance, and strengthening him, permitting the Permissible, and Permissible earnings with him, and that is because in the governance of the just governor and his governance there is revival of every right and every justice, and death of every injustice and tyranny and corruption.

فَلِذَلِكَ كَانَ السَّاعِي فِي تَقْوِيَةِ سُلْطَانِهِ وَ الْمُعِينُ لَهُ عَلَى وَلَايَتِهِ سَاعِياً فِي طَاعَةِ اللَّهِ مُقَوِّياً لِدِينِهِ

For that reason, the striver in strengthening his authority, and the assistance to him upon his governance would be a striver in obedience of Allah<sup>-azwj</sup>, strengthener of His<sup>-azwj</sup> religion.

وَأَمَّا وَجْهُ الْحَرَامِ مِنَ الْوَلَايَةِ فَوَلَايَةُ الْوَالِي الْجَائِرِ وَوَلَايَةُ الرَّئِيسِ مِنْهُمْ وَاتِّبَاعُ الْوَالِي فَمَنْ دُونَهُ مِنْ وُلَاةِ الْوَلَاةِ إِلَى أَذْنَاهُمْ بَاباً مِنْ أَبْوَابِ الْوَلَايَةِ عَلَى مَنْ هُوَ وَالٍ عَلَيْهِ وَ الْعَمَلُ لَهُمْ

And as for the Prohibited aspect from the governance, it is governance of the tyrannical governor and governance of his governor, the chief from them, and following the governor, and the one below him from the governor of the governor up to their lowest, being a door from the doors of governance upon the one he is governing upon, and the working for them.

وَ الْكَسْبُ مَعَهُمْ بِجَهَةِ الْوَلَايَةِ لَهُمْ حَرَامٌ وَ مُحَرَّمٌ مُعَذَّبٌ مَنْ فَعَلَ ذَلِكَ عَلَى قَلِيلٍ مِنْ فَعْلِهِ أَوْ كَثِيرٍ لِأَنَّ كُلَّ شَيْءٍ مِنْ جَهَةِ الْمَعُونَةِ مَعْصِيَةٌ كَبِيرَةٌ مِنَ الْكِبَائِرِ وَ ذَلِكَ أَنَّ فِي وِلَايَةِ الْوَالِي الْجَائِرِ دُرُوسَ الْحَقِّ كُلِّهِ وَ إِحْبَاءَ الْبَاطِلِ كُلِّهِ وَ إِظْهَارَ الظُّلْمِ وَ الْجَوْرِ وَ الْفَسَادِ وَ إِنْطِلَالَ الْكُتُبِ وَ قَتْلَ الْأَنْبِيَاءِ وَ الْمُؤْمِنِينَ وَ هَذَا الْمَسَاجِدِ وَ تَبْدِيلَ سُنَّةِ اللَّهِ وَ شَرَائِعِهِ

And the earning with them in aspect of the governance for them is Prohibited, and the Prohibited is Punished, one who does that upon a little from his deed or more, because all things from aspect of the assistance is a major disobedience from the major sins, and that is because in governance of the tyrannous governor is death of the truth, all of it, and revival of the falsehood, all of it, and manifestation of the injustice and the tyranny and the corruption, and invalidation of the Books, and killing of the Prophets<sup>-as</sup>, and the Momineen, and demolishing of the Masjids, and replacement of the Sunnah of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Law.

فَلِذَلِكَ حَرَامُ الْعَمَلِ مَعَهُمْ وَ مَعُونَتُهُمْ وَ الْكَسْبُ مَعَهُمْ إِلَّا بِجَهَةِ الضَّرُورَةِ نَظِيرَ الضَّرُورَةِ إِلَى الدَّمِ وَ الْمَيْتَةِ.

For those reasons, it is Prohibited to work with them, and assisting them, and earning with them, except by an aspect of necessity, being a match for the desperation to the blood and the (meat of) the dead (animals)".<sup>1067</sup>

50- ص، قصص الأنبياء عليهم السلام عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ ص يَمْشِي فِي الصَّحْرَاءِ فَنَادَاهُ مُنَادٍ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ فَالْتَمَتِ فَلَمْ يَرَ أَحَدًا

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – from Umm Salama<sup>-ra</sup>, may Allah be Please with her<sup>-ra</sup>, said: 'The Prophet<sup>-saww</sup> was walking in the desert. A caller called out to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>!' – twice. He<sup>-saww</sup> turned around but did not see anyone.

ثُمَّ نَادَاهُ فَالْتَمَتِ فَإِذَا هُوَ بِطَبِيبَةٍ مُوْتَقَةٍ فَقَالَتْ إِنَّ هَذَا الْأَعْرَابِيَّ صَادَقَنِي وَ لِي خَشَمَانِ فِي ذَلِكَ الْجَبَلِ أَطْلُقْنِي حَتَّى أَذْهَبَ وَ أَرْضِعَهُمَا وَ أَرْجِعَ



Then he called to him<sup>-saww</sup>. He<sup>-azwj</sup> turned around and there, it was a female deer. She said, 'This Bedouin has hunted me and there are two young ones for me in that mountain. Free me until I go and feed them, and I shall return'.

فَقَالَ وَتَفْعَلِينَ

He<sup>-asws</sup> said: 'And you will be doing so?'

قَالَتْ نَعَمْ إِنْ لَمْ أَفْعَلْ عَذَّبَنِي اللَّهُ عَذَابَ الْعَشَّارِ

She said, 'Yes. If I don't do so, may Allah<sup>-azwj</sup> Punish me Punishment of the tithe (tax) collector!'

فَأَطَقَهَا.

He<sup>-saww</sup> freed her".<sup>1068</sup>

51- سن، المحاسن في رواية أبي حمزة عن أبي جعفر ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَيُّ قَوْمٍ عَصَوْنِي جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً

(The book) 'Al Mahasin' – In a report by Abu Hamza,

'From Abu Ja'far<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Mighty and Majestic Said: "Whichever people disobey Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Make the kings to be a scourge upon them!"

أَلَا لَا تُولَّغُوا بِسَبِّ الْمُلُوكِ تُوبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ يَغْطِفَ بِقُلُوبِهِمْ عَلَيْكُمْ.

Indeed! Do not be pre-occupies with a cause of the kings. Repent to Allah<sup>-azwj</sup> Mighty and Majestic will Cause their hearts to be compassionate unto you all!"<sup>1069</sup>

52- شي، تفسير العياشي عن داود بن فرقاد قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ - قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ فَقَدْ آتَى اللَّهُ بَنِي أُمَيَّةَ الْمُلْكَ

Tafseer Al Ayyashi – from Dawood Bin Farqad who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>: **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, [3:26],** for Allah<sup>-azwj</sup> has Given the kingdom to the clan of Umayya'.

فَقَالَ لَيْسَ حَيْثُ يَذْهَبُ النَّاسُ إِلَيْهِ إِنَّ اللَّهَ آتَانَا الْمُلْكَ وَ أَخَذَهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ التَّوْبُ وَ يَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

<sup>1068</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 50

<sup>1069</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 51

He<sup>-asws</sup> said: 'It isn't where the people are going to. Allah<sup>-azwj</sup> has Given us<sup>-asws</sup> the kingdom and the clan of Umayya seized it, at the status of the man who happens to have a cloth for him, and another one seizes it, so it isn't for the one who has seized it!'"<sup>1070</sup>

53- قب، المناقب لابن شهر آشوب عن أبي عبد الله ع قال قال أمير المؤمنين ع لعمَرَ بْنِ الْخَطَّابِ ثَلَاثٌ إِنْ حَفِظْتَهُنَّ وَعَمِلْتَ بِهِنَّ كَفَيْتَكَ مَا سِوَاهُنَّ - وَ إِنْ تَرَكْتَهُنَّ لَمْ يَنْفَعَكَ شَيْءٌ سِوَاهُنَّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said to Umar Bin Al-Khattab: 'Three, if you were to preserve these and work with these, it will suffice you of what is besides these, and if you were to leave these, you will not benefit with anything besides these!'

قَالَ وَ مَا هُنَّ يَا أَبَا الْحَسَنِ

He said, 'And what are these, O Abu Al-Hassan<sup>-asws</sup>?'

قَالَ إِقَامَةُ الْحُدُودِ عَلَى الْقُرْبِ وَ الْبُعْدِ وَ الْحُكْمُ بِكِتَابِ اللَّهِ فِي الرِّضَا وَ السَّخَطِ وَ الْقِسْمُ بِالْعَدْلِ بَيْنَ الْأَحْمَرِ وَ الْأَسْوَدِ

He<sup>-asws</sup> said: 'Establishing the legal penalty upon the near one (relative) and the far one, and the ruling by the Book of Allah<sup>-azwj</sup> in the pleasure and the anger, and the apportioning with the justice between the red and the black'.

فَقَالَ لَهُ عُمَرُ لَعْمَرِي لَقَدْ أُوجِزْتَ وَ أَتْلَعْتَ.

Umar said to him<sup>-asws</sup>, 'By my life! You<sup>-asws</sup> have been brief and have delivered (the message)'"<sup>1071</sup>

54- جاء، المجالس للمفيد عن الأصمعي قال: سَمِعْتُ أَعْرَابِيًّا وَ ذَكَرَ السُّلْطَانَ فَقَالَ لَيْسَ عَزْوًا بِالظُّلْمِ فِي الدُّنْيَا لَيْذَلٌ بِالْعَدْلِ فِي الْآخِرَةِ رَضُوا بِقَلِيلٍ مِنْ كَثِيرٍ وَ يَسِيرٌ مِنْ حَاطِرٍ وَ إِنَّمَا يَلْقَوْنَ الْعَدَمَ حِينَ لَا يَنْفَعُ النَّدَمُ.

(The book) 'Al Majalis' of Al Mufeed, from Al Asmaie who said,

'I heard a Bedouin and he mentioned the ruler. He said, 'If he is honoured due to the injustice in the world, he will be disgraced due to the justice in the Hereafter. Be pleased with the little from plentiful, and less from huge, and rather they will face the end when the regret will not benefit'"<sup>1072</sup> (not a Hadeeth)

55- كش، رجال الكشي حَمْدُوهُ وَ إِبْرَاهِيمُ مَعَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ جَابِرٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ إِنِّي فِي الْحَسَبِ الصَّخِيمِ مِنْ قَوْمِي وَ إِنَّ قَوْمِي كَانَ لَهُمْ عَرِيفٌ فَهَلْكَ فَأَرَادُوا أَنْ يُعَرِّفُونِي عَلَيْهِمْ فَمَا تَرَى لِي

<sup>1070</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 52

<sup>1071</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 53

<sup>1072</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 54

(The book) 'Rijaal' of Al Kashi – Hamdawiya and Ibrahim, both together from Ayoub Bin Nuh, from Jabir, from Iqba Bin Basheer Al Asady who said,

'I entered to see Abu Ja'far<sup>-asws</sup>. I said, 'I am in the large ancestry of my people and my people had a corporal for them. He died, so they want me to be the corporal upon them. What is your<sup>-asws</sup> view for me?'

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع تَمُّنُ عَلَيْنَا بِحَسَبِكَ إِنَّ اللَّهَ تَعَالَى رَفَعَ بِالْإِيمَانِ مَنْ كَانَ النَّاسُ سَمَوُهُ وَضَبِعاً إِذَا كَانَ مُؤْمِناً وَوَضَعَ بِالْكَفْرِ مَنْ كَانَ يُسَمُّونَهُ شَرِيفاً إِذَا كَانَ كَافِراً وَ لَيْسَ لِأَحَدٍ عَلَى أَحَدٍ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ

He (the narrator) said, 'Abu Ja'far<sup>-asws</sup> said: 'Are you requesting upon us with your ancestry? Allah<sup>-azwj</sup> the Exalted Raises due to the Eman, the one whom the people were naming as lowly when he was a Momin, and Drops due to the Kufr, the one who was named as noble when he was a Kafir, and there isn't any merit for anyone upon anyone except by piety (fear of) Allah<sup>-azwj</sup>.

وَأَمَّا قَوْلُكَ إِنَّ قَوْمِي كَانَ هُمْ عَرِيفٌ فَهَلْكَ فَأَرَادُوا أَنْ يُعْرِفُونِي عَلَيْهِمْ فَإِنْ كُنْتَ تَكْرَهُ الْجَنَّةَ وَ تُبْغِضُهَا فَتَعْرِفْ عَلَى قَوْمِكَ وَ يَأْخُذُ سُلْطَانٌ جَابِرٌ بِأَمْرِي مُسْلِمٍ لِسَفْكَ دَمِهِ فَتَشْرِكُهُمْ فِي دَمِهِ وَ عَسَى لَا تَنَالُ مِنْ دُنْيَاهُمْ شَيْئاً.

And as for your words, 'My people had a corporal for them, so he died, and they want to make me a corporal upon them', for if you were disliking the Paradise and hating it, then be a corporal upon your people, and a tyrannous ruler will be Seized due to having shed the blood of a Muslim person, so you will be a participant in (having shed) his blood, and perhaps you will not achieve anything from their world (worldly benefits)".<sup>1073</sup>

56- كش، رجال الكشي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ لَمَّا قَدِمَ أَبُو إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرٍ ع الْعِرَاقَ قَالَ عَلِيُّ بْنُ يَفْطِينٍ أَمَا تَرَى حَالِي وَ مَا أَنَا فِيهِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Ismail, from Ismail Bin Marrar, from one of our companions,

'When Abu Ibrahim Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> arrived in Al Iraq, Ali Bin Yaqteen said, 'Don't you<sup>-asws</sup> see my state and what I am in?'

فَقَالَ لَهُ يَا عَلِيُّ إِنَّ لِلَّهِ تَعَالَى أَوْلِيَاءَ مَعَ أَوْلِيَاءِ الظَّالِمَةِ لِيُدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ وَ أَنْتَ مِنْهُمْ يَا عَلِيُّ.

He<sup>-asws</sup> said to him: 'O Ali! For Allah<sup>-azwj</sup> the Exalted there are friends with friends of the oppressors in order to defend His<sup>-azwj</sup> friend through them, and you are from them, O Ali!"<sup>1074</sup>

57- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السِّنْدِيِّ بْنِ الرَّبِيعِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: قَالَ أَبُو الْحُسَيْنِ ع لِعَلِيِّ بْنِ يَفْطِينٍ اضْمَنْ لِي حَصْلَةً أَضْمَنْ لَكَ ثَلَاثاً

(The book) 'Rijal' of Al Kashi – Muhammad Al Masoud, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Al Sindy Bin Al Rabie, from Al-Husayn Bin Abdul Raheem who said,

<sup>1073</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 55

<sup>1074</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 56

'Abu Al-Hassan<sup>-asws</sup> said to Ali Bin Yaqteen: 'Guarantee one characteristic to me<sup>-asws</sup>, I<sup>-asws</sup> will guarantee three to you'.

فَقَالَ عَلِيٌّ جُعِلْتُ فِدَاكَ وَ مَا الْخَصْلَةُ الَّتِي أَضْمَنْهَا لَكَ وَ مَا الثَّلَاثُ الَّتِي تَضْمَنْهُنَّ لِي

Ali said, 'May I be sacrificed for you<sup>-asws</sup>! And what is the characteristic which I have to guarantee to you<sup>-asws</sup>, and what are the three which you<sup>-asws</sup> will guarantee to me?'

قَالَ فَقَالَ أَبُو الْحَسَنِ ع الثَّلَاثُ الَّتِي أَضْمَنْهُنَّ لَكَ أَنْ لَا يُصِيبَكَ حَرُّ الْحَدِيدِ أَبَدًا يَقْتُلُ وَلَا فَاقَةٌ وَلَا سَجْنٌ حَبْسٍ

He (the narrator) said, 'Abu Al-Hassan<sup>-asws</sup> said: 'The three which I<sup>-asws</sup> shall guarantee to you are – neither will heat of the iron (sword) hit you with a killing, nor destitution, nor imprisonment of a prison'.

قَالَ فَقَالَ عَلِيٌّ وَ مَا الْخَصْلَةُ الَّتِي أَضْمَنْهَا لَكَ

He (the narrator) said, 'Ali said, 'And what is the characteristic which I should guarantee to you<sup>-asws</sup>?'

قَالَ فَقَالَ تَضْمَنْ أَلَّا يَأْتِيَنَّكَ وَلِيٌّ أَبَدًا إِلَّا أَكْرَمْتَهُ

He (the narrator) said, 'He<sup>-asws</sup> said: 'No friend will come to you ever, except you will honour him'.

قَالَ فَضَمَّنَ عَلِيٌّ الْخَصْلَةَ وَ ضَمَّنَ لَهُ أَبُو الْحَسَنِ الثَّلَاثَ.

He (the narrator) said, 'Ali guaranteed the one characteristic, and Abu Al-Hassan<sup>-asws</sup> guaranteed the three to him''<sup>1075</sup>

58- جش، الفهرست للنجاشي حكى بعض أصحابنا عن ابني الوليد قال و في رواية محمد بن إسماعيل بن بزيع قال أبو الحسن الرضا ع إِنَّ لِلَّهِ تَعَالَى بِأَبْوَابِ الظَّالِمِينَ مِنْ نَوْرِهِ اللَّهُ وَ أَخَذَ لَهُ الْبُيُوتَانِ وَ مَكَنَ لَهُ فِي الْبِلَادِ لِيُدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ

(The book) 'Al Fahrist' of Al Najashy – one of our companions narrated from Ibn Al Waleed who said, 'And in a reporte by Muhammad Bin Ismail Bin Bazie who said,

'Abu Al-Hassan Al-Reza<sup>-asws</sup> said: 'For Allah<sup>-azwj</sup> the Exalted, at the doors of the oppressors, there is one whom Allah<sup>-azwj</sup> Irradiates his heart and takes the proof for him, and Enables for him in the city in order to defend His<sup>-azwj</sup> friends through them.

وَ يُصْلِحُ اللَّهُ بِهِ أُمُورَ الْمُسْلِمِينَ إِلَيْهِمْ يُلْجَأُ الْمُؤْمِنُ مِنَ الضَّرِّ وَ إِلَيْهِمْ يُقَرَّغُ دُورُ الْحَاجَةِ مِنْ شَيْعَتِنَا - وَ بِهِمْ يُؤْمِنُ اللَّهُ رَوْعَةَ الْمُؤْمِنِ فِي دَارِ الظُّلْمَةِ

And Allah<sup>-azwj</sup> Corrects affairs of the Muslims by him. The Momin takes shelter to him from the harm, and the ones with the need from our<sup>-asws</sup> Shias panic to them, and by them Allah<sup>-azwj</sup> Secures the dread of the Momin in the house of injustice.

<sup>1075</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 57

أُولَئِكَ الْمُؤْمِنُونَ حَقًّا أُولَئِكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ أُولَئِكَ نُورُ اللَّهِ فِي رَعِيَّتِهِمْ يَوْمَ الْقِيَامَةِ وَ يَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا تَزْهَرُ الْكَوَاكِبُ الدَّرِيَّةُ لِأَهْلِ الْأَرْضِ أُولَئِكَ مِنْ نُورِهِمْ يَوْمَ الْقِيَامَةِ تُضِيءُ مِنْهُمْ الْقِيَامَةُ

They are the Momineen truly. They are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. They are Noor of Allah<sup>-azwj</sup> among their citizens on the Day of Qiyamah, their Noor shines to the inhabitants of the skies just as the shining stars shine for people of the earth. From their Noor, on the Day of Qiyamah, the Qiyamah (plains) will be illuminated from them.

خُلِقُوا وَ اللَّهُ لِلْجَنَّةِ وَ خُلِقَتْ الْجَنَّةُ لَهُمْ فَهَنِيمًا لَهُمْ مَا عَلَى أَحَدِكُمْ أَنْ لَوْ شَاءَ لَنَالَ هَذَا كُلُّهُ

By Allah<sup>-azwj</sup>! They have been Created for the Paradise and the Paradise has been Created for them. So, congratulations to them. What is upon one of you, if he so desires, he can achieve this, all of it!

قَالَ قُلْتُ يَا ذَا جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! With what?'

قَالَ تَكُونُ مَعَهُمْ فَتَسْرُنَا بِإِذْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِيعَتِنَا فَكُنْ مِنْهُمْ يَا مُحَمَّدُ.

He<sup>-asws</sup> said: 'You can be with them. Make us<sup>-asws</sup> happy by entering the happiness upon the Momineen from our<sup>-asws</sup> Shias. So be from them, O Muhammad!'<sup>1076</sup>

59- **رضه**، روضة الواعظين سئل أمير المؤمنين ع أيما أفضل العدل أو الجود

(The book) 'Rowzat Al Waizeen' –

'Amir Al-Momineen<sup>-asws</sup> was asked, 'Which is superior, the justice or the generosity?'

قَالَ الْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا وَ الْجُودُ يُخْرِجُهَا عَنْ جِهَتِهَا وَ الْعَدْلُ سَائِسٌ عَامٌّ وَ الْجُودُ عَارِضٌ خَاصٌّ فَالْعَدْلُ أَشْرَفُهُمَا وَ أَفْضَلُهُمَا

'The justice places the matter in their (rightful) places while the generosity extracts them from their aspects; and the justice is a general caretaker while the generosity is presented especially. So, the justice is nobler of the two and their superior.

اِخْذَرِ الْعُسْفَ وَ الْحَيْثُ فَإِنَّ الْعُسْفَ يُعَوِّدُ بِالْجَلَاءِ وَ الْحَيْثُ يَدْعُو إِلَى السَّيْفِ.

Be cautioned of the heavy-handedness and the unfairness, for the heavy-handedness return with the exile and the unfairness calls to the sword"<sup>1077</sup>.

وَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ الظُّلْمَ فَإِنَّهُ يُحَرِّبُ قُلُوبَكُمْ.

<sup>1076</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 58

<sup>1077</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 59 a

And Rasool-Allah<sup>-saww</sup>: ‘Beware of the injustice, for it ruins your hearts’.<sup>1078</sup>

وَقَالَ ص أَحَبُّ النَّاسِ يَوْمَ الْقِيَامَةِ وَأَقْرَبُهُمْ إِلَى اللَّهِ مَجْلِسًا إِمَامٌ عَادِلٌ وَإِنَّ أَبْعَضَ النَّاسِ إِلَى اللَّهِ وَأَشَدَّهُمْ عَذَابًا إِمَامٌ جَائِرٌ.

And he<sup>-saww</sup> said: ‘On the Day of Qiyamah, the most Beloved of the people and their closest of them to Allah<sup>-azwj</sup>, is a sitter with a just Imam<sup>-asws</sup>, and the most Hateful of the people to Allah<sup>-azwj</sup> and severest of them in Punishment will be a tyrannical imam (leader)’.<sup>1079</sup>

وَقَالَ ص مَنْ أَصْبَحَ وَلَا يَهُمُّ بِظُلْمٍ أَحَدٍ غُفِرَ لَهُ مَا اجْتَرَمَ.

And he<sup>-saww</sup> said: ‘One who comes to a morning not thinking of being unjust to anyone, will be Forgiven what crimes he had committed’.<sup>1080</sup>

60- إِرْشَادُ الْقُلُوبِ، رَوَى الْمُطَهَّرِيُّ فِي تَارِيخِهِ قَالَ: لَمَّا حَجَّ الْمَنْصُورُ فِي سَنَةِ أَرْبَعٍ وَ أَرْبَعِينَ وَ مِائَةٍ نَزَلَ بِدَارِ النَّدْوَةِ وَ كَانَ يَطُوفُ لَيْلًا وَ لَا يَشْعُرُ بِهِ أَحَدٌ فَإِذَا أَطْلَعَ الْفَجْرُ صَلَّى بِالنَّاسِ وَ رَاحَ فِي مَوْكِهِ إِلَى مَنْزِلِهِ

(The book) ‘Irshad Al Quloub’ – It is reported by Al Muzaffary in his history, said,

‘When (the caliph) Al-Mansour performed Hajj in the year one hundred and forty-four, he descended at Al-Nadwa, and he used to perform Tawaaf at night and no one would be aware of him. When the dawn would emerge, he would pray Salat with the people and go among his escorts to his house.

فَبَيْنَمَا هُوَ ذَاتَ لَيْلَةٍ يَطُوفُ إِذْ سَمِعَ قَائِلًا يَقُولُ- اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ طُهُورَ الْبَغْيِ وَ الْفَسَادَ فِي الْأَرْضِ وَ مَا يَحُولُ بَيْنَ الْحَقِّ وَ أَهْلِهِ مِنَ الظُّلْمِ

One night, while he was performing Tawaaf when he heard a speaker saying, ‘O Allah<sup>-azwj</sup>! We complain to You<sup>-azwj</sup> the appearance of rebellion, and the corruption in the earth, and what injustices are forming a barrier between the truth and its people!’

قَالَ فَمَالُ الْمَنْصُورِ مَسَامِعَهُ مِنْهُ ثُمَّ اسْتَدْعَاهُ فَقَالَ لَهُ مَا الَّذِي سَمِعْتَهُ مِنْكَ

He (the narrator) said, ‘Al-Mansour filled his ears from him, then he called him over. He said to him, ‘What is that which I heard from you?’

قَالَ إِنَّ أَمْنَتِي عَلَى نَفْسِي نَبَأُكَ بِالْأُمُورِ مِنْ أَصْلِهَا

He said, ‘If you grant me amnesty upon myself, I will inform you of the affairs from their origins’.

قَالَ أَنْتَ آمِنٌ عَلَى نَفْسِكَ

He said, ‘You have safety upon yourself’.

<sup>1078</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 59 b

<sup>1079</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 59 c

<sup>1080</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 59 d

قَالَ أَنْتَ الَّذِي دَخَلَهُ الطَّمْعُ حَتَّى خَالَ بَيْنَهُ وَ بَيْنَ الْحَقِّ وَ حُصُولَ مَا فِي الْأَرْضِ مِنَ الْبَغْيِ وَ الْفَسَادِ فَإِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى اسْتَرْعَاكَ أُمُورَ الْمُسْلِمِينَ فَأَغْلَقْتُهَا وَ جَعَلْتُ بَيْنَكَ وَ بَيْنَهُمْ حِجَاباً وَ حُصُوناً مِنَ الْحِصَى وَ الْأَجْرِ وَ أَبْوَاباً مِنَ الْحَدِيدِ وَ حِجَبَةً مَعَهُمُ السِّتْلَاحَ

He said, 'You are the one the greed had entered into until it formed a barrier between him and the truth, and resulted in the rebellion what is in the earth and the corruption! Allah<sup>-azwj</sup> the Glorious and Exalted Granted you to take care of affairs of the Muslims, but you were heedless of these and made a veil to be between you and the, and a fortress from the plaster and concrete, and doors of iron, and hid the weapons with them.

وَ اتَّخَذْتُ وُزَرَآءَ ظَلَمَةً وَ أَعْوَاناً فَجَرَةً إِنْ أَحْسَنْتَ لَا يُعِينُوكَ وَ إِنْ أَسَأْتَ لَا يُرْذُوكَ وَ قَوْمَتُهُمْ عَلَى ظُلْمِ النَّاسِ وَ لَمْ تَأْمُرْهُمْ بِإِعَانَةِ الْمَظْلُومِ وَ الْجَائِعِ وَ الْغَارِي فَصَارُوا شُرَكَاءَكَ فِي سُلْطَانِكَ وَ صَانِعَتُهُمُ الْعُمَالُ بِالْهَدَايَا خَوْفاً مِنْهُمْ

And you took oppressive minister and immoral assistants. If you do good, they will not assist you, and if you do bad, they will not return (stop) you, and you stood them upon oppressing the people and did not order them with assisting the oppressed, and the hungry, and the bare. So, they became your associates in your authority and you made them the office bearers with the gifts, fearing from them.

فَقَالُوا هَذَا قَدْ خَانَ اللَّهَ فَمَا لَنَا لَا نُخَوِّهُ فَاحْتَرَبُوا الْأَمْوَالَ وَ خَالُوا دُونَ الْمُتَطَلِّمِ وَ دُونَكَ فَاغْتَالَتْ بِلَادُ اللَّهِ فَسَاداً وَ بَغْياً وَ ظُلْماً فَمَا بَقَاءُ الْإِسْلَامِ وَ أَهْلِهِ عَلَى هَذَا

They (ministers) said, 'This one has betrayed Allah<sup>-azwj</sup>, so why should we not betray him?' They hoarded the wealth, and they formed barriers from the aggrieved and from you. They filled the country of Allah<sup>-azwj</sup> with corruption and rebellion and injustice. Islam and its people will not survive upon this.

وَ قَدْ كُنْتُ أُسَافِرُ إِلَى بِلَادِ الصِّينِ وَ بِهَا مَلِكٌ قَدْ ذَهَبَ سَمْعُهُ فَجَعَلَ يَنْكِي فَقَالَ لَهُ وَزَرَآؤُهُ مَا يَنْكِيكَ فَقَالَ لَسْتُ أَكْبِي عَلَى مَا نَزَلَ مِنْ ذَهَابِ سَمْعِي وَ لَكِنَّ الْمَظْلُومَ يَصْرُخُ بِالْبَابِ وَ لَا أَسْمَعُ نِدَاءَهُ وَ لَكِنْ إِنْ كَانَ سَمْعِي قَدْ ذَهَبَ فَبَصَرِي بَاقٍ فَتَادَى فِي النَّاسِ لَا يَلْبَسُ ثَوْباً أَحْمَرَ إِلَّا مَظْلُومٌ

And I had journeyed to a city of China, and there was a king at it whose hearing had gone. He went on to weep. His ministers said to him, 'What makes you weep?' He said, 'I am Not weeping upon what has befallen, from the loss of my hearing, but the oppressed shouts at the door and I cannot hear his call. But, even though my hearing has gone, my sight remains'. So, he called out among the people, 'No one should wear red except an oppressed!'

فَكَانَ يَرْكَبُ الْفِيلَ فِي كُلِّ طَرَفٍ فَهَارٍ هَلْ يَرَى مَظْلُوماً فَلَا يَجِدُهُ هَذَا وَ هُوَ مُشْرِكٌ بِاللَّهِ وَ قَدْ غَلَبَتْ رَأْفَتُهُ بِالْمُشْرِكِينَ عَلَى شَحِّ نَفْسِهِ وَ أَنْتَ مُؤْمِنٌ بِاللَّهِ وَ ابْنُ عَمِّ رَسُولِ اللَّهِ ص وَ لَا تَغْلِبُكَ رَأْفَتُكَ بِالْمُسْلِمِينَ عَلَى شَحِّ نَفْسِكَ

He used to ride the elephant at the end of the day whether he could see an oppressed, but could not find him. This, and he is an associater with Allah<sup>-azwj</sup>, and his kindness with the Polytheists overcame upon his own greed, while you are a believer in Allah<sup>-azwj</sup> and a son of an uncle of Rasool-Allah<sup>-sawww</sup>, and your kindness with the Muslim has not overcome you upon your own greed.

فَإِنَّكَ لَا تَجْمَعُ الْمَالَ إِلَّا لِوَاحِدَةٍ مِنْ ثَلَاثٍ إِنْ قُلْتَ إِنَّكَ تَجْمَعُ لَوْلَدِكَ فَقَدْ أَرَاكَ اللَّهُ تَعَالَى الطِّفْلَ الصَّغِيرَ يَخْرُجُ مِنْ بَطْنِ أُمِّهِ لَا مَالَ لَهُ فَيُعْطِيهِ فَلَسْتَ بِالَّذِي تُعْطِيهِ بَلِ اللَّهُ سُبْحَانَهُ هُوَ الَّذِي يُعْطِي

You will not gather the wealth except for one of three. If you say you are collecting it for your children, so Allah<sup>-azwj</sup> the Exalted has Shown you the young child emerging from the belly of its mother, there being no wealth for it. So, He<sup>-azwj</sup> Gives it to him. You aren't the one who gives him, but Allah<sup>-azwj</sup> the Glorious, He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who Gives.

وَ إِنْ قُلْتَ أَجْمَعُهَا لِتَشْيِيدِ سُلْطَانِي فَقَدْ أَرَاكَ اللَّهُ الْقَدِيرُ عِبْرًا فِي الَّذِينَ تَقَدَّمُوا مَا أَغْنَى عَنْهُمْ مَا جَمَعُوا مِنَ الْأَمْوَالِ وَ لَا مَا أَعَدُّوا مِنَ السِّلَاحِ

And if you were to say, 'I am collecting it to strengthen my authority', so Allah<sup>-sawww</sup> the Powerful has Shown you a lesson in those who had sent ahead (good deeds) what they were needless off what wealth they had collected, nor what they had prepared of the weapons.

وَ إِنْ قُلْتَ أَجْمَعُهَا لِغَايَةٍ هِيَ أَحْسَنُ مِنَ الْغَايَةِ الَّتِي أَنَا فِيهَا فَوَاللَّهِ مَا فَوْقَ مَا أَنْتَ فِيهِ مَنَزَلَةٌ إِلَّا الْعَمَلُ الصَّالِحُ

And if you said, 'I am collecting it for a peak which is better than the peak which I am in, by Allah<sup>-azwj</sup>, there is no status above what you are in except the righteous deeds.

يَا هَذَا هَلْ تُعَاقِبُ مَنْ عَصَاكَ إِلَّا بِالْقَتْلِ فَكَيْفَ تَصْنَعُ بِاللَّهِ الَّذِي لَا يُعَاقِبُ إِلَّا بِالْإِيمِ الْعَذَابِ وَ هُوَ يَعْلَمُ مِنْكَ مَا أَصْمَرَ قَلْبُكَ وَ عَقَدَتْ عَلَيْهِ جَوَارِحُكَ فَمَاذَا تَقُولُ إِذَا كُنْتَ بَيْنَ يَدَيْهِ لِلْحِسَابِ غُرْبَانًا هَلْ يُغْنِي عَنْكَ مَا كُنْتَ فِيهِ شَيْئًا

O you! Will you punish the one who disobeys you, only with the killing? How will you deal with Allah<sup>-azwj</sup> Who does not Punish except with painful Punishment, and He<sup>-azwj</sup> Knows from you what your heart is hiding, and your limbs has acted upon. So, what is that which you will be saying when you were to be in front of Him<sup>-azwj</sup> for the Reckoning, bare? Will anything which you used to be in avail you of anything?

قَالَ فَبَكَى الْمَنْصُورُ بَكَاءً شَدِيدًا وَ قَالَ يَا لَيْتَنِي لَمْ أُخْلَقْ وَ لَمْ أَكُ شَيْئًا

He (the narrator) said, 'Al-Mansour wept with intense weeping, and said, 'Oh if only I had not been Created and wasn't anything!'

ثُمَّ قَالَ مَا الْحِيلَةُ فِيمَا حَوَّلْتُ

Then he said, 'What is the means regarding what I have done?'

قَالَ عَلَيْكَ بِأَعْلَامِ الْعُلَمَاءِ الرَّاشِدِينَ

He said, 'Upon you is with the flags of the rightly guided scholars'.

قَالَ فَرُّوا مِنِّي

He said, 'They have fled from me'.



قَالَ قَرُّوا مِنْكَ مَخَافَةً أَنْ تَحْمِلَهُمْ عَلَى ظَهْرٍ مِنْ طَرِيقَتِكَ وَ لَكِنْ افْتَحِ الْبَابَ وَ سَهِّلِ الْحِجَابَ وَ خُذِ الشَّيْءَ بِمَا حَلَّ وَ طَابَ وَ انْتَصِفْ لِلْمَظْلُومِ وَ أَنَا ضَامِنٌ عَمَّنْ هَرَبَ مِنْكَ أَنْ يَعُودَ إِلَيْكَ فَيُعَاوَنَكَ عَلَى أَمْرِكَ

He said, 'They have fled from you fearing that you will load them upon the back from your (evil) ways. But open the door and ease the veils, and take the thing from what is Permissible and good, and be fair to the oppressed, and I shall guarantee about the ones who have fled from you that they will return to you and assist you upon your matter'.

فَقَالَ الْمَنْصُورُ اللَّهُمَّ وَفَّقْنِي لِأَنْ أَعْمَلَ بِمَا قَالَ هَذَا الرَّجُلُ

Al-Mansour said, 'O Allah<sup>-azwj</sup>! Harmonise me to work with what this man has said!'

ثُمَّ حَضَرَ الْمُؤَدِّثُونَ وَ أَقَامُوا الصَّلَاةَ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ عَلَيَّ بِالرَّجُلِ

Then he presented the doorkeepers and established the Salat. When he was free from his Salat, he said, 'To me, with the man!'

فَطَلَبُوهُ فَلَمْ يَجِدُوا لَهُ أَثَرًا فَقِيلَ إِنَّهُ كَانَ الْخَضِرَ ع.

They searched for him but they could not find any trace of his. It is said he was Al-Khizr<sup>-as</sup>".<sup>1081</sup>

61- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص عَدُلْ سَاعَةً خَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً قِيَامٍ لَيْلُهَا وَ صِيَامٌ نَهَارُهَا وَ جُورٌ سَاعَةً فِي حُكْمٍ أَشَدُّ وَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ مَعَاصِي سِتِّينَ سَنَةً.

(The book) 'Jami'e Al Akhbar' –

'Rasool-Allah<sup>-saww</sup> said: 'Justice for a moment is better than worship of seventy years, standing its nights and fasting its days, while tyranny for a moment is a ruling is severer and mightier in the Presence of Allah<sup>-azwj</sup> than disobedience of sixty years''.<sup>1082</sup>

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ أَصْبَحَ وَ لَا يَهُمُّ بِظُلْمِ أَحَدٍ غُفِرَ لَهُ مَا اجْتَرَمَ.

And he<sup>-saww</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-saww</sup>, said: 'One who comes to a morning and does not think of oppressing anyone, would be Forgiven for whatever crimes he had committed''.<sup>1083</sup>

وَ قَالَ ص إِنَّ أَهْوَنَ الْخَلْقِ عَلَى اللَّهِ مَنْ وَلِيَ أَمْرَ الْمُسْلِمِينَ فَلَمْ يَعْدِلْ لَهُمْ.

And he<sup>-saww</sup> said: 'The lowest creature unto Allah<sup>-azwj</sup> is the one in charge of affairs of the Muslims, but he does not dispense justice to them''.<sup>1084</sup>

<sup>1081</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 60

<sup>1082</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 61 a

<sup>1083</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 61 b

<sup>1084</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 61 c

62- غو، غوالي اللثالي قَالَ رَسُولُ اللَّهِ ص الرَّفْقُ رَأْسُ الْحِكْمَةِ اللَّهُمَّ مَنْ وَلِيَ شَيْئًا مِنْ أُمُورِ أُمَّتِي فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ وَ مَنْ شَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ.

(The book) 'Gawaly Al La'aly' –

'Rasool-Allah<sup>-sawww</sup> said: 'The kindness is the head of wisdom. O Allah<sup>-azwj</sup>! One who is in charge of anything from affairs of my<sup>-sawww</sup> community, so he is kind with the, be Kind with him, and one who is harsh upon them, be Harsh upon him!''<sup>1085</sup>

و قَالَ ص كَيْفَ يُقَدِّسُ اللَّهُ قَوْمًا لَا يُؤْخَذُ لِضَعْفِهِمْ مِنْ شَدِيدِهِمْ.

And he<sup>-sawww</sup> said: 'How can Allah<sup>-azwj</sup> Sanctify a people who are not taking for their weak ones from their strong ones?''<sup>1086</sup>

و قَالَ ع الدُّنْيَا خُلُوةٌ خَضِرَةٌ وَ إِنَّ اللَّهَ يَسْتَعْمِلُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ.

And he<sup>-sawww</sup> said: 'The world is sweet, green, and Allah<sup>-azwj</sup> is Utilising you all in it. He<sup>-azwj</sup> Looks at how you're are working' .<sup>1087</sup>

و قَالَ ع إِنَّ لِلَّهِ عِبَادًا اخْتَصَّهُمْ بِالْعَمَلِ يُقَرُّمَ فِيهِمْ مَا بَدَّلُوهُا لِلنَّاسِ فَإِذَا مَنَعُوهُمَا حَوْلَهَا مِنْهُمْ إِلَى غَيْرِهِمْ

And he<sup>-asws</sup> said, 'For Allah<sup>-azwj</sup> there are servants He<sup>-azwj</sup> has Particularised them with the bounties. He Acknowledges these in them what they are spending for the people. When they prevent it, He<sup>-azwj</sup> Transfers it from them to others.

وَ كَانَ كِسْرَى قَدْ فَتَحَ بَابَهُ وَ سَهَّلَ جَنَابَهُ وَ رَفَعَ حِجَابَهُ وَ بَسَطَ إِذْنَهُ لِكُلِّ وَاصِلٍ إِلَيْهِ فَقَالَ لَهُ رَسُولُ مَلِكِ الرُّومِ لَقَدْ أَقْدَرْتَ عَلَيْكَ عَدُوَّكَ بِفَتْحِكَ الْبَابِ وَ رَفْعِكَ الْحِجَابِ

And Chosroe had opened his door, and eased his wings, and raise his veils, and spread his ears to all arriving to him. A messenger of the king of Rome said to him, 'You have abled your enemies upon you with your opening the door, and you're raising the veil'.

فَقَالَ إِنَّمَا أَتَحَصَّنُ مِنْ عَدُوِّي بِعَدْلِي وَ إِنَّمَا أَنْصَبْتُ هَذَا الْمَنْصِبَ وَ جَلَسْتُ هَذَا الْمَجْلِسَ لِقَضَاءِ الْحَاجَاتِ وَ دَفْعِ الظُّلُمَاتِ فَإِذَا لَمْ تَتَّصِلِ الرَّعِيَّةُ إِلَيَّ فَمَتَى أَقْضِي حَاجَتَهُ وَ أَكْشِفُ ظُلُمَتَهُ.

He said, 'But rather, I am fortifying from my enemies by my justice, and rather I have set up this installation and have sat in this seat to fulfill the needs, and repel the grievances. When the citizen cannot arrive to me, then when will I fulfill his need and remove his grievances?''<sup>1088</sup>

<sup>1085</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 62 a

<sup>1086</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 62 b

<sup>1087</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 62 c

<sup>1088</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 62 d

63- كا، الكافي أحمد بن محمد الكوفي عن إبراهيم بن أبي بكر بن أبي سئال عن داود بن فرقد عن عبد الأعلى مولى آل سام عن أبي عبد الله ع قال: قُلْتُ لَهُ قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ أَلَيْسَ قَدْ أَتَى اللَّهَ عَزَّ وَجَلَّ بِنِي أُمَيَّةِ الْمُلْكِ

(The book) 'Al Kafi' – Ahmad Bin Muhammad Al Kufi, from Ibrahim Bin Abu Bakr Bin Abu Sammal, from Dawood Bin Farqad, from Abdul A'ala, slave of family of Saam,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to [3:26].** Hasn't Allah<sup>-azwj</sup> Mighty and Majestic Given the kingdom to the clan of Umayya?'

قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّ اللَّهَ عَزَّ وَجَلَّ آتَانَا الْمُلْكَ وَ أَخَذَتْهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ الثَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

He<sup>-asws</sup> said: 'It isn't when you are going (with it). Allah<sup>-azwj</sup> Mighty and Majestic Gave us<sup>-asws</sup> the kingdom and the clan of Umayya seized it, at the status of the man who happens to have a cloth for him, but another one seizes it, so it isn't for the one who seizes it".<sup>1089</sup>

64- كا، الكافي محمد بن أحمد بن الصلت عن عبد الله بن الصلت عن يونس عن المقفّل بن صالح عن محمد الحلبي أنه سأل أبا عبد الله ع قول الله عَزَّ وَجَلَّ اَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَالَ الْعَدْلُ بَعْدَ الْجَوْرِ.

(The book) 'Al Kafi' – Muhammad Bin Ahmad Bin Al Salt, from Abdullah Bin Al Salt, from Yunus, from Al Mufazzal Bin Salih, from Muhammad Al Halby,

'He asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Know that Allah Revives the earth after its death. [57:17].** He<sup>-asws</sup> said: 'The justice (will come) after the tyranny".<sup>1090</sup>

65- ختص، الاختصاص محمد بن الحسين عن عيسى بن هشام عن عبد الكريم بن الحلبي عن أبي عبد الله ع قال: الْعَدْلُ أَخْلَى مِنَ الْمَاءِ يُصْبِيهِ الطَّفْأَنُ مَا أَوْسَعَ الْعَدْلُ إِذَا عُدِلَ فِيهِ وَإِنْ قَلَّ.

(The book) 'Al Ikhtisaas' – Muhammad Bin Al-Husayn, from Isa Bin Hisham, from Abdul Kareem, from Al Halby,

'From Abu Abdullah<sup>-asws</sup> having said: 'The justice is sweeter than the water, and the thirsty one succumbs to it. How vast is the justice when there is fairness in it, and even if it is little".<sup>1091</sup>

66- ختص، الاختصاص ابن محبوب عن معاوية بن وهب عن أبي عبد الله ع قال: الْعَدْلُ أَخْلَى مِنَ الشَّهْدِ وَاللَّيْنُ مِنَ الزُّبْدِ وَأَطْيَبُ رِيحاً مِنَ الْمِسْكِ.

(The book) 'Al Ikhtisaas' – Ibn Mahboub, from Muawiya Bin Wahab,

'From Abu Abdullah<sup>-asws</sup> having said: 'Then justice is sweeter than the honey, and softer than the butter, and more aromatic fragrance than the Musk".<sup>1092</sup>

<sup>1089</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 63

<sup>1090</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 64

<sup>1091</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 65

<sup>1092</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 66

67- ختص، الإختصاص قَدْ رَوَى بَعْضُهُمْ عَنْ أَحَدِهِمْ ع أَنَّهُ قَالَ: الدِّينُ وَ السُّلْطَانُ أَخَوَانِ تَوَاقُمَانِ - لَا بُدَّ لِكُلِّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ وَ الدِّينُ أُسُّ وَ السُّلْطَانُ حَارِسٌ وَ مَا لَا أُسَّ لَهُ مُنْهَدِمٌ وَ مَا لَا حَارِسَ لَهُ ضَائِعٌ.

(The book) 'Al Ikhtisaas' –

'One of them has reported from one of them<sup>-asws</sup> having said: 'The religion and the ruler are two twin brothers. There is no escape for one of them from his companions; and the religion is a foundation and the ruler is a guard, and whatever has not foundation for it will collapse, and whatever has not guard for it will be wasted''.<sup>1093</sup>

68- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ قَالَ قَالَ عَلِيُّ ع لِكُلِّ شَيْءٍ دَوْلَةٌ حَتَّى إِنَّهُ لَيُبْدَالُ لِلْأَحْمَقِ مِنَ الْعَاقِلِ.

(The book) 'Nawadir' of Al Rawandy – By his chain, said,

'Ali<sup>-asws</sup> said: 'For every thing there is a government, until it points to the idiot from the intellectual''.<sup>1094</sup>

69- ما، الأماالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ حُسَيْنِ بْنِ زَيْدٍ عَنْ عَلِيٍّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنْ النَّبِيِّ ص قَالَ: السُّلْطَانُ ظِلُّ اللَّهِ فِي الْأَرْضِ يَأْوِي إِلَيْهِ كُلُّ مَظْلُومٍ فَمَنْ عَدَلَ كَانَ لَهُ الْأَجْرُ وَ عَلَى الرَّعِيَّةِ الشُّكْرُ وَ مَنْ جَارَ كَانَ عَلَيْهِ الْوُزْرُ وَ عَلَى الرَّعِيَّةِ الصَّبْرُ حَتَّى يَأْتِيَهُمُ الْأَمْرُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far, from Ali Bin Al-Hassan Bin Ali Bin Umar Bin Ali Bin Al-Husayn, from Husayn Bin Zad Bin Ali,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'The ruler is a shade of Allah<sup>-azwj</sup> in the earth, sheltering to it every oppressed. The one dispenses justice, there would be for him the Recompense, and upon the citizens is the thanking, and the one who is tyrannous, upon him is the burden (of sin) and upon the citizens is the patience until the Command (Al Qaim<sup>-ajfj</sup>) comes to them''.<sup>1095</sup>

70- كِتَابُ الصِّفَتَيْنِ، لِيَصْرِ بْنِ مُزَاحِمٍ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى أَمْرَاءِ الْجُنُودِ مِنْ عَبْدِ اللَّهِ عَلَيْهِ أَمِيرِ الْمُؤْمِنِينَ أَمَّا بَعْدُ فَإِنَّ حَقَّ الْوَلَايَةِ أَنْ لَا يُعِيرَهُ عَلَى رَعِيَّتِهِ فَضْلٌ نَالَهُ وَ لَا أَمْرٌ حُصَّ بِهِ وَ أَنْ يَزِيدَهُ مَا قَسَمَ اللَّهُ لَهُ دُنُوًّا مِنْ عِبَادِهِ وَ عَطْفًا عَلَيْهِمْ

'Kitab Al Siffeen' of Nasr Bin Muzahim who said,

'Amir Al-Momineen<sup>-asws</sup> wrote to commanders of the armies – 'From a servant of Allah<sup>-azwj</sup>, Ali<sup>-asws</sup>, Emir of the Momineen. As for after, it is a right upon the ruler that grace of his achievement does not change him (his behaviour) upon his citizens nor prolong specialising with it, and that whatever Allah<sup>-azwj</sup> has Appportioned for him of His<sup>-azwj</sup> Bounties should increase him in drawing closer to His<sup>-azwj</sup> servants and kindness upon them.

<sup>1093</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 67

<sup>1094</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 68

<sup>1095</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 69

أَلَا وَ إِنَّ لَكُمْ عِنْدِي أَنْ لَا أَخْتَجِرَ دُونَكُمْ سِرّاً إِلَّا فِي حَرْبٍ وَ لَا أَطْوِي عَنْكُمْ أَمراً إِلَّا فِي حُكْمٍ وَ لَا أُؤَخِّرُ لَكُمْ حقّاً عَنْ مَحَلِّهِ وَ لَا أَزْرَأُكُمْ شَيْئاً وَ أَنْ تَكُونُوا عِنْدِي فِي الْحَقِّ سَوَاءً

Indeed! And it is for you, with me<sup>-asws</sup>, that I<sup>-asws</sup> should neither retain any secrets besides you except during a war, nor should I<sup>-asws</sup> fold any matter besides you except regarding a judgment, nor should I<sup>-asws</sup> delay any rights for you from its place, nor should I<sup>-asws</sup> withhold it besides part of it, and that you should all be equal in my<sup>-asws</sup> presence regarding the rights.

فَإِذَا فَعَلْتُ ذَلِكَ وَجَبَتْ عَلَيْكُمُ النَّصِيحَةُ وَ الطَّاعَةُ فَلَا تَنْكُصُوا عَنْ دَعْوَةٍ وَ لَا تُفَرِّطُوا فِي صَلَاحِ دِينِكُمْ مِنْ دُنْيَاكُمْ وَ أَنْ تَنْفُذُوا لِمَا هُوَ لِلَّهِ طَاعَةٌ وَ لِمَعِيشَتِكُمْ صَلَاحٌ وَ أَنْ تَحْضُوا الْعَمَرَ إِلَى الْحَقِّ وَ لَا تَأْخُذَكُمْ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

When I<sup>-asws</sup> have done that, it would be an Obligation of Allah<sup>-azwj</sup> upon you of the favours, and the obedience, and that you should not be deficient from any call nor overlook any reconciliation of your religion from your world, and that you should implement what is obedience to Allah<sup>-azwj</sup> and correction for your livelihoods, and that you should immerse in the floods to the truth, and not take any blame of a blamer.

فَإِنْ أَبَيْتُمْ أَنْ تَسْتَقِيمُوا لِي عَلَى ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَهْوَنَ عَلَيَّ مِنْ فَعَلَ ذَلِكَ مِنْكُمْ ثُمَّ أَعَابِيهِ عَقُوبَةً لَا يَجِدُ عِنْدِي فِيهَا هَوَادَةً فَخُذُوا هَذَا مِنْ أَمْرَائِكُمْ وَ أَعْطُوهُمْ مِنْ أَنْفُسِكُمْ يُصْلِحَ اللَّهُ أَمْرَكُمْ وَ السَّلَامُ.

If you refuse to be steadfast for me<sup>-asws</sup> upon that, there would not be anyone lesser unto me<sup>-asws</sup> than the ones from you who have done that. Then I<sup>-asws</sup> shall punish the punishment to him, and he will not find any allowance in my<sup>-asws</sup> presence regarding it. So, take this from your commanders and give them from yourselves what Allah<sup>-azwj</sup> can Correct your affairs with it. And the greetings".<sup>1096</sup>

وَ كَتَبَ إِلَى أَمْرَاءِ الْخُرَاجِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى أَمْرَاءِ الْخُرَاجِ

And he<sup>-asws</sup> wrote to the governors of the taxation – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup>, Emir of the Momineen, to the governors of taxation.

أَمَّا بَعْدُ فَإِنَّهُ مَنْ لَمْ يَحْذَرْ مَا هُوَ صَائِرٌ إِلَيْهِ لَمْ يُقَدِّمْ لِنَفْسِهِ وَ لَمْ يُحْزَرْهَا وَ مَنْ اتَّبَعَ هَوَاهُ وَ انْقَادَ لَهُ فِيمَا لَمْ يَعْرِفْ عَاقِبَتَهُ عَمَّا قَلِيلٍ لَيُصْبِحَنَّ مِنَ النََّادِمِينَ

As for after, one who is not cautious of what he is coming to will not advance for himself what would protect it; and the one who pursues his whims and implements for it regarding what he does not know will nullify its consequences. After a little while, he will be from the regretting ones.

أَلَا وَ إِنَّ أَسْعَدَ النَّاسِ فِي الدُّنْيَا مَنْ عَدَلَ عَمَّا يَعْرِفُ صَرَهُ وَ إِنَّ أَشَقَّاهُمْ مَنْ اتَّبَعَ هَوَاهُ

Indeed, and the most fortunate of the people in the world is the one who dispenses justice about what he knows would harm him, and that the most wretched of them is one who pursues his own whims.

فَاعْتَبِرُوا وَاعْلَمُوا أَنَّ لَكُمْ مَا قَدَّمْتُمْ مِنْ خَيْرٍ وَ مَا سَوَى ذَلِكَ وَ دِدْتُمْ لَوْ أَنَّ بَيْنَكُمْ وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ اللَّهُ رَؤُوفٌ بِالْعِبَادِ:

Therefore, take a lesson and know that for you is what you have sent ahead of good deeds and whatever is besides that. You will arrive to it even if there were to be between you and it a long duration, and Allah-azwj Cautions you Himself-azwj, and Allah-azwj is Kind with the servants.

وَ إِنَّ عَلَيْكُمْ وَبَالَ مَا قَرَّطُمْ فِيهِ وَ إِنَّ الَّذِي طَلَبَ مِنْكُمْ لَيْسَ بِوَائِبٍ وَ إِنَّ ثَوَابَهُ كَثِيرٌ وَ لَوْ لَمْ يَكُنْ فِيهِمَا هَى عَنْهُ مِنَ الظُّلْمِ وَ الْعُدْوَانِ عِقَابٌ يَخَافُ كَانَ فِي ثَوَابِهِ مَا لَا عُذْرَ لِأَحَدٍ فِي تَرْكِ طَلَبِهِ

And upon you all is the scourge of what you have been excessive in, and that which is being sought from you is less, its rewards are a lot, and even if the does not happen to be, regarding what He-azwj has Prohibited from, of the injustice and the aggression a fearful Punishment, its Rewards is what there is no excuse for anyone in leaving seeking it.

فَارْحَمُوا تُرْحَمُوا وَ لَا تُعَذِّبُوا خَلْقَ اللَّهِ وَ لَا تُكَلِّفُوهُمْ فَوْقَ طَاقَتِهِمْ وَ أَنْصِفُوا النَّاسَ مِنْ أَنْفُسِكُمْ وَ اصْبِرُوا لِحَوَائِجِهِمْ فَإِنَّكُمْ خُزَّانُ الرِّعَايَةِ-

Therefore, be merciful, you will be Mercied, and do not punish the creatures of Allah-azwj and do not encumber them about their endurance, and be fair to the people from yourselves, and be patient to their needs, for you are treasurers of the citizens.

لَا تَتَّخِذَنَّ حِجَابًا وَ لَا تَحْجُبَنَّ أَحَدًا عَنْ حَاجَتِهِ حَتَّى يَنْهَيْهَا إِلَيْكُمْ وَ لَا تَأْخُذُوا أَحَدًا بِأَحَدٍ إِلَّا كَفِيلًا عَمَّنْ كَفَلَ عَنْهُ وَ اصْبِرُوا أَنْفُسَكُمْ عَلَى مَا فِيهِ الْإِعْتِبَاطُ وَ إِتَاكُمْ وَ تَأْخِيرِ الْعَمَلِ وَ دَفْعِ الْخَيْرِ فَإِنَّ فِي ذَلِكَ النَّدَمَ وَ السَّلَامَ.

Do not be taking veils (guards) nor veil anyone from his need until he ends up to you, and to not be taking anyone with anyone except a guarantor of the one who had guaranteed for him, and be patient yourselves upon what is the exultation in it. And beware of delaying the justice and repelling the good, for in that is the regret. And the greetings<sup>1097</sup>.

قَالَ: وَ كَتَبَ عَ إِلَى أَمْرَاءِ الْأَخْنَادِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ أَمَّا بَعْدُ فَإِنِّي أَبْرَأُ إِلَيْكُمْ وَ إِلَى أَهْلِ الدِّمَةِ مِنْ مُعْسِرَةِ الْجَيْشِ إِلَّا مِنْ جُوعَةٍ إِلَى شُبْعَةٍ وَ مِنْ فَقْرٍ إِلَى غِنَى أَوْ غِنَى إِلَى هُدَى فَإِنَّ ذَلِكَ عَلَيْهِمْ

He said, 'And he-asws wrote to commanders of the armies: 'In the Name of Allah-azwj the Beneficent, the Merciful! From a servant of Allah-azwj Ali-asws, Emir of the Momineen. I-asws disavow to you all and to the people of responsibility from the poverty of the soldiers, except from a hunger to satiation, and from poverty to riches, or blindness to guidance, for that is upon them.

فَاعْدِلُوا النَّاسَ عَنِ الظُّلْمِ وَ الْعُدْوَانِ وَ أَنْ خُذُوا عَلَى أَيْدِي سَهْمَائِكُمْ وَ اخْتَرِسُوا أَنْ تَعْمَلُوا أَعْمَالًا لَا يَرْضَى اللَّهُ بِهَا عَنَّا فَيَرُدَّ عَلَيْنَا وَ عَلَيْكُمْ دُعَاءُنَا فَإِنَّ اللَّهَ تَعَالَى يَقُولُ- قُلْ مَا يَعْجُزُا بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Turn the people away from the injustices and the aggression, and seize upon the hands of your foolish ones and watch out for them doing deed Allah<sup>-azwj</sup> will not be Pleased with us, so He<sup>-azwj</sup> will Return upon us<sup>-asws</sup> and you, our<sup>-asws</sup> supplications. Allah<sup>-azwj</sup> the Exalted Says: **Say: 'My Lord would not care for you were it not for your supplications, but you have belied, so soon the inevitable would happen [25:77].**

فَإِنَّ اللَّهَ إِذَا مَتَّ قَوْمًا مِنَ السَّمَاءِ هَلَكُوا فِي الْأَرْضِ فَلَا تَدْخِرُوا لِأَنْفُسِكُمْ خَيْرًا لِلْجُنْدِ حُسْنَ السَّيَرَةِ وَالرَّعِيَّةِ مَعُونَةً وَلِدِينِ اللَّهِ قُوَّةً وَابْلَوُهُ فِي سَبِيلِهِ مَا اسْتَوْجَبَ عَلَيْكُمْ فَإِنَّ اللَّهَ قَدِ اصْطَنَعَ عِنْدَنَا وَعِنْدَكُمْ مَا نَشْكُرُهُ بِمُجْهِدِنَا وَإِنْ مَصِيرُهُ مَا بَلَعَتْ قُوَّتُنَا وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

When Allah<sup>-azwj</sup> Hates a people from the sky, they are destroyed in the earth, therefore do not delay the good deeds for yourselves. For the army is the good conduct and for the citizens is assisting, and for religion of Allah<sup>-azwj</sup> is strength, and being Tried in His<sup>-azwj</sup> way what obligates upon you. Allah<sup>-azwj</sup> has Done with us<sup>-asws</sup> and with you what we thank Him<sup>-azwj</sup> for with our efforts, and its fate is what our strength has reached, and there is not strength except with Allah<sup>-azwj</sup>.<sup>1098</sup>

وَكَتَبَ أَبُو ثَرْوَانَ قَالَ وَفِي كِتَابِ عُمَرَ بْنِ سَعْدٍ أَيْضًا وَكَتَبَ إِلَى جُنْدِهِ يُخْبِرُهُمْ بِالَّذِي هُمْ وَالَّذِي عَلَيْهِمْ مِنْ عَبْدِ اللَّهِ عَلَيْهِ أَمِيرِ الْمُؤْمِنِينَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ جَعَلَكُمْ فِي الْحَقِّ جَمِيعًا سَوَاءً أَسْوَدَكُمْ وَأَحْمَرَكُمْ وَجَعَلَكُمْ مِنَ الْوَالِي وَجَعَلَ الْوَالِي مِنْكُمْ بِمَنْزِلَةِ الْوَالِدِ مِنَ الْوَلَدِ وَالْوَلَدُ مِنَ الْوَالِدِ الَّذِي لَا يَكْفِيهِمْ مَنَعُهُ إِيَّاهُمْ مِنْ طَلَبِ عَدُوِّهِ وَالثَّهْمَةِ بِهِ مَا سَمِعْتُمْ وَأَطَعْتُمْ وَقَضَيْتُمْ الَّذِي عَلَيْكُمْ

And Abu Sarwan wrote. He said, 'And in a letter of Umar Bin Sa'ad as well,

'And he<sup>-asws</sup> wrote to his<sup>-asws</sup> army informing them with that which is for them, and which is against them – 'From a servant of Allah<sup>-azwj</sup> Ali<sup>-asws</sup>, Emir of the Momineen. As for after, Allah<sup>-azwj</sup> has Made you all the same regarding the truth, your black ones and your red ones, and Made Guardian<sup>-asws</sup> for you all, and Made the Guardian<sup>-asws</sup> to be at the status of the father from the son, and the son from the father who does not suffice them from seeking his enemy, and the accusation by him what you heard and obeyed, and paid off which was upon you.

وَإِنَّ حَقَّكُمْ عَلَيْهِ إِنْصَافُكُمْ وَالتَّعْدِيلُ بَيْنَكُمْ وَالْكَفُّ مِنْ قِبَلِكُمْ فَإِذَا فَعَلَ ذَلِكَ وَجَبَتْ طَاعَتُهُ بِمَا وَافَقَ الْحَقُّ وَنُصْرَتُهُ عَلَى سَبِيلِهِ وَالدَّفْعُ عَنْ سُلْطَانِ اللَّهِ فَإِنَّكُمْ وَرَعَهُ اللَّهُ فِي الْأَرْضِ

And your right upon him is your being fair and the justice between you all and the restraining from before you. When he does that, obedience to him is obligated with whatever is compatible with the truth, and helping him upon his conduct, and defending the Authority of Allah<sup>-azwj</sup>, for you (treasurers) are distributors of Allah<sup>-azwj</sup> in the earth'.

قَالَ عُمَرُ الْوَزْعَةُ الَّذِينَ يَدْفَعُونَ عَنِ الظُّلْمِ فَكُونُوا لِلَّهِ أَعْوَانًا وَلِدِينِهِ أَنْصَارًا- وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا- إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ.

Umar (the narrator) said, 'The distributors are the ones defending from the injustice, therefore be assistants of Allah<sup>-azwj</sup> and helpers of His<sup>-azwj</sup> religion - **And do not make mischief**

**in the earth after it has been set in order, [7:56] surely Allah does not Love the mischief-makers [28:77]' .<sup>1099</sup>**

وَمِنْهُ قَالَ: لَمَّا مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْأَنْبَارِ اسْتَقْبَلَهُ بَنُو خَشْنَوْشَكٍ دَهَااقَتْهُمْهَا قَالَ سُلَيْمَانُ خَشْ طَيِّبٌ نَوْشَكٌ رَاضِي يَغْنِي بَنِي الطَّيِّبِ الرَّاضِي بِالْفَارِسِيَّةِ

And from him, he said, 'When Amir Al-Momineen<sup>-asws</sup> passed by Al-Anbar, the clan of Khashnushak welcomed him. Suleyman said, '*Khush Tayyib Nushak Razy*' (in Persian) – meaning the clan of Al-Tayyib is pleased with the Persian',

فَلَمَّا اسْتَقْبَلُوا نَزَلُوا ثُمَّ جَاءُوا يَشْتَدُّونَ مَعَهُ قَالَ مَا هَذِهِ الدَّوَابُّ الَّتِي مَعَكُمْ وَمَا أَرَدْتُمْ بِهَذَا الَّذِي صَنَعْتُمْ

When they came, they descended, then came strengthening with him<sup>-asws</sup>. He<sup>-asws</sup> said: 'What are these riding animals which are with you? And what are you intending with this which you are doing?'

قَالُوا أَمَّا هَذَا الَّذِي صَنَعْنَا فَهُوَ خُلُقٌ مِنَّا نَعْظِمُ بِهِ الْأَمْرَاءَ وَأَمَّا هَذِهِ الْبَرَادِيضُ فَهَدِيَّةٌ لَكَ وَقَدْ صَنَعْنَا لَكَ وَلِلْمُسْلِمِينَ طَعَامًا وَهَيَّأْنَا لِدَوَابِّكُمْ عِلْفًا كَثِيرًا

They said, 'As for this which we are doing, it is a mannerism from us we revere the commanders with, and as for these work-horses, it is a gift to you<sup>-asws</sup>, and we have made a meal for you and for the Muslims, and have prepared a lot of fodder for your animals'.

قَالَ أَمَّا هَذَا الَّذِي زَعَمْتُمْ أَنَّهُ مِنْكُمْ خُلُقٌ تُعْظِمُونَ بِهِ الْأَمْرَاءَ فَوَ اللَّهُ مَا يَنْتَفِعُ بِهَذَا الْأَمْرَاءُ وَإِنَّكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَأَبْدَانِكُمْ فَلَا تَعُودُوا لَهُ

He<sup>-asws</sup> said: 'As for this which you are claiming that it is a mannerism from you revering the commanders by it, by Allah<sup>-azwj</sup>, you will not benefit the commanders by this and you are tiring yourselves by it, upon your souls and your bodies. Therefore do not be repeating it.

وَأَمَّا دَوَابُّكُمْ هَذِهِ إِنْ أَحْبَبْتُمْ أَنْ نَأْخُذَهَا مِنْكُمْ فَتَحْسِبُهَا مِنْ خَرَايجِكُمْ أَخَذْنَاهَا مِنْكُمْ وَأَمَّا طَعَامُكُمْ الَّذِي صَنَعْتُمْ لَنَا فَإِنَّا نَكْرَهُ أَنْ نَأْكُلَ مِنْ أَمْوَالِكُمْ شَيْئًا إِلَّا بِثَمَنِ

And as for these animals of yours, if you like we shall take these from you. We shall calculate as being from your taxes that we take from you. And as for your meal which you have made for us, we dislike to eat anything from your wealth except by a price'.

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ نُقَوِّمُهُ ثُمَّ نَقْبَلُ مِنْهُ

They said, 'O Amir Al-Momineen<sup>-asws</sup>! We shall evaluate it, the accept its price'.

قَالَ إِذَا لَا تُقَوِّمُونَهُ فَيَمَتُّهُ وَنَحْنُ نَكْتَفِي بِمَا هُوَ دُونَهُ

He<sup>-asws</sup> said: 'Then you will not be evaluating with its (correct) price, and we will suffice with what is below it'.



قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ لَنَا مِنَ الْعَرَبِ مَوَالِيَ وَ مَعَارِفَ فَتَمْنَعُنَا أَنْ تُهْدِيَ لَهُمْ وَ تَمْنَعُهُمْ أَنْ يَقْبَلُوا مِنَّا

They said, 'O Amir Al-Momineen<sup>-asws</sup>! There are friends and acquaintances for us from the Arabs. Are you<sup>-asws</sup> forbidding us to gift to them and forbidding them from accepting from us?'

قَالَ كُلُّ الْعَرَبِ لَكُمْ مَوَالٍ وَ لَيْسَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ أَنْ يَقْبَلَ هَدِيَّتَكُمْ وَ إِنْ غَضَبَكُمْ أَحَدٌ فَأَعْلِمُونَا

He<sup>-asws</sup> said: 'All the Arabs have friends for them, and it isn't for anyone from the Muslims to accept your gifts, and if anyone were to usurp you, then let us know!'

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّا نَحِبُّ أَنْ تَقْبَلَ هَدِيَّتَنَا وَ كَرَامَتَنَا

They said, 'O Amir Al-Momineen<sup>-asws</sup>! We would love it if you<sup>-asws</sup> were to accept our gift and our honours!'

قَالَ وَجُحُكُمْ نَحْنُ أَعْنَى مِنْكُمْ فَتَرَكْتُهُمْ وَ سَارَ.

He<sup>-asws</sup> said: 'Woe be to you all! We are needless from you all!' He<sup>-asws</sup> left them and travelled on".<sup>1100</sup>

وَمِنْهُ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ قَالَ: لَمَّا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَ مِنْ صِفِّينَ وَ مَرَّ بِالشِّبَّامِيِّينَ خَرَجَ إِلَيْهِ حَرْبُ بْنُ شُرَحْبِيلَ الشِّبَّامِيُّ وَ أَقْبَلَ يَمْشِي مَعَهُ وَ عَلَيْهِ عِزَابٌ فَقَالَ لَهُ عِزَابٌ فَإِنَّ مَشْيَ مِثْلِكَ مَعَ مِثْلِي فِتْنَةٌ لِلْوَالِي وَ مَذَلَّةٌ لِلْمُؤْمِنِينَ.

And from him, from Umar Bin Sa'ad, from Abdullah Bin Aasim who said,

'When Amir Al-Momineen<sup>-asws</sup> returned from Siffeen and passed by Al-Shibameen, Harb Bin Shurahjeel the Syrian came out to him and went on to walk with him<sup>-asws</sup>, and Ali<sup>-asws</sup> was riding. He<sup>-asws</sup> said to him: 'Return, for walking by the likes of you with the likes of me<sup>-asws</sup> is a Fitnah for the ruler and a disgrace for the Momineen!'"<sup>1101</sup>

71- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ عِ إِذَا أَقْبَلْتَ الدُّنْيَا عَلَى أَحَدٍ أَعَارَتْهُ مَحَاسِنَ غَيْرِهِ وَ إِذَا أَدْبَرْتَ عَنْهُ سَلَبَتْهُ مَحَاسِنَ نَفْسِهِ.

(The book) 'Nahj Al Balagah' –

He<sup>-asws</sup> said: 'When the world comes to anyone, it lends him good deeds of others, and when it turns back, it strips him of his own good".<sup>1102</sup>

وَ قَالَ عِ إِذَا هَبَّتْ أَمْرًا فَفَعَّ فِيهِ فَإِنَّ شِدَّةَ تَوَقُّبِهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ.

And he<sup>-asws</sup> said: 'When you are dreading a matter, fall into it, for the severity of staying away from it is mightier than what you are fearing from".<sup>1103</sup>

<sup>1100</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 70 e

<sup>1101</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 70 f

<sup>1102</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 a

<sup>1103</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 b

وَقَالَ ع آلَةُ الرِّئَاسَةِ سَعَةُ الصَّدْرِ.

And he<sup>-asws</sup> said: 'A tool of (acquiring) the governance is vastness of chest'.<sup>1104</sup>

وَقَالَ ع مَنْ مَلَكَ اسْتَأْثَرَ.

And he<sup>-asws</sup> said: 'One who rules will be partial'.<sup>1105</sup>

وَقَالَ ع مَنْ نَالَ اسْتَطَالَ.

And he<sup>-asws</sup> said: 'On who achieves (governance) will (try to) prolong (it)'.<sup>1106</sup>

وَقَالَ ع بِالسَّيْرِ الْعَادِلَةِ يُفْهَرُ الْمُتَاوِي.

And he<sup>-asws</sup> said: 'By the judicial conduct the adversary is subdued'.<sup>1107</sup>

وَقَالَ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ الْعَدْلُ الْإِنْصَافُ وَالْإِحْسَانُ التَّقْضُؤُ.

And he<sup>-asws</sup> said: 'Words of Allah<sup>-azwj</sup> the Exalted: **Surely Allah Commands with the justice, and the favour [16:90]:** 'The justice is the fairness, and the favour is the grace'.<sup>1108</sup>

وَقَالَ ع السُّلْطَانُ وَرَعَهُ اللَّهُ فِي أَرْضِهِ.

And he<sup>-asws</sup> said: 'The ruler is a distributor of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth'.<sup>1109</sup>

وَقَالَ ع صَوَابُ الرَّأْيِ بِالذُّوْلِ يُقْبَلُ بِإِقْبَالِهَا وَ يَذْهَبُ بِذَهَابِهَا.

And he<sup>-asws</sup> said: 'The correctness of the opinion is with the government – it comes with its coming and goes with its going'.<sup>1110</sup>

72- نَحَجُ، نَحَجُ الْبَلَاغَةَ سُئِلَ ع أَيُّمَا أَفْضَلُ الْعَدْلُ أَوْ الْجُودُ

(The book) 'Nahj Al Balahaj' –

'He<sup>-asws</sup> was asked, 'Which of these is superior, the justice or the generosity?'

فَقَالَ ع الْعَدْلُ يَضَعُ الْأُمُورَ مَوَاضِعَهَا وَ الْجُودُ يُخْرِجُهَا عَنْ جِهَتِهَا وَ الْعَدْلُ سَائِسٌ عَامٌّ وَ الْجُودُ عَارِضٌ خَاصٌّ فَالْعَدْلُ أَشْرَفُهُمَا وَ أَفْضَلُهُمَا.

<sup>1104</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 c

<sup>1105</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 d

<sup>1106</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 e

<sup>1107</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 f

<sup>1108</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 g

<sup>1109</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 h

<sup>1110</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 71 i

He<sup>-asws</sup> said: 'The justice places the matters in their places, while the generosity extracts if from their aspects, and the justice is a general caretaker while the generosity is presented particularly. Thus the justice is nobler and superior of the two'.<sup>1111</sup>

وَقَالَ عَ الْوَلَايَاتِ مَضَامِيرُ الرِّجَالِ.

And he<sup>-asws</sup> said: 'The governance is proving ground of the men'.<sup>1112</sup>

وَمِنْ كَلَامٍ لَهُ عَ فِي الْخَوَارِجِ لَمَّا سَمِعَ قَوْلَهُمْ لَا حُكْمَ إِلَّا لِلَّهِ قَالَ كَلِمَةً حَقًّا يُرَادُ بِهَا بَاطِلٌ نَعَمْ لَا حُكْمَ إِلَّا لِلَّهِ وَ لَكِنَّ هَؤُلَاءِ يَقُولُونَ لَا إِمْرَةَ وَ إِنَّهُ لَا بُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ

And from a speech of his<sup>-asws</sup> regarding the Kharijites when he<sup>-asws</sup> heard their word, 'There is no judgment except for Allah<sup>-azwj</sup>'. 'He<sup>-asws</sup> said: 'A word of truth intending the falsehood by it. Certainly, there is no judgment except for Allah<sup>-azwj</sup>, but they are saying there is no emirate except for Allah<sup>-azwj</sup>, and there is no escape for the people from having a commander, righteous or immoral.

يَعْمَلُ فِي إِمْرَتِهِ الْمُؤْمِنُ وَ يَسْتَمْتِعُ فِيهَا الْكَافِرُ وَ يُبْلَغُ اللَّهُ فِيهَا الْأَجَلَ وَ يُجْمَعُ بِهِ الْقِيَّةُ وَ يُقَاتَلُ بِهِ الْعَدُوُّ وَ تَأْمَنُ بِهِ السُّبُلُ وَ يُؤْخَذُ بِهِ لِلضَّعِيفِ مِنَ الْقَوِيِّ حَتَّى يَسْتَرِيحَ بَرٌّ وَ يُسْتَرَاحَ مِنْ فَاجِرٍ.

The Momin will work in his emirate and the Kafir will be enjoying in it, and Allah<sup>-azwj</sup> will Cause the term to reach in it, and the war booty will be collected by him, and the enemy will be fought by him, and the ways will be secured by him, he will seize for the weak from the strong until a righteous will get rest and the immoral is rested from".<sup>1113</sup>

وَ فِي رَوَايَةٍ أُخْرَى لَمَّا سَمِعَ تَحْكِيمَهُمْ قَالَ حُكْمُ اللَّهِ أَنْتَظِرُ فِيكُمْ وَ قَالَ أَمَّا الْإِمْرَةُ الْبَرَّةُ فَيَعْمَلُ فِيهَا التَّقِيُّ وَ أَمَّا الْإِمْرَةُ الْفَاجِرَةُ فَيَسْتَمْتِعُ فِيهَا الشَّقِيُّ إِلَى أَنْ تَنْقُطَ مُدَّتُهُ وَ تُدْرِكُهُ مَبِيتُهُ.

And in another report, when he<sup>-asws</sup> heard their judgment, he<sup>-asws</sup> said: 'A Judgment of Allah<sup>-azwj</sup> regarding you awaits'. And he<sup>-asws</sup> said: 'As for the command of the righteous, the pious would work in it, and as for the command of the immoral, the wretched would enjoy in it until its term is terminated and its hopes are realised".<sup>1114</sup>

وَمِنْ كَلَامٍ لَهُ عَ لَمَّا غُوتِبَ عَلَى التَّشْوِيعِ فِي الْعَطَاءِ أ تَأْمُرُونِي أَنْ أَطْلُبَ النَّصْرَ بِالْجُورِ فَيَمُنُّ عَلَيْهِ وَ اللَّهُ لَا أَطُورُ بِهِ مَا سَمَرَ سَمِيرٌ وَ مَا أَمَّ نَجْمٌ فِي السَّمَاءِ نَجْمًا لَوْ كَانَ الْمَالُ لِي لَسَوَيْتُ بَيْنَهُمْ فَكَيْفَ وَ إِنَّمَا الْمَالُ مَالُ اللَّهِ

And from a speech of his<sup>-asws</sup>: 'Are you instructing me<sup>-asws</sup> that I<sup>-asws</sup> should seek the help with the tyranny among the ones I<sup>-asws</sup> am ruling upon? By Allah<sup>-azwj</sup>! I<sup>-asws</sup> will not promote upon it for as long as the world is turning, and a star leads to a star in the sky. If the wealth was

<sup>1111</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 a

<sup>1112</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 b

<sup>1113</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 c

<sup>1114</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 d

mine<sup>-asws</sup>, I<sup>-asws</sup> would have equalised between them, so how can it be, and rather the wealth is wealth of Allah<sup>-azwj</sup>’.

أَلَا وَ إِنَّ إِعْطَاءَ الْمَالِ فِي غَيْرِ حَقِّهِ تَبْذِيرٌ وَ إِسْرَافٌ وَ هُوَ يَرْفَعُ صَاحِبَهُ فِي الدُّنْيَا وَ يَضَعُهُ فِي الْآخِرَةِ وَ يُكْرِمُهُ فِي النَّاسِ وَ يُهِنُّهُ عِنْدَ اللَّهِ وَ لَمْ يَصْنَعْ الْمَرْءُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ إِلَّا حَرَمَهُ اللَّهُ شُكْرَهُمْ وَ كَانَ لِغَيْرِهِ وَ دُهُمَ فَإِنْ زَلَّتْ بِهِ النَّعْلُ يَوْمًا فَاحْتَاجَ إِلَى مُعَوْنَتِهِمْ فَشَرُّ خَدِينٍ وَ أَلَا أَمْ خَلِيلٌ.

Then he<sup>-asws</sup> said: ‘Indeed! And giving the wealth in other than its right is a wastefulness and extravagance, and it raises its perpetrator in the word and lowers him in the Hereafter and honours him among the people and disgraces him in the Presence of Allah<sup>-azwj</sup>, and a person would not place his wealth in other than its right and with other than its rightful ones, except Allah<sup>-azwj</sup> would Deprive him of their gratefulness, and their love would be for others. So, if one days his slipper slips with him and he is needy to their assistance, they would be the vilest comrades and ignoble friends’.<sup>1115</sup>

وَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع إِذَا تَغَيَّرَ السُّلْطَانُ تَغَيَّرَ الزَّمَانُ.

And he<sup>-asws</sup> said in a bequest to Al-Hassan<sup>-asws</sup>: ‘When the ruler changes, the times change’.<sup>1116</sup>

73- كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنِ الْقَزَّازِ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْعِشْفِيِّ [الشَّعْبِيِّ] قَالَ: دَخَلْتُ الرَّحْبَةَ وَ أَنَا عَلَامٌ فِي غِلْمَانٍ فَإِذَا أَنَا بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَائِمٌ عَلَى ذَهَبٍ وَ فِضَّةٍ وَ مَعَهُ مِحْفَقَةٌ فَجَعَلَ يَطْرُدُ النَّاسَ بِمِحْفَقَتِهِ ثُمَّ رَجَعَ إِلَى الْمَالِ فَقَسَمَهُ بَيْنَ النَّاسِ حَتَّى لَمْ يَبْقَ مِنْهُ شَيْءٌ وَ رَجَعَ وَ لَمْ يَحْمِلْ إِلَى بَيْتِهِ شَيْئاً

The book ‘Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Al Qazzaz, from Ali Bin Hashim, from his father, from Yazeed Bin Abdul Rahman, from Al Ashfany who said,

‘I entered Al-Rahba, and I was a boy among boys. There I was with Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> standing upon gold and silver, and with him was a whisk and he<sup>-asws</sup> was repelling the people with his<sup>-asws</sup> whisk. Then he<sup>-asws</sup> returned to the wealth and distributed it between the people until there did not remain anything from it, and he<sup>-asws</sup> returned and did not carry anything to his<sup>-asws</sup> own house.

فَرَجَعْتُ إِلَى أَبِي فُلْتُ فَقَدْ رَأَيْتُ الْيَوْمَ خَيْرَ النَّاسِ أَوْ أَوْ أَهَقَ النَّاسِ

I returned to my father. I said, ‘Today I saw (one who was either) best of the people or most naive of the people’.

قَالَ وَ مَنْ هُوَ يَا بُنَيَّ

He said, ‘And who is he, O my son?’

فُلْتُ رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيّاً ع فَقَصَصْتُ الَّذِي رَأَيْتُهُ يَصْنَعُ

<sup>1115</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 e

<sup>1116</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 72 f

I said, 'I saw Amir Al-Momineen Ali<sup>-asws</sup>' – I narrated the story of which I had seen him<sup>-asws</sup> doing.

قَالَ يَا بُنَيَّ رَأَيْتَ خَيْرَ النَّاسِ.

He<sup>-asws</sup> said: 'O my son! You saw best of the people'.<sup>1117</sup>

74- كُنْزُ الْكَرَاجِكِيِّ، يُوَيِّ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ وَلِيَ شَيْئاً مِنْ أُمُورِ أُمَّتِي فَحَسُنَتْ سَرِيرَتُهُ كُلَّمَا رَزَقَهُ اللَّهُ تَعَالَى الْهَيْبَةَ فِي قُلُوبِهِمْ وَ مَنْ بَسَطَ كَفَّهُ لَهُمْ بِالْمَعْرُوفِ رَزَقَ الْمَحَبَّةَ مِنْهُمْ

(The book) 'Kanji' of Al Karajaky –

'It is reported from Rasool-Allah<sup>-saww</sup> having said: 'One who is in charge of anything from affairs of my<sup>-saww</sup> community, so his conduct is good to them, Allah<sup>-azwj</sup> the Exalted will Grace him the awe in their hearts; and the one who extends his hand to them with the act of kindness, Allah<sup>-azwj</sup> will Grace the love from them.

وَمَنْ كَفَّ عَنْ أَمْوَالِهِمْ وَفَرَ اللَّهُ عَزَّ وَ جَلَّ مَالَهُ وَ مَنْ أَخَذَ لِلْمَظْلُومِ مِنَ الظَّالِمِ كَانَ مَعِيَ فِي الْجَنَّةِ مُصَاحِباً

And the one who refrains from their wealth, Allah<sup>-azwj</sup> Mighty and Majestic will Make his wealth abundant; and the one who takes for the oppressed from the oppressor would be with me<sup>-saww</sup> in the Paradise as a companion.

وَمَنْ كَثُرَ عَفْوُهُ مَدَّ فِي عُمْرِهِ وَ مَنْ عَمَّ عَدْلُهُ نُصِرَ عَلَى عَدُوِّهِ وَ مَنْ خَرَجَ مِنْ ذُلِّ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ آتَتْهُ اللَّهُ عَزَّ وَ جَلَّ بَغِيْرَ أُنَيْسٍ وَ أَعَانَهُ بَغِيْرَ مَالٍ.

And one whose pardoning is a lot will have an extension in his lifespan; and one whose justice is general will be helped against his enemies; and one who comes out from the disgrace of disobedience (to Allah<sup>-azwj</sup>) to the honour of obedience (to Allah<sup>-azwj</sup>), Allah<sup>-azwj</sup> Mighty and Majestic will Comfort him without a comforter and Assist him without wealth".<sup>1118</sup>

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَسَدٌ خَطُومٌ خَيْرٌ مِنْ سُلْطَانٍ ظَلُومٍ وَ سُلْطَانٌ ظَلُومٌ خَيْرٌ مِنْ فِتْنٍ تَدُومٍ.

And from Amir Al-Momineen<sup>-asws</sup>: 'A ferocious lion is better than an oppressive ruler, and an oppressive ruler is better than the constant Fitna'.<sup>1119</sup>

75- أَعْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص مَا مِنْ أَحَدٍ وَلِيَ شَيْئاً مِنْ أُمُورِ الْمُسْلِمِينَ فَأَرَادَ اللَّهُ بِهِ خَيْراً إِلَّا جَعَلَ اللَّهُ لَهُ وَزيراً صَالِحاً إِنْ نَسِيَ ذِكْرَهُ وَ إِنْ ذَكَرَ أَعَانَهُ وَ إِنْ هَمَّ بِشَرٍّ كَفَّهُ وَ رَجَعَهُ.

(The book) 'A'lam Al Deen' –

'The Prophet<sup>-saww</sup> said: 'There is no one being in charge of anything from affairs of the Muslims, so Allah<sup>-azwj</sup> Wants good with him, except Allah<sup>-azwj</sup> will Make a righteous minister to

<sup>1117</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 73

<sup>1118</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 74 a

<sup>1119</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 74 b

be for him. If he forgets, he will remind him, and if he remembers, he will assist him, and if he thinks of doing evil, he will restrain him and rebuke him".<sup>1120</sup>

وَقَالَ صَ مِنْ وَلِيٍّ مِنْ أُمُورِ أَقْتِي شَيْئاً فَحَسُنْتَ سِيرَتُهُ رَزَقَهُ اللَّهُ الْهَيْبَةَ فِي قُلُوبِهِمْ وَ مَنْ بَسَطَ كَفَّهُ إِلَيْهِمْ بِالْمَعْرُوفِ رَزَقَهُ اللَّهُ الْمَحَبَّةَ مِنْهُمْ

And he<sup>-saww</sup> said: 'One who is in charge of anything from the affairs of my<sup>-saww</sup> community, so he is good in his conduct, Allah<sup>-azwj</sup> will Grace him the awe in their hearts; and the one who extends his hand to them with the act of kindness, Allah<sup>-azwj</sup> will Grace him the love from them.

وَمَنْ كَفَّ عَنْ أَمْوَالِهِمْ وَقَرَّ اللَّهُ مَالَهُ وَ مَنْ أَخَذَ لِلْمَظْلُومِ مِنَ الظَّالِمِ كَانَ مَعِيَ فِي الْجَنَّةِ مُصَاحِباً وَ مَنْ كَثُرَ عَفْوُهُ مُدَّ فِي عُمُرِهِ

And the one who refrains from their wealth, Allah<sup>-azwj</sup> will Make his wealth abundant; and the one who takes for the oppressed from the oppressor will be with me<sup>-saww</sup> as a companion; and the one whose pardoning is a lot will have an extension in his lifespan.

وَمَنْ عَمَّ عَدْلُهُ نَصَرَ عَلَى عَدُوِّهِ وَ مَنْ خَرَجَ مِنْ ذُلِّ الْمَعْصِيَةِ إِلَى عِزِّ الطَّاعَةِ آتَتْهُ اللَّهُ بِغَيْرِ أُنَيْسٍ وَ أَعَزَّهُ بِغَيْرِ عَشِيرَةٍ وَ أَعَانَهُ بِغَيْرِ مَالٍ.

And the one whose justice is general will be helped against his enemies; and the one who comes out from the disgrace of disobedience (to Allah<sup>-azwj</sup>) to the honour of the obedience (to Allah<sup>-azwj</sup>), Allah<sup>-azwj</sup> will Comfort him without a comforter, and Honour him without a clan, and Assist him without wealth".<sup>1121</sup>

76- نَحْج، نَحْجِ الْبَلَاغَةِ مِنْ كَلَامٍ لَهُ ع وَ اللَّهُ لَأَنْ أَبَيْتَ عَلَى حَسَنِ السَّعْدَانِ مُسْتَهْدَأً وَ أُجَرَ فِي الْأَغْلَالِ مُصْقِداً أَحَبُّ إِلَيَّ مِنْ أَنْ أَلْقَى اللَّهَ وَ رَسُولَهُ يَوْمَ الْقِيَامَةِ ظَالِماً لِيُغَضَّ الْعِبَادُ وَ غَاصِباً لَشَيْءٍ مِنَ الْخَطَامِ وَ كَيْفَ أَظْلِمُ أَحداً لِنَفْسٍ يُسْرِعُ إِلَى الْبَلَى فُقُوهَا وَ يَطُولُ فِي الثَّرَى خُلُوهَا

(The book) 'Nahj Al Balagah' –

'From a speech of his<sup>-asws</sup>: 'By Allah<sup>-azwj</sup>! If I were to spend a night upon the thorns of Al-Sa'dan (a thorny bush) being awake, and I<sup>-asws</sup> am dragged bound in shackles, it would be more beloved to me<sup>-asws</sup> than if I<sup>-asws</sup> were to meet Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> on the Day of Qiyamah having been unjust to one of the servants and having usurped something from the debris (of the world). And how can I<sup>-asws</sup> be unjust to any soul its body is hastening to the decay and its permeation is prolonged in the soil.

وَ اللَّهُ لَقَدْ رَأَيْتُ عَقِيلاً وَ قَدْ أَمْلَقَ - حَتَّى اسْتَمَاحَنِي مِنْ بُرْئِكُمْ صَاعاً وَ رَأَيْتُ صَبِيَّانَهُ شُعْتَ الْأَلْوَانِ مِنْ فَرِهِمْ كَأَنَّمَا سَوَّدَتْ وَجُوهُهُمْ بِالْعَظِيمِ وَ عَاوَدَنِي مُؤَكِّداً وَ كَرَّرَ عَلَيَّ الْقَوْلَ مُرَدِّداً فَأَصْعَيْتُ إِلَيْهِ سَمْعِي فَظَنَّ أَنِّي أَبِيعُهُ دِينِي وَ اتَّبَعُ قِيَادَهُ مُفَارِقاً طَرِيقِي فَأَحْمَيْتُ لَهُ حَدِيدَةً

By Allah<sup>-azwj</sup>! I<sup>-asws</sup> have seen (my<sup>-asws</sup> brother) Aqeel and he had become bankrupt to the extent that he asked me<sup>-asws</sup> for a Sa'a (3kg) of your wheat, and I<sup>-asws</sup> saw his children as of shaggy types due to their poverty, and if their faces had been darkened with the dark indigo. And he kept coming back and reiterating the word upon me<sup>-asws</sup>. I<sup>-asws</sup> listened intently to him

<sup>1120</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 75 a

<sup>1121</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 75 b

and he thought that I<sup>-asws</sup> would sell my<sup>-asws</sup> religion to him and follow his lead separating from my<sup>-asws</sup> path.

ثُمَّ أَذْنَيْتُهَا مِنْ جِسْمِهِ لِيَعْتَبِرَ بِهَا فَضَجَّ ضَجِيجَ ذِي دَنْفٍ مِنْ أَلَمِهَا وَكَادَ أَنْ يَخْتَرِقَ مِنْ مِيسَمِهَا فَعُلْتُ لَهُ تَكْلِيكَ التَّوَكُّلِ يَا عَقِيلُ أَ تَتُّنُّ مِنْ خَدِيدَةٍ أَخَاهَا إِنْسَانُهَا لِلْعَبِيهِ وَ تَجُؤُنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا لِعُصْبِهِ أَ تَتُّنُّ مِنَ الْأَذَى وَ لَا أَتُّنُّ مِنْ لَطَى

I<sup>-asws</sup> heated an iron for him, then brought it closer to his body to teach him a lesson with it. He yelled with a yell as one yells from pangs of his illness, and he had almost been burned from its branding. I<sup>-asws</sup> said to him: 'May the mourners mourn over you, O Aqeel! Are you yelling from an iron heated by a human being for his playing and you are dragging me<sup>-asws</sup> to a Fire inflamed by its Subduer for His<sup>-azwj</sup> Wrath? Are you yelling from the harm and I<sup>-asws</sup> should not yell from the Fire (of Hell)?'

وَ أَعْجَبُ مِنْ ذَلِكَ طَارِقُ طَرَقَنَا بِمُتْلُوفَةٍ فِي وَعَائِهَا وَ مَعْجُونَةٍ شَبِثَتْهَا كَأَنَّمَا عَجْنَتْ بِرَيْقِ حَيَّةٍ أَوْ قَتَيْتُهَا فَعُلْتُ أَمْ صَلَّةٌ أَمْ زَكَاةٌ أَمْ صَدَقَةٌ فَذَلِكَ كُلُّهُ مُحَرَّمٌ عَلَيْنَا أَهْلُ الْبَيْتِ

And more surprising than that is a comer at night (Al-Ash'as Bin Qays) came to us<sup>-asws</sup> with a cabbage mix in a bowl and a kneaded mix, it was as if it had been kneaded with saliva of a serpent or its vomit. I<sup>-asws</sup> said, 'Is it help or Zakat or charity? All that is Prohibited unto us<sup>-asws</sup>, People<sup>-asws</sup> the Household'.

فَقَالَ لَا ذَا وَ لَا ذَاكَ وَ لَكِنَّهَا هَدِيَّةٌ فَقُلْتُ هَبْلَتِكَ الْهُبُولُ أَعَنْ دِينَ اللَّهِ أَنْتَبَيْتَ لِنَحْدَعَنِي أَمْ مُحْتَبِطٌ أَمْ دُو جَنَّةٍ أَمْ تَهْجُرُ وَ اللَّهُ لَوْ أُعْطِيَ الْأَقَالِيمَ السَّبْعَةَ بِمَا تَحْتَ أَفْلَاقِهَا عَلَى أَنْ أُعْصِيَ اللَّهُ فِي تَمَلٍّ أَسْلُبُهَا جُلْبَ شَعِيرَةٍ مَا فَعَلْتُهُ وَ إِنَّ دُنْيَاكُمْ عِنْدِي لِأَهْوَنُ مِنْ وَرَقَةٍ فِي فَمٍ جَرَادَةٍ تَقْضُمُهَا

He said, 'Neither that nor that, but it is a gift'. I<sup>-asws</sup> said: 'May the pregnant ones weep over you! Is it about the religion of Allah<sup>-azwj</sup> you have come to me<sup>-asws</sup> to deceive me<sup>-asws</sup>, or are you confused, or are you with insanity, or are you delirious? By Allah<sup>-azwj</sup>! Even if I<sup>-asws</sup> am given the contents of the seven skies along with that is under these upon a condition that I<sup>-asws</sup> disobey Allah<sup>-azwj</sup> by confiscating a grain of barley from an ant, I<sup>-asws</sup> will not do so, and your world in my<sup>-asws</sup> presence is lesser than a (Piece of) leaf in the mouth of a locust chewing it.

مَا لِعَلِّي وَ لِنَعِيمٍ يَفْنَى وَ لَذَّةٍ لَا تَبْقَى نَعُودُ بِاللَّهِ مِنْ سُبَاتِ الْعَقْلِ وَ قُبْحِ الرِّلِّ وَ بِهِ نَسْتَعِينُ.

What is to Ali<sup>-asws</sup> and perishable bounties, and pleasures which do not last? We<sup>-asws</sup> seek Refuge with Allah<sup>-azwj</sup> from a lapse of the intellect and the ugly missteps, and with Him<sup>-azwj</sup> we seek Assistance".<sup>1122</sup>

77- رِسَالَةُ الْغَيْبَةِ، لِلشَّهِيدِ الثَّانِي رَفَعَ اللَّهُ دَرَجَتَهُ بِإِسْنَادِهِ عَنِ الشَّيْخِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ قُلُوبِهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ التَّوْقَلِيِّ قَالَ: كُنْتُ عِنْدَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَ إِذَا يَمُوتُ لِعَبْدِ اللَّهِ النَّجَاشِيِّ قَدْ وَرَدَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ وَ أَوْصَلَ إِلَيْهِ كِتَابَهُ فَقَضَاهُ وَ قَرَأَهُ

(The book) 'Risalat Al Ghayba' of the second martyr, may Allah<sup>-azwj</sup> Raise his rank – by his chain, from the sheykh Ja'far Bin Muhammad Bin Qawlawayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah Bin Suleyman Al Nowfaly who said,

'I was in the presence of Ja'far Bin Muhammad Al-Sadiq<sup>-asws</sup> and a slave of Abdullah Al Najashy has arrived to him<sup>-asws</sup>. He greeted unto him<sup>-asws</sup> and delivered his letter to him<sup>-asws</sup>. He<sup>-asws</sup> opened it and read it.

فَإِذَا أَوَّلَ سَطْرٍ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَطَالَ اللَّهُ بَقَاءَ سَيِّدِي وَ مَوْلَايَ وَ جَعَلَنِي مِنْ كُلِّ سُوءٍ فِدَاءً وَ لَا أَرَانِي فِيهِ مَكْرُوهًا فَإِنَّهُ وَلِيُّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ

In the first line in it was, 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Prolong the remaining (life) of my Chief and my Master, and Make me to be his<sup>-asws</sup> ransom for every evil, and not Show me any abhorrence regarding him<sup>-asws</sup>, for He<sup>-azwj</sup> is in Charge of that and Able upon it.

اعْلَمْ سَيِّدِي وَ مَوْلَايَ أَنِّي بُلِيتُ بِوِلَايَةِ الْأَهْوَاذِ فَإِنْ رَأَى سَيِّدِي أَنَّ يَحْدُثُ لِي حَدًّا أَوْ يُمَثَّلُ لِي مِثَالًا لَأَسْتَدِلَّ بِهِ عَلَى مَا يُقَرِّبُنِي إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِهِ

Know, my Chief and my Master that I am being Tried with the governance of Ahwaz. If my Chef were to see fit he<sup>-asws</sup> could limit a limitation for me, or strike an example for me for me to be pointed by it what would draw me closer to Allah<sup>-azwj</sup> Mighty and Majestic and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>.

وَ يُلْجِصَ فِي كِتَابِهِ مَا يَرَى لِي الْعَمَلُ بِهِ وَ فِيمَا أُبْدِلُهُ وَ أُبْتَدِلُهُ وَ أَتَيْنَ أَضْعَ رَكَاتِي وَ فِيمَنْ أَصْرَفْتُهَا وَ بِمَنْ آتَسَّ وَ إِلَى مَنْ أَسْتَرْيِخُ وَ بِمَنْ أَتَقَيُّ وَ آمَنْ وَ أَلْجَأُ إِلَيْهِ فِي سِرِّي

And (if) he<sup>-asws</sup> could summarise in his<sup>-asws</sup> letter what he<sup>-asws</sup> sees for me to be working with, and regarding what I should be spending it and using it, and where I should place my Zakat and among who I should utilise it, and with who should I be comforting with, and to who should I be resting to, and with who should I trust and feel safe and seek shelter regarding my secrets.

فَعَسَى أَنْ يُخَلِّصَنِي اللَّهُ بِحَدَائِكَ وَ دَلَالَتِكَ فَإِنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ أَمِينُهُ فِي بِلَادِهِ- لَا زَالَتْ نِعْمَتُهُ عَلَيْكَ

Perhaps Allah<sup>-azwj</sup> will Save me by your<sup>-asws</sup> guidance and your pointing, for you<sup>-asws</sup> are a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> Trustee in His<sup>-azwj</sup> country. May His<sup>-azwj</sup> Bounties upon you<sup>-asws</sup> not decline'.

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَأَجَابَهُ أَبُو عَبْدِ اللَّهِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَاطَكَ اللَّهُ بِصُنْعِهِ وَ لَطَفَ بِكَ بِمَنِّهِ وَ كَلَّاكَ بِرِعَايَتِهِ فَإِنَّهُ وَلِيُّ ذَلِكَ

Abdullah Bin Suleyman said, 'Abu Abdullah<sup>-asws</sup> answered him: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! May Allah<sup>-azwj</sup> Surround you with His<sup>-azwj</sup> Protection and be Compassionate with you with His<sup>-azwj</sup> Conferment, and Keep you under His<sup>-azwj</sup> Care, for He<sup>-azwj</sup> is in Charge of that.

أَمَّا بَعْدُ فَقَدْ جَاءَ إِلَيَّ رَسُولُكَ بِكِتَابِكَ فَقَرَأْتُهُ وَ فَهِمْتُ جَمِيعَ مَا ذَكَرْتَهُ وَ سَأَلْتُ عَنْهُ وَ زَعَمْتَ أَنَّكَ بُلِيتُ بِوِلَايَةِ الْأَهْوَاذِ فَسَرَّنِي ذَلِكَ وَ سَاءَنِي وَ سَأَخِيرَكَ بِمَا سَاءَنِي مِنْ ذَلِكَ وَ مَا سَرَّنِي إِنْ شَاءَ اللَّهُ تَعَالَى:



As for after, your messenger came to me<sup>-asws</sup> with your letter. I<sup>-asws</sup> read it and have understood entirety of what you mentioned and asked about, and you claimed that you are being Tried with the governance of Al-Ahwaz. That cheered me<sup>-asws</sup> and saddened me<sup>-asws</sup>, and I<sup>-asws</sup> shall inform you with what has saddened me from that and what has cheered me<sup>-asws</sup>, if Allah<sup>-azwj</sup> the Exalted so Desires.

فَأَمَّا سُورِي بَوْلَاتِكَ فَقُلْتُ عَسَى أَنْ يُغَيِّثَ اللَّهُ بِكَ مَلْهُوفاً خائفاً مِنْ أَوْلِيَاءِ آلِ مُحَمَّدٍ وَ يُعِزَّ بِكَ ذَلِيلَهُمْ وَ يَكْسُو بِكَ عَارِيَهُمْ وَ يُقْوِي بِكَ ضَعْفَهُمْ وَ يُطْفِئَ بِكَ نَارَ الْمُخَالِفِينَ عَنْهُمْ

As for my<sup>-asws</sup> happiness with your governance, I<sup>-asws</sup> said (within myself<sup>-asws</sup>): 'Perhaps Allah<sup>-azwj</sup> will Help through you, the anxious, the fearful from the friends of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and will Honour through you their humiliated ones, and Clothe through you their bareness, and Strengthen through you their weak ones, and Extinguish through you the fire of the adversaries from them'.

وَأَمَّا الَّذِي سَاءَ بِي مِنْ ذَلِكَ فَإِنَّ أَذْنِي مَا أَخَافُ عَلَيْكَ تَغْيِيرَكَ بِوَلِيٍّ لَنَا فَلَا تَشِيمُ حَظِيرَةَ الْقُدْسِ

As for that which saddened me<sup>-asws</sup> from that, the least of what I<sup>-asws</sup> fear upon you is your changing (avoiding) a friend of ours<sup>-asws</sup>, so you will not (be able to) smell the Holy Enclosure.

فَإِنِّي مُخْلِصٌ لَكَ جَمِيعَ مَا سَأَلْتَ عَنْهُ إِنْ أَنْتَ عَمِلْتَ بِهِ وَ لَمْ تُجَاوِزْهُ رَجَوْتُ أَنْ تَسْلَمَ إِنْ شَاءَ اللَّهُ تَعَالَى

I<sup>-asws</sup> have summarised for you entirety of what you asked about. If you were to work with it and do not exceed it, I<sup>-asws</sup> hope that you will be safe, if Allah<sup>-azwj</sup> the Exalted so Desires.

أَخْبَرَنِي أَبِي يَا عَبْدَ اللَّهِ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ اسْتَشَارَهُ أَخُوهُ الْمُؤْمِنُ فَلَمْ يَخْضَهُ النَّصِيحَةَ سَلَبَهُ اللَّهُ لُبَّهُ وَ اعْلَمَ أَنِّي سَأَشِيرُ عَلَيْكَ بِرَأْيٍ إِنْ أَنْتَ عَمِلْتَ بِهِ تَخَلَّصْتَ بِمَا أَنْتَ مُتَحَوِّفُهُ

My<sup>-asws</sup> father<sup>-asws</sup> informed me<sup>-asws</sup>, O Abdullah, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: 'One who is consulted by his brother but he is not sincere in the advice, Allah<sup>-azwj</sup> will Confiscate his understanding and knowledge'. And know that I<sup>-asws</sup> shall consult upon you with a view, if you were to work with it, you will be saved from what you are fearing.

وَ اعْلَمَ أَنَّ خَلَاصَكَ وَ نَجَاتَكَ مِنْ حَقَنِ الدِّمَاءِ وَ كَفِّ الْأَذَى عَنْ أَوْلِيَاءِ اللَّهِ وَ الرِّفْقِ بِالرَّعِيَّةِ وَ التَّائِي وَ حُسْنِ الْمُعَاشَرَةِ مَعَ لَيْنٍ فِي غَيْرِ ضَعْفٍ وَ شِدَّةٍ فِي غَيْرِ غُنْفٍ وَ مُدَارَاةٍ صَاحِبِكَ وَ مَنْ يَرِدُ عَلَيْكَ مِنْ رُسُلِهِ وَ ارْتُقِ فَتَقِ رَعِيَّتِكَ بِأَنْ تُؤَفِّقَهُمْ عَلَى مَا وَافَقَ الْحَقُّ وَ الْعَدْلُ إِنْ شَاءَ اللَّهُ

And know that your being saved and your being rescued from spilling the blood, and restraint from harming the friends of Allah<sup>-azwj</sup>, and the kindness with the citizens, and the prudence, and goodly cohabitation with gentleness without weakness, and strength without pride, and politeness with your companions and the ones arriving to you from his messengers, and rise up and arise your citizens by pausing them upon what is compatible to the truth and the justice, if Allah<sup>-azwj</sup> so Desires.

إِيَّاكَ وَ السُّعَاءَ وَ أَهْلَ النَّمَائِمِ فَلَا يَلْتَمِسَنَّ مِنْهُمْ بَكَ أَحَدٌ وَ لَا يَرَاكَ اللَّهُ يَوْمًا وَ لَا لَيْلَةً وَ أَنْتَ تَقْبَلُ مِنْهُمْ صَرْفًا وَ لَا عَدْلًا فَيَسْخَطَ اللَّهُ عَلَيْكَ وَ يَهْتِكَ سِتْرَكَ

Beware of the courier and the people of gossip. Do not let anyone of them cling with you, nor should Allah<sup>-azwj</sup> See you at daytime nor at night and you are accepting from them any wickedness nor alterations, so Allah<sup>-azwj</sup> will be Annoyed upon you and Tear you veil.

وَ اخْذَرْ مَا لِحُوزِ الْأَهْوَازِ فَإِنَّ أَبِي أَخْبَرَنِي عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ إِنَّ الْإِيمَانَ لَا يَثْبُتُ فِي قَلْبِ يَهُودِيٍّ وَ لَا حُوزِيٍّ أَبَدًا

And be cautioned for Khowz (Khuzestan) of Al-Ahwaz, for my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers, from Amir Al-Momineen<sup>-asws</sup> having said: 'The Eman will neither be affirmed in the heart of a Jew nor a Khowzy (person of Khowz), ever!'

فَأَمَّا مَنْ تَأَنَسَّ بِهِ وَ تَسْتَرِيحُ إِلَيْهِ وَ تُلْجِئُ أَمْرَكَ إِلَيْهِ فَذَلِكَ الرَّجُلُ الْمُتَمَتِّنُ الْمُسْتَبْصِرُ الْأَمِينُ الْمُوَافِقُ لَكَ عَلَى دِينِكَ وَ مَبِيزَ عَوَامِكَ وَ جَرِبَ الْفَرِيقَيْنِ فَإِنْ رَأَيْتَ هُنَالِكَ رُشْدًا فَشَأْنُكَ وَ إِيَّاهُ

As for the one you should be comforting with and resting to and sheltering your matters (secrets) to, that is the man, the Tested, the insightful, the trusted, the one compatible for you upon your religion, and distinguish your public, and experiment the two sects. So, if you were to see rightful guidance over there, it is up to you and him.

وَ إِيَّاكَ أَنْ تُعْطِيَ رِزْقَهُمَا أَوْ تَخْلَعَ ثُوبًا أَوْ تَحْمِلَ عَلَى ذَاتِهِ فِي غَيْرِ ذَاتِ اللَّهِ تَعَالَى لِشَاعِرٍ أَوْ مُضْحِكٍ أَوْ مُتَمَزِّجٍ إِلَّا أَعْطَيْتَ مِثْلَهُ فِي ذَاتِ اللَّهِ وَ لَتَكُنْ جَوَائِزُكَ وَ عَطَايَاكَ وَ خِلْعُكَ لِلْفُقَدَاءِ وَ الرُّسُلِ وَ الْأَجْنَادِ وَ أَصْحَابِ الرِّسَالِ وَ أَصْحَابِ الشُّرْطِ وَ الْأَحْمَاسِ

And beware of giving a single Dirham, or a piece of cloth, or carry upon an animal in other than the Sake of Allah<sup>-azwj</sup> the Exalted, to a poet or a comedian or a satirist, except give similar to it for the Sake of Allah<sup>-azwj</sup>, and let your rewards, and your awards, and clothes gifts be for the guides, and the messengers, and the armies, and messengers of the letters, and police chiefs, and the elite forces.

وَ مَا أَرَدْتُ أَنْ تَصْرِفَهُ فِي وَجْهِهِ الْبِرِّ وَ النَّجَاحِ وَ الْفُتُوَّةِ وَ الصَّدَقَةِ وَ الْحُجِّ وَ الْمَشْرِبِ وَ الْكِسْوَةِ الَّتِي تُصَلِّي فِيهَا وَ تَصِلُ بِهَا وَ الْهَدِيَّةِ الَّتِي تُهْدِيهَا إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِهِ ص مِنْ أَطْيَبِ كَسْبِكَ وَ مِنْ طَرَفِ الْمُنَادَايَا

And whatever you want to spend in aspects of righteousness, and the prospering, and the freeing of slaves, and the charity, and the Hajj, and the drinks, and the garments which you pray Salat in, and you connect (kinship) with, and the gifts which you gift to Allah<sup>-azwj</sup> the Exalted and to His<sup>-azwj</sup> Rasool<sup>-saww</sup>, should be from the best of your garments, and from best gifts.

يَا عَبْدَ اللَّهِ اجْهَدْ أَنْ لَا تَكْتَنِرَ ذَهَبًا وَ لَا فِضَّةً فَتَكُونَ مِنْ أَهْلِ هَذِهِ الْآيَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ - الَّذِينَ يَكْتَنِرُونَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوهَا فِي سَبِيلِ اللَّهِ وَ لَا تَسْتَصْعِرُونَ شَيْئًا مِنْ خُلُقٍ أَوْ فَضْلِ طَعَامٍ تَصْرِفُهُ فِي بُطُونِ خَالِيَةٍ تُسَكِّنُ بِهَا غَضَبَ اللَّهِ تَبَارَكَ وَ تَعَالَى

O Abdullah! Strive not to hoard gold nor silver, so you can be from the rightful of this Verse which Allah<sup>-azwj</sup> Mighty and Majestic Said: **and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, [9:34]**, and do not belittle anything from sweets

or leftover of food. You can utilise in empty stomachs to calm down the Wrath of Allah<sup>-azwj</sup> Blessed and Exalted.

وَاعْلَمْتُ أَنِّي سَمِعْتُ أَبِي يُحَدِّثُ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ سَمِعَ النَّبِيَّ رَسُولَ اللَّهِ ص يَقُولُ لِأَصْحَابِهِ يَوْمَ مَا آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ مَنْ بَاتَ شَبْعَانَ وَ جَائِعُهُ جَائِعٌ

And know that I heard my<sup>-asws</sup> father<sup>-asws</sup> narrating from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> had heard the Prophet<sup>-as</sup> Rasool-Allah<sup>-saww</sup> saying to his<sup>-saww</sup> companions one day: 'He has not believed in Allah<sup>-azwj</sup> and the Last Day, one who spends a night satiated and his neighbour is hungry!'

فَقُلْنَا هَلَكْنَا يَا رَسُولَ اللَّهِ

We said, 'We are destroyed, O Rasool-Allah<sup>-saww</sup>!'

فَقَالَ مِنْ فَضْلِ طَعَامِكُمْ وَ مِنْ فَضْلِ ثَمَرِكُمْ وَ رِزْقِكُمْ وَ خِرْقِكُمْ تُظْفَتُونَ بِهَا غَضَبَ الرَّبِّ

He<sup>-saww</sup> said: 'From leftovers of your meals, and from surplus of your dates and your sustenance, and your clothes, by these you can be extinguishing Wrath of the Lord<sup>-azwj</sup>'.

وَ سَأُنَبِّئُكَ بِحَوَانِ الدُّنْيَا وَ هَوَانِ شَرَفِهَا عَلَى مَا مَضَى مِنَ السَّلَفِ وَ التَّابِعِينَ فَقَدْ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ لَمَّا تَجَهَّزَ الْحُسَيْنُ ع إِلَى الْكُوفَةِ أَتَاهُ ابْنُ عَبَّاسٍ فَنَاشَدَهُ اللَّهُ وَ الرَّحِمَ أَنْ يَكُونَ هُوَ الْمَقْتُولَ بِالطَّفِّ

I<sup>-asws</sup> shall inform you with shame of the world and shame of its nobilities upon what has passed from the ancestors and the followers. My<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, narrated to me<sup>-asws</sup>. He<sup>-asws</sup> said: 'When Al-Husayn<sup>-asws</sup> equipped to go to Al-Kufa, Ibn Abbas came to him<sup>-asws</sup>. He adjured him<sup>-asws</sup> by Allah<sup>-azwj</sup> and the kinship that he<sup>-asws</sup> will be killed at 'Al-Taff' (Karbala).

فَقَالَ ع أَنَا أَعْرِفُ بِمَصْرَعِي مِنْكَ وَ مَا وَكِدِي مِنَ الدُّنْيَا إِلَّا فِرَاقَهَا أَلَا أُخْبِرُكَ يَا ابْنَ عَبَّاسٍ بِحَدِيثِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الدُّنْيَا

He<sup>-asws</sup> said: 'I<sup>-asws</sup> am more knowing of my<sup>-asws</sup> killing place than you are, and what is my<sup>-asws</sup> fatigue from the world except separating from it. Shall I<sup>-asws</sup> inform you, O Ibn Abbas, with a Hadeeth of Amir Al-Momineen<sup>-asws</sup> and the world?'

فَقَالَ لَهُ بَلَى لَعَمْرِي إِنِّي لِأُحِبُّ أَنْ تُحَدِّثَنِي بِأَمْرِهَا

He said to him<sup>-asws</sup>, 'Yes, by my life! I would love for you<sup>-asws</sup> to narrate to me with its matter!'

فَقَالَ أَبِي قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع سَمِعْتُ أَبَا عَبْدِ اللَّهِ اللَّهِ الْحُسَيْنِ ع

My<sup>-asws</sup> father<sup>-asws</sup> said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Abu Abdullah Al-Husayn<sup>-asws</sup> saying: (Recording error)

يَقُولُ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ إِنِّي كُنْتُ بِفَدَاكَ فِي بَعْضِ جَبَاطِنَا وَ قَدْ صَارَتْ لِقَاطِمَةً ع

'Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'I<sup>-asws</sup> was at Fadak in one of its gardens, and it had come to be for (Syeda) Fatima<sup>-asws</sup>'.

قَالَ فَإِذَا أَنَا بِامِرَّةٍ قَدْ فَحَمْتُ عَلَيَّ وَ فِي يَدَيَّ مِسْحَاةً وَ أَنَا أَعْمَلُ بِهَا فَلَمَّا نَظَرْتُ إِلَيْهَا طَارَ قَلْبِي مِمَّا تَدَاخَلَنِي مِنْ جَمَالِهَا فَشَبَّهْتُهَا بِبَيْتَةِ بِنْتِ عَامِرِ الْجُمَحِيِّ وَ كَانَتْ مِنْ أَجْمَلِ نِسَاءِ قُرَيْشٍ

He<sup>-asws</sup> said: 'There I<sup>-asws</sup> was with a woman who had sneaked upon me, and in my<sup>-asws</sup> hand was a spade, and I<sup>-asws</sup> was working with it. When I<sup>-asws</sup> looked at her my<sup>-asws</sup> heart flew from what (thoughts had) entered me from her beauty. I<sup>-asws</sup> resembled her as Buseyna Bint Aamir Al-Jumhy, and she was the most beautiful of the women of Qureysh.

فَقَالَتْ يَا ابْنَ أَبِي طَالِبٍ هَلْ لَكَ أَنْ تَتَزَوَّجَ بِي فَأُعْطِيَنَّكَ عَنْ هَذِهِ الْمِسْحَاةِ وَ أَذْلكَ عَلَى خَزَائِنِ الْأَرْضِ فَيَكُونَ لَكَ الْمُلْكُ مَا بَقِيَتْ وَ لِعَقْبِكَ مِنْ بَعْدِكَ

She said, 'O son<sup>-asws</sup> of Abu Talib<sup>-as</sup>! Is it okay for you<sup>-asws</sup> to marry me, for I can enrich you<sup>-asws</sup> from this spade, and I can point you upon treasures of the world, so the kingdom will be for you for as long as you<sup>-asws</sup> life and for your<sup>-asws</sup> posterity from after you<sup>-asws</sup>'.

فَقَالَ هَلَا عَ مَنْ أَنْتِ حَتَّى أَحْطُبُكَ مِنْ أَهْلِكَ

He<sup>-asws</sup> said to her: 'Who are you, until I<sup>-asws</sup> can propose you from your family?'

فَقَالَتْ أَنَا الدُّنْيَا

She said, 'I am the world'.

قَالَ قُلْتُ لَهَا فَارْجِعِي وَ اطْلُبِي زَوْجًا غَيْرِي وَ أَقْبَلْتُ عَلَى مِسْحَاتِي وَ أَنْشَأْتُ أَقُولُ

He<sup>-asws</sup> said, 'I<sup>-asws</sup> said to her: 'Return and seek a husband other than me<sup>-asws</sup>!' And I<sup>-asws</sup> turned to my<sup>-asws</sup> spade and prosed a poem saying:

لَقَدْ خَابَ مَنْ غَرَّهُ دُنْيَا دَنِيَّةً  
أَتَيْنَا عَلَى زِيِّ الْعُرُوسِ بُيُوتَهُ  
فَقُلْتُ لَهَا غَرِّي سِوَايَ فَإِنِّي  
وَمَا هِيَ إِلَّا غَرَّتْ قُرُونًا بِطَائِلِ  
وَ زِينَتُهَا فِي مِثْلِ تِلْكَ السَّمَائِلِ  
غُرُوفٌ عَنِ الدُّنْيَا وَ لَسْتُ بِجَاهِلٍ

'He would be disappointed, the one who has been deceived by the world of his religion, and what is it even if is deceiving generations by frivolities. It comes to us upon being adorned like the bride and all her adornments in that appearance. I<sup>-asws</sup> said to her: 'Deceive other than me<sup>-asws</sup>, for I<sup>-asws</sup> am averse from the world and I<sup>-asws</sup> not ignorant.

وَ مَا أَنَا وَ الدُّنْيَا وَ إِنَّ مُحَدِّدًا  
وَ هَبْنَا أَتَيْنَا بِالْكُنُوزِ وَ دُرِّهَا  
أَلَيْسَ جَمِيعًا لِلْفَنَاءِ مُصِيرًا  
رَهِيْنٌ بِقَفْرِ بَيْنَ تِلْكَ الْجَنَادِلِ  
وَ أَمْوَالِ قَارُونَ وَ مَلِكِ الْقَبَائِلِ  
وَ يُطْلَبُ مِنْ خَزَائِنِهَا بِالطَّوَائِلِ

*And what have I<sup>-asws</sup> to do with the world and Muhammad<sup>-saww</sup> is a pledge with wandering between these wanderings and gift us the treasures and its gems, and the wealth of Qaroun and kingdoms of the tribes. Isn't it all destined for the annihilation? And he seeks from its treasures with the long hopes.*

فَعُرِّي سَوَائِي إِنِّي غَيْرُ رَاجٍ  
وَقَدْ قَبِعْتُ نَفْسِي بِمَا قَدْ رَزَقْتُهُ  
لِمَا فِيكَ مِنْ عِزٍّ وَ مُلْكٍ وَ نَائِلٍ  
فَشَأْنَاكَ يَا دُنْيَا وَ أَهْلَ الْغَوَائِلِ  
وَ أَحْشَى عَذَاباً دَائِماً غَيْرَ زَائِلٍ  
فَإِنِّي أَخَافُ اللَّهَ يَوْمَ لِقَائِهِ

*So, deceive the ones besides me<sup>-asws</sup>. I<sup>-asws</sup> am not desirous to whatever is in you, from honour, and kingdom, and amassing, and I<sup>-asws</sup> have contented myself with what I<sup>-asws</sup> have been Graced with. So, I<sup>-asws</sup> am your adversary, O world, and the people of deviations, for I<sup>-asws</sup> fear Allah<sup>-azwj</sup>, the Day of meeting Him<sup>-azwj</sup>, and I<sup>-asws</sup> fear the permanent Punishment, without declining'.*

فَخَرَجَ مِنَ الدُّنْيَا وَ لَيْسَ فِي عُنُقِهِ نَبْعَةٌ لِأَحَدٍ حَتَّى لَقِيَ اللَّهَ تَحْمُوداً غَيْرَ مُلُومٍ وَ لَا مَذْمُومٍ

He<sup>-asws</sup> exited from the world and there wasn't any liability in his<sup>-asws</sup> neck for anyone until he<sup>-asws</sup> met Allah<sup>-azwj</sup>, praised, without any blame nor condemnation.

ثُمَّ افْتَدَتْ بِهِ الْأَيْمَةُ مِنْ بَغْدِهِ بِمَا قَدْ بَلَّغَكُمْ لَمْ يَتَلَطَّخُوا بِشَيْءٍ مِنْ بَوَائِقِهَا عَلَيْهِمُ السَّلَامُ أَجْمَعِينَ وَ أَحْسَنَ مَثْوَاهُمْ

Then the Imams<sup>-asws</sup> from after him<sup>-asws</sup> were led by him<sup>-asws</sup> with what they<sup>-asws</sup> have delivered to you all. They<sup>-asws</sup> were (also) not stained by anything of their actions, may the greetings be upon them<sup>-asws</sup> all, and the excellence of their<sup>-asws</sup> resting places.

وَ لَقَدْ وَجَّهْتُ إِلَيْكَ بِمَكَارِمِ الدُّنْيَا وَ الْآخِرَةِ عَنِ الصَّادِقِ الْمُصَدِّقِ رَسُولِ اللَّهِ ص فَإِنْ أَنْتَ عَمِلْتَ بِمَا نَصَحْتُ لَكَ فِي كِتَابِي هَذَا ثُمَّ كَانَتْ عَلَيْكَ مِنَ الدُّنُوبِ وَ الْخَطَايَا كَمِثْلِ أَوْزَانِ الْحَبَالِ وَ أَمْوَاجِ الْبَحَارِ رَجَوْتُ اللَّهَ أَنْ يَتَحَامَى عَنْكَ جَلٌّ وَ عَزْرٌ يُقَدِّرَتُهُ

And I<sup>-asws</sup> have directed to you the honours of the world and the Hereafter, from the truthful, the ratified Rasool-Allah<sup>-saww</sup>. If you were to work with what I<sup>-asws</sup> have advised to you in this letter of mine, then there happen upon you, from the sins and the mistakes, like the weight of the mountains and waves of the sea, I<sup>-asws</sup> hope to Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Mighty and Majestic will Clear these from you by His<sup>-azwj</sup> Power.

يَا عَبْدَ اللَّهِ إِيَّاكَ أَنْ تُخِيفَ مُؤْمِناً فَإِنَّ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ حَدَّثَنِي عَنْ أَبِيهِ- عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ كَانَ يَقُولُ مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظَرَةً لِيُخِيفَهُ بِمَا أَخَافَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ حَشَرَهُ فِي صُورَةِ الدَّرِّ حُمَةً وَ جَسَدَهُ وَ جَمِيعَ أَعْضَائِهِ حَتَّى يُورِدَهُ مَوْرَدَهُ

O servant of Allah<sup>-azwj</sup>! Beware of taking a Momin lightly, for my<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> that he<sup>-asws</sup> had said: 'One who looks at a Momin with a look to scare him with, Allah<sup>-azwj</sup> will Frighten him on a Day there will be no shade except His<sup>-azwj</sup> Shade, and Resurrect him in the image of the particle, his flesh and his body and entirety of his limbs, until he arrives to his arrival point.

وَحَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ أَعَاثَ لَهْفَانًا مِنَ الْمُؤْمِنِينَ أَعَاثَهُ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ أَمَنَهُ يَوْمَ الْفَرَجِ الْأَكْبَرِ وَ أَمَنَهُ مِنْ سُوءِ الْمُنْقَلَبِ

And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'One who helps an anxious one from the Momineen, Allah<sup>-azwj</sup> will Help him on a Day there will be no shade except His<sup>-azwj</sup> Shade, and Secure him on the Day of the great panic, and Secure him from the evil transfer.

وَمَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ لَهُ حَوَائِجَ كَثِيرَةً إِحْدَاهَا الْجَنَّةُ وَ مَنْ كَسَا أَخَاهُ الْمُؤْمِنَ مِنْ عُرْيٍ كَسَاهُ اللَّهُ مِنْ سُنْدُسِ الْجَنَّةِ وَ إِسْتَبْرَقَهَا وَ خَرِيَرَهَا وَ لَمْ يَزَلْ يَتَوَضَّؤُ فِي رِضْوَانِ اللَّهِ مَا دَامَ عَلَى الْمَكْسُوتِ مِنْهَا سِلْكٌ

One who fulfils a need for his Momin brother, Allah<sup>-azwj</sup> will Fulfill many needs for him, one of these being the Paradise; and the one who clothes his Momin brother from bareness, Allah<sup>-azwj</sup> will Clothe him from the fabrics of the Paradise and its brocade, and its silk, and he will not cease to be wading in the Pleasure of Allah<sup>-azwj</sup> for as long as a single thread remain upon the clothed one.

وَمَنْ أَطْعَمَ أَخَاهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ طَيِّبَاتِ الْجَنَّةِ وَ مَنْ سَقَاهُ مِنْ ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ مَنْ أَخَذَ أَخَاهُ الْمُؤْمِنَ أَخْدَمَهُ اللَّهُ مِنَ الْوِلْدَانِ الْمُخْلَدِينَ وَ أَسْكَنَهُ مَعَ أَوْلِيَائِهِ الطَّاهِرِينَ

And one who feed his brother from hunger, Allah<sup>-azwj</sup> will Feed him from the good foods of Paradise; and one who quenches him from thirst, Allah<sup>-azwj</sup> will Quench him from the Sealed Nectar; and one who serves his Momin brother, Allah<sup>-azwj</sup> will have him served by the eternal youths and Settle him with His<sup>-azwj</sup> Pure friends.

وَمَنْ حَمَلَ أَخَاهُ الْمُؤْمِنَ عَلَى رَاحِلَةٍ حَمَلَهُ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ وَ بَاهَى بِهِ الْمَلَائِكَةُ الْمُقَرَّبِينَ يَوْمَ الْقِيَامَةِ

And one who carries his Momin brother upon an animal, Allah<sup>-azwj</sup> will have him Carried upon a she-camel from the she-camels of Paradise, and He<sup>-azwj</sup> will Boast with him to the Angels of Proximity on the Day of Qiyamah.

وَمَنْ زَوَّجَ أَخَاهُ الْمُؤْمِنَ امْرَأَةً يَأْتِسُ بِهَا وَ تَشُدُّ عَضُدَهُ وَ يَسْتَرِيحُ إِلَيْهَا زَوْجَهُ اللَّهُ مِنَ الْخَوَرِ الْعَيْنِ وَ أَنْسَهُ بِمَنْ أَحَبَّ مِنَ الصِّدِّيقِينَ مِنْ أَهْلِ بَيْتِ نَبِيِّهِ وَ إِخْوَانِهِ وَ أَنْسَهُمْ بِهِ

And one who gets his Momin brother married to a woman he can be comforted with, and strengthens his forearm, and he can rest to her, Allah<sup>-azwj</sup> will Get him married to the Maiden Houries, and Comfort him with the ones he loves from the truthful ones from the People<sup>-asws</sup> of the Household of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and his brothers, and Comfort them by him.

وَمَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ عَلَى سُلْطَانٍ جَائِرٍ أَعَانَهُ عَلَى إِجَارَةِ الصِّرَاطِ عِنْدَ زَلْزَلَةِ الْأَقْدَامِ وَ مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ إِلَى مَنْزِلِهِ لَا لِحَاجَةٍ مِنْهُ إِلَيْهِ كُتِبَ مِنْ زُورِ اللَّهِ وَ كَانَ حَقِيقًا عَلَى اللَّهِ أَنْ يُكْرِمَ زَائِرَهُ

And one who assists his Momin brother against a tyrannical ruler, He<sup>-azwj</sup> will Assist him upon crossing the Bridge at the slips of the feet. And one who visits his Momin brother to his house,

nor for any need from him to him, he would be written as being from the visitors of Allah<sup>-azwj</sup>, and would be rightful upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Honours His<sup>-azwj</sup> visitor.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ لِأَصْحَابِهِ يَوْمًا مَعَاشِرَ النَّاسِ إِنَّهُ لَيْسَ بِمُؤْمِنٍ مَنْ آمَنَ بِلسَانِهِ وَ لَمْ يُؤْمِنْ بِقَلْبِهِ فَلَا تَتَّبِعُوا عَثَرَاتِ الْمُؤْمِنِينَ فَإِنَّهُ مَنْ اتَّبَعَ مَنْ آمَنَ اتَّبَعَ اللَّهُ عَثَرَاتِهِ يَوْمَ الْقِيَامَةِ وَ فَضَحَهُ فِي جَوْفِ بَيْتِهِ-

O servant of Allah<sup>-azwj</sup>! And my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers, from Ali<sup>-asws</sup> that he<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was saying to his<sup>-saww</sup> companions one day: 'Community of people! He isn't a Momin, one who believes with his tongue and does not believe with his heart! Do not pursue the stumbles of the Momineen, for the one who pursues the one who believes, Allah<sup>-azwj</sup> will Pursue his stumble on the Day of Qiyamah and Expose him in the middle of his house(hold).

وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ أَنْ لَا يُصَدَّقَ فِي مَقَالَتِهِ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ عَلَى أَنْ لَا يَشْفِيَ عَظْمَهُ إِلَّا بِقَضِيحَةٍ نَفْسِهِ لِأَنَّ كُلَّ مُؤْمِنٍ مُلْحَمٌ وَ ذَلِكَ لِغَايَةِ قَصِيرَةٍ وَ رَاحَةٍ طَوِيلَةٍ

And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Took the Covenant of the Momin that he will not be ratified in his words, nor receive fairness from his enemies, and upon that he will not swallow his rage except by shaming himself, because every Momin is bridled, and that is for a short time and a long rest.

أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَشْيَاءَ أُتِرَ بِهَا مُؤْمِنٌ مِثْلُهُ يَقُولُ بِمَقَالَتِهِ يَنْبَغِيهِ وَ يَحْسُدُهُ وَ الشَّيْطَانُ يُغْوِيهِ وَ يَمُتُّهُ وَ السُّلْطَانُ يَقْفُو أَثَرَهُ وَ يَتَّبِعُ عَثَرَاتِهِ وَ كَادِرٌ بِاللَّيْلِ هُوَ بِهِ مُؤْمِنٌ يَرَى سَفْكَ دَمِهِ دِينًا وَ إِحَاخَةَ خَرِيصِهِ غَنَمًا فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا

Allah<sup>-azwj</sup> Took a Covenant of the Momin upon things. The least of these is that a Momin like him will be saying with his words exactly (taking credit for it), and envy him, and the Satan<sup>-la</sup> will deviate him and hate him, and the ruler with hide his impacts and pursue his stumbles, and a disbeliever of that which he is believing in, will see shedding his blood as a religion (religious duty), and legalising of his sanctity as a booty. So what will remain of the Momin after this!

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص قَالَ نَزَلَ جِبْرِائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقَرُّ عَلَيْكَ السَّلَامَ وَ يَقُولُ اسْتَقْبَلْتُ لِلْمُؤْمِنِ أَسْمَاءَ مِنْ أَسْمَائِي سَمِيَّتُهُ مُؤْمِنًا فَالْمُؤْمِنُ مِنِّي وَ أَنَا مِنْهُ مَنْ اسْتَهَانَ بِمُؤْمِنٍ فَقَدْ اسْتَقْبَلَنِي بِالْمُحَارَبَةِ

O Abdullah! And my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'Jibraeel<sup>-as</sup> descended. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Allah<sup>-azwj</sup> Conveys the Greetings to you<sup>-saww</sup> and Says: "I<sup>-azwj</sup> have Derive a name for the Momin from My<sup>-azwj</sup> Names. I<sup>-azwj</sup> Named him as 'Momin'. Thus, the Momin is from Me<sup>-azwj</sup> and I<sup>-azwj</sup> am from him. One who underestimates a Momin so he has faced me with the battle!"

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ يَوْمًا يَا عَلِيُّ لَا تُنَاطِرَ رَجُلًا حَتَّى تَنْظُرَ فِي سَرِيرَتِهِ فَإِنْ كَانَتْ سَرِيرَتُهُ حَسَنَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكُنْ لِيُخْذَلْ وَلِيَّهِ وَ إِنْ كَانَتْ سَرِيرَتُهُ رَدِيئَةً فَقَدْ يَكْفِيهِ مَسَاوِيهِ فَلَوْ جَهَدْتَ أَنْ تَعْمَلَ بِهِ أَكْثَرَ مِمَّا عَمِلَهُ مِنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ مَا قَدَرْتَ عَلَيْهِ



O Abdullah! And my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said one day: 'O Ali<sup>-asws</sup>! Do not debate with a man until you<sup>-asws</sup> look into his conduct. If his conduct was good, then Allah<sup>-azwj</sup> Mighty and Majestic will not be Abandoning His<sup>-azwj</sup> friend, and if his conduct was bad, then his evilness suffices him. So, even if you<sup>-asws</sup> were to struggle to deal with him more than what he has worked from the disobediences of Allah<sup>-azwj</sup> Mighty and Majestic, you<sup>-asws</sup> will not be able upon it'.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ أَذْنِي الْكُفْرِ أَنْ يَسْمَعَ الرَّجُلُ عَنْ أَخِيهِ الْكَلِمَةَ فَيَحْفَظُهَا عَلَيْهِ يُرِيدُ أَنْ يَفْضَحَ بِهَا  
أُولَئِكَ لَا خَلَاقَ لَهُمْ

O Abdullah! And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'The lowest Kufr is that the man hears a word from his brother, so he memorises it upon him intending to expose him by it (one day). These ones, there is no share for them (in the Hereafter).

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا زَأَتْ عَيْنَاهُ وَ سَمِعَتْ أُذُنَاهُ مَا يَشِينُهُ وَ يَهْدِمُ مُرُوثَهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ  
وَ جَلَّ- إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

O Abdullah! And my<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'One who says regarding a Momin what his eyes have seen and his ears have heard what could shame him and demolish his personality, so he is from those Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment [24:19]**'.

يَا عَبْدَ اللَّهِ وَ حَدَّثَنِي أَبِي عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ مَنْ رَوَى عَنْ أَخِيهِ الْمُؤْمِنِ رَوَايَةً يُرِيدُ بِهَا هَدْمَ مُرُوثِهِ وَ ثَلْبَهُ أَوْثَقَهُ اللَّهُ بِخَطِيئَتِهِ حَتَّى يَأْتِيَ بِمَخْرَجٍ بِمَا  
قَالَ وَ لَنْ يَأْتِيَ بِالْمَخْرَجِ مِنْهُ أَبَدًا

O Abdullah! And it is narrated to me<sup>-asws</sup> by my<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'One who reports about his brother a report intending by it to demolish his personality and smashing it, Allah<sup>-azwj</sup> will Keep him with his sin until he comes with an outlet from what he had said, and he will never come with the way out from it, ever!

وَ مَنْ أَدْخَلَ عَلَى أَخِيهِ الْمُؤْمِنِ سُورًا فَقَدْ أَدْخَلَ عَلَى أَهْلِ الْبَيْتِ ع سُورًا وَ مَنْ أَدْخَلَ عَلَى أَهْلِ الْبَيْتِ سُورًا فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص سُورًا وَ  
مَنْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص سُورًا فَقَدْ سَرَّ اللَّهُ وَ مَنْ سَرَّ اللَّهُ فَحَقِيقٌ عَلَيْهِ أَنْ يُدْخِلَهُ الْجَنَّةَ

And one who enters gladness upon his Momin brother, so he has entered gladness upon People<sup>-asws</sup> of the Household, and one who enters gladness upon People<sup>-asws</sup> of the Household, so he has entered gladness upon Rasool-Allah<sup>-saww</sup>, and one who enters gladness upon Rasool-Allah<sup>-saww</sup> so he has Gladdened Allah<sup>-azwj</sup>, and one who Gladdens Allah<sup>-azwj</sup>, will have a right upon it that He<sup>-azwj</sup> Enters him into the Paradise'.

ثُمَّ إِنِّي أَوْصِيكَ بِتَقْوَى اللَّهِ وَ إِتْقَانِ طَاعَتِهِ وَ الْإِعْتَصَامِ بِحَبْلِهِ فَإِنَّهُ مَنْ اعْتَصَمَ بِحَبْلِ اللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Then, I<sup>-asws</sup> hereby advise you with fearing Allah<sup>-azwj</sup> and prefer obeying Him<sup>-azwj</sup> and holding tightly to His<sup>-azwj</sup> Rope (Imam<sup>-asws</sup>), for the one who holds tightly to the Rope of Allah<sup>-azwj</sup>, so he has been Guided to the Straight Path.



فَاتَّقِ اللَّهَ وَ لَا تُؤْخِرْ أَحَدًا عَلَى رِضَاهُ وَ هَوَاهُ فَإِنَّهُ وَصِيَّةُ اللَّهِ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ- لَا يَقْبَلُ مِنْهُمْ غَيْرَهَا وَ لَا يُعْظَمُ سِوَاهَا

Therefore, fear Allah<sup>-azwj</sup> and do not prefer anyone over his<sup>-asws</sup> pleasure and his<sup>-asws</sup> desire, it is an Advice of Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> creatures. It will not be Accepted from them other than it, nor venerate other than it.

وَ اعْلَمَنَّ أَنَّ الْخَلَائِقَ لَمْ يُؤْكَلُوا بِشَيْءٍ أَعْظَمَ مِنَ التَّقْوَى فَإِنَّهُ وَصِيَّتُنَا أَهْلَ الْبَيْتِ- فَإِنْ اسْتَطَعْتَ أَنْ لَا تَنَالَ مِنَ الدُّنْيَا شَيْئًا تُسْأَلُ عَنْهُ عَدَاً فَافْعَلْ

And Know that the creatures have not been Allocated with anything mightier than the piety, for it is our<sup>-asws</sup> bequest, of People<sup>-asws</sup> of the Household. If you are capable of not taking anything from the world you will be Questioned about tomorrow, then do so'.

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ فَلَمَّا وَصَلَ كِتَابُ الصَّادِقِ ع إِلَى النَّجَاشِيِّ نَظَرَ فِيهِ فَقَالَ صَدَقَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مُؤَلَّيْ فَلَمَّا عَمِلَ أَخَذَ بِمَا فِي هَذَا الْكِتَابِ إِلَّا نَجَا

Abdullah Bin Suleyman said, 'When the letter of Al-Sadiq<sup>-asws</sup> arrive to Al Najashy, he looked into it. He said, 'My Master<sup>-asws</sup> speaks the truth, by Allah<sup>-azwj</sup> Who there is no god except Him<sup>-azwj</sup>! No one will work with what is in this letter except he will attain salvation!'

فَلَمْ يَزَلْ عَبْدُ اللَّهِ يَعْمَلُ بِهِ أَبَامَ حَيَاتِهِ.

Abdullah did not cease to work with it for the days of his life".<sup>1123</sup>

78- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ غَشِيَانِ الْمُلُوكِ وَ أَبْنَاءِ الدُّنْيَا فَإِنَّ ذَلِكَ يُصَغِّرُ نِعْمَةَ اللَّهِ فِي أَعْيُنِكُمْ وَ يُعْقِبُكُمْ كُفْرًا

The book of Zayd Al Narsi –

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Beware of the cheating by the kings and sons of the world, for that belittles the bounties of Allah<sup>-azwj</sup> in your eyes, and Kufr will follow you.

وَ إِيَّاكُمْ وَ مَحَالَسَةَ الْمُلُوكِ وَ أَبْنَاءِ الدُّنْيَا فَنَفَى ذَلِكَ ذَهَابَ دِينِكُمْ وَ يُعْقِبُكُمْ نِفَاقًا وَ ذَلِكَ دَاءٌ دَوِيٌّ لَا شِفَاءَ لَهُ وَ يُورِثُ فَسَادَ الْقَلْبِ وَ يَسْلُبُكُمْ الْخُشُوعَ

And beware of sitting of the kings and sons of the world, for in that is the departure of your religion, and hypocrisy will follow you, and that is a fatal illness, there being nor healing for it, and it inherits cruelty of the heart, the humbleness will be stripped from you.

وَ عَلَيْكَ بِالْأَشْكَالِ مِنَ النَّاسِ وَ الْأَوْسَاطِ مِنَ النَّاسِ فَعِنْدَهُمْ بَحْدُونَ مَعَادِنَ الْجَوْهَرِ

And upon you is with the appearances of the people and the circles of the people, for in their presence you will be finding the mines of jewels.

وَ إِيَّاكُمْ أَنْ تَمْدُوا أَطْرَافَكُمْ إِلَى مَا فِي أَيْدِي أَبْنَاءِ الدُّنْيَا فَمَنْ مَدَّ طَرَفَهُ إِلَى ذَلِكَ طَالَ حُزْنُهُ وَ لَمْ يُشَفَّ غَيْظُهُ وَ اسْتَصْغَرَ نِعْمَةَ اللَّهِ عِنْدَهُ فَيَقِلَّ شُكْرُهُ لِلَّهِ

<sup>1123</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 77

And beware of extending your eyes to what is in the hands of sons of the world. The one who extends his eyes to that, his grief will be prolonged, and his rage will not be healed, and the bounties of Allah<sup>-azwj</sup> will be belittled in his presence, so he will reduce his thanking to Allah<sup>-azwj</sup>.

وَ انْظُرْ إِلَى مَنْ هُوَ دُونَكَ فَتَكُونَ لِأَنْعَمِ اللَّهِ شَاكِرًا وَ لِمَزِيدِهِ مُسْتَوْجِبًا وَ لِمُجُودِهِ سَاكِبًا.

And look at the one who is below you, so you will become thankful for the bounties of Allah<sup>-azwj</sup> and obligated for its increase and pouring of His<sup>-azwj</sup> Generosity<sup>1124</sup>.

79- أَغْلَامُ الدِّينِ، رُوِيَ عَنْ أُوَيْسِ الْقُرْنِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ لِرَجُلٍ سَأَلَهُ كَيْفَ خَالِكَ فَقَالَ كَيْفَ يَكُونُ خَالٌ مَنْ يُصْبِحُ يَقُولُ لَا أُمْسِي وَ يُمَسِّي يَقُولُ لَا أُصْبِحُ

(The book) 'A'lam Al Deen' –

It is reported from Oweys Al-Qarany, may Allah<sup>-saww</sup> be Pleased with him, said to a man who had asked him, 'How is your state?' He said, 'How can the state be of one who comes to a morning saying, 'I will not come to the evening', and in the evening he says, 'I will not come to the morning'?

يُبَشِّرُ بِالْجَنَّةِ وَ لَا يَعْمَلُ عَمَلَهَا وَ يُحَذِّرُ النَّارَ وَ لَا يَتْرُكُ مَا يُوجِبُهَا

He is given glad tidings of the Paradise and he does not do its work, and he is cautioned of the Fire and he does not leave what obligates it.

وَ اللَّهُ إِنَّ الْمَوْتَ وَ غُصَصَهُ وَ كُرْبَاتِيهِ وَ ذِكْرَ هَوْلِ الْمَطْعِ وَ أَهْوَالَ يَوْمِ الْقِيَامَةِ لَمْ تَدَعْ لِلْمُؤْمِنِ فِي الدُّنْيَا فَرَحًا وَ إِنَّ خُفُوقَ اللَّهِ لَمْ تُبْقِ لَنَا ذَهَبًا وَ لَا فضةً وَ إِنَّ قِيَامَ الْمُؤْمِنِ بِالْحَقِّ فِي النَّاسِ لَمْ يَدَعْ لَهُ صَدِيقًا

By Allah<sup>-azwj</sup>! The death and its suffocation, and its distress, and mention of the emerging horror and horrors of the Day of Qiyamah do not leave any happiness for the Momin in the world, and the rights of Allah<sup>-azwj</sup> do not let to remain gold nor silver for us, and the standing by the Momin with the rights among the people does not leave any friend for him.

نَأْمُرُهُم بِالْمَعْرُوفِ وَ نَنْهَاهُمْ عَنِ الْمُنْكَرِ فَيَشْتُمُونَ أَغْرَاضَنَا وَ يَزُمُونَنَا بِالْجَرَائِمِ وَ الْمَعَايِبِ وَ الْعِظَائِمِ وَ يَجِدُونَ عَلَى ذَلِكَ أَغْوَانًا مِنَ الْفَاسِقِينَ إِنَّهُ وَ اللَّهُ لَا يَمْنَعُنَا ذَلِكَ أَنْ نَقُومَ فِيهِمْ بِحَقِّ اللَّهِ.

We instruct them with the acts of kindness and forbid them from the evil, so they are insulting our honours and are accusing us with the crimes and the faults and the grievousness, and they are finding upon that supporters from the mischief-makers. By Allah<sup>-azwj</sup>! That still does not prevent us from standing among them with the rights of Allah<sup>-azwj</sup>!<sup>1125</sup> (Not a Hadeeth)

<sup>1124</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 78

<sup>1125</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 81 H 79

## CHAPTER 82 – THE INCLINING TO THE OPPRESSORS, AND LOVING THEM, AND OBEYING THEM

1- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ بْنِ بَشَّارٍ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَضْرَمِيِّ عَنْ أَحْمَدَ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَاعَةُ السُّلْطَانِ وَاجِبَةٌ وَمَنْ تَرَكَ طَاعَةَ السُّلْطَانِ فَقَدْ تَرَكَ طَاعَةَ اللَّهِ عَزَّ وَجَلَّ وَدَخَلَ فِي هَمِيهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ.

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali Bin Bashaar, from Ali Bin Ibrahim Al Qattan, from Muhammad Bin Abdullah Al Hazramy, from Ahmad Bin Bakr, from Muhammad Bin Mus'ab, from Hammad Bin Salama, from Sabit, from Anas (well-known fabricator), said,

'Rasool-Allah<sup>-saww</sup> said: 'Obeying the ruler (law of the land) is obligatory, and the one who leaves obedience of the rule so he has left obedience of Allah<sup>-azwj</sup> Mighty and Majestic and entered into His<sup>-azwj</sup> Prohibitions. Allah<sup>-azwj</sup> Mighty and Majestic Says: **and cast not yourselves to destruction with your own hands [2:195]**'.<sup>1126</sup>

2- لي، الأماالي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ قَالَ لِشَيْعَتِهِ يَا مَعْشَرَ الشِّيْعَةِ لَا تُدَلُّوا رِقَابَكُمْ بِتَرْكِ طَاعَةِ سُلْطَانِكُمْ فَإِنْ كَانَ عَادِلًا فَاسْأَلُوا اللَّهَ إِنْ كَانَ جَائِرًا فَاسْأَلُوا اللَّهَ إِصْلَاحَهُ فَإِنَّ صَلَاحَكُمْ فِي صَلَاحِ سُلْطَانِكُمْ

(The book) 'Al Amaali' of Al Sadouq – Al Hamadany, from Ali, from his father, from Musa Bin Ismail Bin Musa, from his father,

'From his grandfather<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> having said to his<sup>-asws</sup> Shias: 'O community of Shias! Do not disgrace your necks by leaving the obedience of your rulers. If he were just, ask Allah<sup>-azwj</sup> for his remaining (alive), and if he were a tyrant, ask Allah<sup>-azwj</sup> to Correct him, for your correction is the correction of your rulers.

وَإِنَّ السُّلْطَانَ الْعَادِلَ بِمَنْزِلَةِ الْوَالِدِ الرَّحِيمِ فَأَجِبُوا لَهُ مَا تُحِبُّونَ لِأَنْفُسِكُمْ وَاحْكُمُوا لَهُ مَا تَكْرَهُونَ لِأَنْفُسِكُمْ.

And the just ruler is at the status of the merciful father, therefore love for him what you are loving for yourself and dislike for him what you are disliking for yourselves".<sup>1127</sup>

3- لي، الأماالي للصدوق فِي مَنَاهِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ مَدَحَ سُلْطَانًا جَائِرًا وَتَخَفَّفَ وَتَضَعَّعَ لَهُ طَمَعًا فِيهِ كَانَ قَرِينَهُ إِلَى النَّارِ.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup> having said: 'One who praises a tyrannical ruler and he lightens and humbles to him out of greed regarding him, would be his pair to the Fire".<sup>1128</sup>

<sup>1126</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 1

<sup>1127</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 2

<sup>1128</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 a

وَقَالَ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ - وَ لَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ.

And he<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Said: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**’.<sup>1129</sup>

وَقَالَ ص مَنْ دَلَّ جَائِرًا عَلَى جَوْرِ كَانَ قَرِينًا هَامَانَ فِي جَهَنَّمَ.

And he<sup>-saww</sup> said: ‘One who supports a tyrant upon a tyranny would be a pair of Haman<sup>-la</sup> in Hell’.<sup>1130</sup>

وَقَالَ ص مَنْ تَوَلَّى حُصُومَةً ظَالِمًا أَوْ أَعَانَ عَلَيْهَا ثُمَّ نَزَلَ بِهِ مَلَكُ الْمَوْتِ قَالَ لَهُ أُبَشِّرْ بِلَعْنَةِ اللَّهِ وَ نَارِ جَهَنَّمَ وَ بَيْسِ الْمَصِيرِ.

And he<sup>-saww</sup> said: ‘One who is in charge of a dispute of an oppressor or assists upon it (whichever way), then the Angel of death descends with him, will say to him: ‘Receive news of Curse of Allah<sup>-azwj</sup> and Fire of Hell, **and it is the evil destination**’ [2:126]’.<sup>1131</sup>

وَقَالَ ص أَلَا وَ مَنْ عَلَّقَ سَوْطًا بَيْنَ يَدَيْ سُلْطَانٍ جَائِرٍ جَعَلَ اللَّهُ ذَلِكَ السَّوْطَ يَوْمَ الْقِيَامَةِ تُغْبَانًا مِنَ النَّارِ طُولُهُ سَبْعُونَ ذِرَاعًا يُسَلِّطُ عَلَيْهِ فِي نَارِ جَهَنَّمَ وَ بَيْسِ الْمَصِيرِ

And he<sup>-saww</sup> said: ‘Indeed, and the one who hangs a whip in front of a tyrannical ruler, Allah<sup>-azwj</sup> will Make that whip to be a serpent of fire on the Day of Qiyamah, it’s length being of seventy cubits, prevailing upon him in Fire of Hell, **and it is the evil destination**’ [2:126].

وَ نَهَى ص عَنْ إِجَابَةِ الْفَاسِقِينَ إِلَى طَعَامِهِمْ.

And he<sup>-saww</sup> prohibited from answering the mischief-makers to their banquets’.<sup>1132</sup>

4- جاء، المجالس للمفيد ما، الأمايلي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ أَحَبُّ الصَّالِحِ لِصَلَاحِهِ وَ دَارِ الْفَاسِقِ عَنْ دِينِكَ وَ أَبْغَضُهُ بِقُلُوبِكِ.

(The book) ‘Al Majalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi –

‘Among what Amir Al-Momineen<sup>-asws</sup> bequeathed with at his<sup>-asws</sup> expiry: ‘Love the righteous for his righteousness, and turn away the mischief-maker from your religion and hate him with your heart’.<sup>1133</sup>

5- فس، تفسير القمي اخشروا الذين ظلموا و أزواجهم قَالَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ - وَ أَزْوَاجُهُمْ قَالَ وَ أَشْبَاهُهُمْ.

<sup>1129</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 b

<sup>1130</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 c

<sup>1131</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 d

<sup>1132</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 3 e

<sup>1133</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 4

Tafseer Al-Qummi - **They will be Gathered together, those who were unjust and their wives, [37:22-23].** He said, 'Those who were unjust to Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> of their<sup>-asws</sup> rights'. **and their wives, [37:22-23]**, he said, 'And their like'<sup>1134</sup>.

6- مع، معاني الأخبار أبي عن سعد عن الأصْبَهَانِي عن المِنْقَرِي عن فضيل بن عياض عن أبي عبد الله ع قال: قُلْتُ لَهُ مِنَ الْوَرَعِ مِنَ النَّاسِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Fuzeyl Bin Iyaz,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Who is the devout from the people?'

فَقَالَ الَّذِي يَتَوَرَّعُ عَنْ مُحَارِمِ اللَّهِ وَ يَجْتَنِبُ هَؤُلَاءِ الشُّبُهَاتِ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُنْكَرَ وَ لَمْ يُنْكِرْهُ وَ هُوَ يَقْوَى عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ بِالْعِدَاوَةِ

He<sup>-asws</sup> said: 'The one who abstains from Prohibitions of Allah<sup>-azwj</sup> and keeps aside from these suspicions, and when he does not save from the suspicions he falls into the Prohibition while he does not recognise it, and when he sees the evil and does not dislike it while he is strong upon it, so he loves to disobey Allah<sup>-azwj</sup>, and the one who loves to disobey Allah<sup>-azwj</sup> so he has duelled Allah<sup>-azwj</sup> with the enmity.

وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَمَدَ نَفْسُهُ عَلَى هَلَاكِ الظَّالِمَةِ فَقَالَ فَفُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And one who loves the oppressors to remain (alive), so he loves for him to disobey Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Blessed and Exalted Praised Himself<sup>-azwj</sup> upon destruction of the oppressors. He<sup>-azwj</sup> Said: **So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]**'<sup>1135</sup>.

7- مع، معاني الأخبار الورَّاق عن سعد عن إبراهيم بن مهزيار عن أخيه علي عن الحسن بن سعيد عن الحارث بن محمد بن النعمان عن جميل بن صالح عن أبي عبد الله ع قال: قَالَ عِيسَى ابْنُ مَرْيَمَ لِبَنِي إِسْرَائِيلَ - لَا تُعِينُوا الظَّالِمَ عَلَى ظُلْمِهِ فَيُظْلَمَ فَضْلُكُمْ الْخَيْرَ.

(The book) 'Ma'any Al Akhbar' – Al Warraq, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan Bin Saeed, from Al Haris Bin Muhammad Bin Al Numan, from Jameel Bin Salih,

'From Abu Abdullah<sup>-asws</sup> having said: 'Isa<sup>-as</sup> Bin Maryam<sup>-as</sup> said to the children of Israel: 'Do not assist the oppressor upon his injustice, your merits will be nullified' – the Hadeeth''<sup>1136</sup>.

8- ب، قرب الإسناد لمحمد بن عيسى عن علي بن يقطين أو عن زيد عن علي بن يقطين أنه كتب إلى أبي الحسن موسى ع أنَّ قُلِّي يَضِيقُ بِي أَنَا عَلَيْهِ مِنْ عَمَلِ السُّلْطَانِ وَ كَانَ وَزيراً لَهُاَوْوَنَ فَإِنْ أَذْنَتْ لِي جَعَلَنِي اللَّهُ فِدَاكَ هَرَبْتُ مِنْهُ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Ali Bin Yaqteen, or from Zayd, from Ali Bin Yaqteen,

<sup>1134</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 5

<sup>1135</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 6

<sup>1136</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 7

‘He wrote to Abu Al-Hassan Musa<sup>-asws</sup>, ‘My heard is constricted from what I am upon, from the office of the ruler’ – and he was a minister for Haroun – ‘If you<sup>-asws</sup> could permit for me, may I be sacrificed for you<sup>-asws</sup>, I shall flee from him’.

فَرَجَعَ الْجَوَابُ لَا آدُنُ لَكَ بِالْخُرُوجِ مِنْ عَمَلِهِمْ وَ اتَّقِ اللَّهَ أَوْ كَمَا قَالَ.

The answer returned: ‘I<sup>-asws</sup> do not permit you with exiting from their work, and fear Allah<sup>-azwj</sup> – or like what he said’<sup>1137</sup>.

9- ل، الخصال فيما أوصى به النبي ص إلى علي ع يا علي ثلاث يفسدين القلب استماع اللغو و طلب الصييد و إتيان باب السلطان.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! Three harden the heart – listening to the vanities, and seeking the hunt, and following a door of the ruler’<sup>1138</sup>.

10- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري قال روي عن ابن أبي عثمان عن موسى المروزي عن أبي الحسن الأول قال قال رسول الله ص أُرْبَعُ يُفْسِدُنَ الْقَلْبَ وَ يُنْبِتُنَ الْبَقَاكَ فِي الْقَلْبِ كَمَا يُنْبِتُ الْمَاءُ الشَّجَرَ اسْتِمَاعُ اللَّغْوِ وَ الْبَدَاءُ وَ إِيْتَانُ بَابِ السُّلْطَانِ وَ طَلَبُ الصَّيْدِ.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashari who said, ‘It is reported from Ibn Abu Usman, from Musa Al Mazuni,

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Four corrupt the heart and grow the hypocrisy just as the water grows the tree – listening to the vanities, and broadcasting, and following a door of the ruler, and seeking the hunt’<sup>1139</sup>.

11- ل، الخصال أبي عن سعد بن ابن عيسى عن ابن محبوب عن أبي أيوب عن عمار بن مروان قال قال أبو عبد الله ع السُّحْتُ أَنْوَاعٌ كَثِيرَةٌ مِنْهَا مَا أَصِيبَ مِنْ أَعْمَالِ الْوَلَاءِ الظُّلْمَةُ وَ مِنْهَا أَجُورُ الْقَضَاءِ وَ أَجُورُ الْفَوَاحِشِ وَ ثَمَنُ الْحُمْرِ وَ التَّيْبِذِ الْمُسْكِرِ وَ الرِّبَا بَعْدَ الْبَيْتَةِ فَأَمَّا الرِّشَا يَا عَمَّارُ فِي الْأَحْكَامِ فَإِنَّ ذَلِكَ الْكُفْرُ بِاللَّهِ الْعَظِيمِ وَ بِرَسُولِهِ.

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Ammar Bin Marwan who said, ‘

‘Abu Abdullah<sup>-asws</sup> said: ‘The ill-gotten gains are of many types. From these is what attained from working for the unjust rulers, and from these is wages of the judiciary, and wages of the immoralities, and price of the wine and the intoxicating Al-Nabeez, and the usury (interest) after the clarity. O Ammar! As for the bribery in the decision, that is the Kufr with Allah<sup>-azwj</sup> the Magnificent and with His<sup>-azwj</sup> Rasool<sup>-saww</sup>’<sup>1140</sup>.

12- ل، الخصال فيما أوصى به النبي ص إلى علي ع ثمانية إن أهيئوا فلا يلوموا إلا أنفسهم الذاهب إلى مائدة ثم يدع إليها و المتأثر على رب البيت و طالب الخير من أعدائه و طالب الفضل من اللئام و الداحل بين اثنين في سر لم يدخله فيه

<sup>1137</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 8

<sup>1138</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 9

<sup>1139</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 10

<sup>1140</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 11

(The book) 'Al Khisaal' –

'Among what the Prophet<sup>-saww</sup> bequeathed to Ali<sup>-asws</sup>: 'Eight, if they are insulted, they should not blame except themselves – the going to a meal not having been invited to it; and the conspiring against owner of the house; and seeking the good from his enemies; and seeking the merit from the mean; and the one entering between two regarding a secret they had not included him in it.

وَالْمُسْتَحْفُ بِالْأَمَلِ وَالْجَالِسُ فِي مَجْلِسٍ لَيْسَ لَهُ بِأَهْلٍ وَالْمُقْبِلُ بِالْحَدِيثِ عَلَى مَنْ لَا يَسْمَعُ مِنْهُ.

And the one lightening (humbling) to the ruler; and the sitter in a seat which isn't for him by right; and the one facing with the discussion to the one who is not listening from him".<sup>1141</sup>

13- ما، الأماالي للشيخ الطوسي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: مَنْ بَدَأَ جَفَاً وَ مَنْ تَبَعَ الصَّيِّدَ غَفَلَ وَ مَنْ لَزِمَ السُّلْطَانَ افْتَقَرَ وَ مَا يَزْدَادُ مِنَ السُّلْطَانِ قُرْباً إِلَّا اِزْدَادَ مِنَ اللَّهِ بُعْداً.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Abu Hureyra (well-known fabricator),

'From the Prophet<sup>-saww</sup> having said: 'One who is obscene will be disloyal; and one pursuing a prey will be heedless (from other matters); and one who adhered with the ruler will be tempted; and the nearness from the ruler does not increase except in remoteness from Allah<sup>-azwj</sup>'.<sup>1142</sup>

14- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الْحِمَيْرِيِّ عَنْ هَارُونَ عَنِ ابْنِ زَيْنَادٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص رَحِمَ اللَّهُ رَجُلًا أَعَانَ سُلْطَانَهُ عَلَى بَرٍّ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Himeyri, from Haroun, from Ibn Ziyad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on a man assisting a ruler upon his righteous deed".<sup>1143</sup>

15- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُثَوَّكِلِ عَنِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ خَدِيدِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صُوْنُوا دِينَكُمْ بِالْوَرَعِ وَ قُوْوُهُ بِالتَّقِيَّةِ وَ الْإِسْتِعْنَاءِ بِاللَّهِ عَنْ طَلَبِ الْخَوَائِجِ مِنَ السُّلْطَانِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hadeed Al Madainy,

'From Abu Abdullah<sup>-asws</sup> having said: 'Fortify your religion with the devoutness and strengthen it with the Taqiyyah (dissimulation) and the needlessness with Allah<sup>-azwj</sup> from seeking the needs from the ruler.

<sup>1141</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 12

<sup>1142</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 13

<sup>1143</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 14

وَاعْلَمُوا أَنَّهُ إِنَّمَا مُؤْمِنٍ خَضَعَ لِصَاحِبِ سُلْطَانٍ أَوْ مَنْ يُخَالِطُهُ عَلَى دِينِهِ طَلَبًا لِمَا فِي يَدَيْهِ مِنْ دُنْيَاةٍ أَحْمَلَهُ اللَّهُ وَ مَقْتَهُ عَلَيْهِ وَ وَكَلَهُ إِلَيْهِ فَإِنْ هُوَ غَلَبَ عَلَى شَيْءٍ مِنْ دُنْيَاةٍ وَ صَارَ فِي يَدِهِ مِنْهُ شَيْءٌ نَزَعَ اللَّهُ الْبَرَكَهَ مِنْهُ وَ لَمْ يَأْجُرْهُ عَلَى شَيْءٍ يُنْفِقُهُ فِي حَجٍّ وَ لَا عُمْرَةٍ وَ لَا عَتَقٍ.

And know, whichever Momin humbles to companion of a ruler, or one who mingles with him upon his religion seeking what is in his hands from his world, Allah<sup>-azwj</sup> will Deactivate him and Hate him upon it, and allocate him to him. If he were to overcome upon something from his world and something from it comes to be in his hands, Allah<sup>-azwj</sup> will Remove the Blessings from him and will not Reward him upon anything he spends regarding Hajj, nor Umrah, nor liberating (a slave)".<sup>1144</sup>

16- ثَوَابُ الْأَعْمَالِ مَا جِيلَوْنِي عَنْ عَمِّي عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا مُفَضَّلُ إِنَّهُ مَنْ تَعَرَّضَ لِسُلْطَانٍ جَائِرٍ فَأَصَابَتْهُ مِنْهُ بَلِيَّةٌ لَمْ يُفْجَرْ عَلَيْهَا وَ لَمْ يُزَقَّ الصَّبْرَ عَلَيْهَا.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Mufazzal! The one who exposes to a tyrannical ruler so an affliction from him hits him, he will not be Rewarded upon it and will not be Graced patience upon it'.<sup>1145</sup>

17- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الظَّالِمَةُ وَ أَعْوَانُهَا مَنْ لَاقَ هُمْ دَوَاءً أَوْ رِبْطَ هُمْ كَيْسًا أَوْ مَدَّ هُمْ مَدَّةً فَلَمْ فَاحْشُرُوهُمْ مَعَهُمْ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Al Mugheira, from Al Sakuni,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the oppressors and their supporters? One who filled up the ink-pot for them, or tied a bag for them, or extended a pen-holder to them, Resurrect them with them!'<sup>1146</sup>

18- ثَوَابُ الْأَعْمَالِ يَحْدَا الْأَسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اقْتَرَبَ عَبْدٌ مِنْ سُلْطَانٍ إِلَّا تَبَاعَدَ مِنَ اللَّهِ وَ لَا كَثُرَ مَالُهُ إِلَّا اشْتَدَّ حِسَابُهُ وَ لَا كَثُرَ تَبَعُهُ إِلَّا كَثُرَتْ شَيْطَانِيَّتُهُ.

(The book) 'Sawaab Al Amaal' – By this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'A servant will not draw closer to the ruler except he will distance from Allah<sup>-azwj</sup>, nor will his wealth become more except his reckoning will intensify, nor will his followers be plenty except his Satans<sup>-la</sup> will be a lot'.<sup>1147</sup>

<sup>1144</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 15

<sup>1145</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 16

<sup>1146</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 17

<sup>1147</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 18



19- ثَوَابُ الْأَعْمَالِ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُمْ وَأَبْوَابُ السُّلْطَانِ وَخَوَاشِيهَا فَإِنَّ أَقْرَبَكُمْ مِنْ أَبْوَابِ السُّلْطَانِ وَخَوَاشِيهَا أَبْعَدُكُمْ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ أَثَرُ السُّلْطَانِ عَلَى اللَّهِ عَزَّ وَجَلَّ أَذْهَبَ اللَّهُ عَنْهُ الْوَرَعَ وَ جَعَلَهُ حَيْرَانَ.

(The book) 'Sawaab Al Amaal' – By this chain, said,

'Beware of the doors of rulers and their entourage! The closest of you from the doors of rulers and their entourage are your remotest ones from Allah<sup>-azwj</sup> Mighty and Majestic, and the one who prefers a ruler over Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> will Remove the devoutness from him and Make him bewildered".<sup>1148</sup>

20- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ بَنْتِ الْوَلِيدِ بْنِ صَبِيحِ الْبَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَوَّدَ اسْمَهُ فِي دِيْوَانِ وَلَدٍ فَلَا يَحْشُرُهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ حَزَنِيًّا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Bint Al Waleed Bin Sabeeh Al Bahily,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who blackens his name in the register of the sons of so and so, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him on the Day of Qiyamah as a pig".<sup>1149</sup>

21- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَبِي هَاشِمٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ عَدَّرَ ظَالِمًا يَظْلِمُهُ سَلَّطَ اللَّهُ عَلَيْهِ مَنْ يَظْلِمُهُ فَإِنْ دَعَا لَمْ يُسْتَجَبْ لَهُ وَ لَمْ يَأْجُرْهُ اللَّهُ عَلَى ظُلَامَتِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Barqy, from his father, from Abu Nahshal, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who offers excuses for an oppressor for his injustice, Allah<sup>-azwj</sup> will Cause someone to prevail over him oppressing him. If he were to supplicate it will not be Answered for him, and Allah<sup>-azwj</sup> will not Reward him upon his grievances".<sup>1150</sup>

22- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَعَانَ ظَالِمًا عَلَى مَظْلُومٍ لَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ سَاحِطًا حَتَّى يَنْزِعَ عَنْهُ مَعُونَتَهُ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>-asws</sup> said: 'One who supports an oppressor against an oppressed, Allah<sup>-azwj</sup> Mighty and Majestic will not cease to be Wrathful upon him until he removes himself from supporting him".<sup>1151</sup>

<sup>1148</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 19

<sup>1149</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 20

<sup>1150</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 21

<sup>1151</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 22

23- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُقَرَّرٍ إِمَامِ بَنِي فَيْتَانَ عَمَّنْ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: كَانَ فِي زَمَنِ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ مَلِكٌ جَبَّارٌ قَضَى حَاجَةَ مُؤْمِنٍ بِشَفَاعَةِ عَبْدِ صَالِحٍ

(The book) 'Qasas Al Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-as</sup> – by the chain to Al Sadouq, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muqarrin, a leader of the clan of Fityan, from the one who reported it,

'From Abu Abdullah<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'In the era of Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, there was a tyrannous king. He fulfilled a need of a Momin through intercession of a righteous servant.

فَتُوُفِّيَ فِي يَوْمِ الْمَلِكِ الْجَبَّارِ وَالْعَبْدُ الصَّالِحُ فَقَامَ عَلَى الْمَلِكِ النَّاسُ وَ أَغْلَقُوا أَبْوَابَ السُّوقِ لِمَوْتِهِ ثَلَاثَةَ أَيَّامٍ وَ بَقِيَ ذَلِكَ الْعَبْدُ الصَّالِحُ فِي بَيْتِهِ وَ تَنَاوَلَتْ ذَوَابُّ الْأَرْضِ مِنْ وَجْهِهِ

The tyrannous king and the righteous servant both died during the same day. The people stood for the king and they locked the doors of the markets for his death for three days, while that righteous servant (his body) remain in his house, and the insects of the earth ate from his face.

فَرَأَاهُ مُوسَى بَعْدَ ثَلَاثٍ فَقَالَ يَا رَبِّ هُوَ عَدُوُّكَ وَ هَذَا وَلِيُّكَ

Musa<sup>-as</sup> saw him after three (days). He<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! He (king) is Your<sup>-azwj</sup> enemy, and this is your friend!'

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى إِنَّ وَلِيَّيَ سَأَلَ هَذَا الْجَبَّارَ حَاجَةً فَقَضَاهَا فَكَافَأَتْهُ عَنِ الْمُؤْمِنِ وَ سَلَطَتْ ذَوَابُّ الْأَرْضِ عَلَى مُحَاسِنِ وَجْهِ الْمُؤْمِنِ لِسُؤَالِهِ ذَلِكَ الْجَبَّارَ.

Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "O Musa<sup>-as</sup>! My<sup>-azwj</sup> friend asked this tyrant for a need and he fulfilled it, so I<sup>-azwj</sup> Reciprocated it on behalf of the Momin, and I<sup>-azwj</sup> Caused insects of the earth to prevail upon the beauty of his face due to his having begged that tyrant".<sup>1152</sup>

24- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصَّدُوقِ عَنْ مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنِ التَّفْلِيسِيِّ عَنِ السَّمْنَدِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَفْضَلَ الصَّدَقَةِ لِسَانَ تَحْفُنُ بِهِ الدِّمَاءَ وَ تَدْفَعُ بِهِ الْكَرْبَةَ وَ تَجْرُ الْمُنْفَعَةَ إِلَى أَخِيكَ الْمُسْلِمِ

(The book) 'Qasas Al Anbiya<sup>-asws</sup>', may the greetings be upon them<sup>-asws</sup> – by the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufy, from Al Tafleesy, from Al Samadny,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>, said: 'Rasool-Allah<sup>-saww</sup> said: 'The best charity is charity of the tongue, saving the blood by it and repelling the abhorrence by it, and pulling the benefits to your Muslim brother'.

ثُمَّ قَالَ ص إِنَّ عَابِدَ بَنِي إِسْرَائِيلَ الَّذِي كَانَ أَعْبَدُهُمْ كَانَ يَسْعَى فِي حَوَائِجِ النَّاسِ عِنْدَ الْمَلِكِ وَ إِنَّهُ لَقِيَ إِسْمَاعِيلَ بْنَ حِزْقِيلَ فَقَالَ لَا تَبْرَحْ حَتَّى أَرْجِعَ إِلَيْكَ يَا إِسْمَاعِيلُ

Then he<sup>-saww</sup> saw: 'There was a worshipper among children of Israel who was their most worshipping. He used to strive regarding needs of the people in the presence of the king, and he met Ismail Bin Hizkeel<sup>-as</sup>. Do not depart until I return to you<sup>-as</sup>, O Ismail<sup>-as</sup>!'

فَسَهَا عَنْهُ عِنْدَ الْمَلِكِ فَبَقِيَ إِسْمَاعِيلُ إِلَى الْخَوْلِ هُنَاكَ فَأَنْبَتَ اللَّهُ لِإِسْمَاعِيلِ عُشْبًا فَكَانَ يَأْكُلُ مِنْهُ وَ أَجْرَى لَهُ عَيْنًا وَ أَظْلَمَهُ بِعَمَامٍ

He forgot about him<sup>-as</sup> in the presence of the King. Ismail<sup>-as</sup> remained upon that a year over there. Allah<sup>-azwj</sup> Grew herbs for Ismail<sup>-saww</sup>, so he<sup>-as</sup> used to eat from it, and He<sup>-azwj</sup> Flowed a spring for him<sup>-as</sup>, and Shaded him<sup>-as</sup> with a cloud.

فَخَرَجَ الْمَلِكُ بَعْدَ ذَلِكَ إِلَى التَّنْزَةِ وَ مَعَهُ الْعَابِدُ فَرَأَى إِسْمَاعِيلَ فَقَالَ إِنَّكَ لَهَا هُنَا يَا إِسْمَاعِيلُ

The king came out after that for hiking and the worshipper was with him. He saw Ismail<sup>-as</sup>. He said, 'You<sup>-as</sup> are still over here, O Ismail<sup>-as</sup>!'

فَقَالَ لَهُ قُلْتُ لَا تَبْرَحْ فَلَمْ أَتَبْرَحْ فَسَمِي صَادِقُ الْوَعْدِ

He<sup>-as</sup> said to him: 'You had said not to depart, so I<sup>-as</sup> did not depart'. Thus he<sup>-as</sup> was named as 'Truthful of the promise'.

قَالَ وَ كَانَ جَبَّارٌ مَعَ الْمَلِكِ فَقَالَ أَيُّهَا الْمَلِكُ كَذَبَ هَذَا الْعَبْدُ قَدْ مَرَرْتُ بِهَذِهِ الْبَرِّيَّةِ فَلَمْ أَرَهُ هَاهُنَا

He<sup>-saww</sup> said: 'And there was a tyrant with the king. He said, 'O you king! This servant is lying. I had passed by this wilderness, but I did not see him<sup>-as</sup> being here!'

فَقَالَ لَهُ إِسْمَاعِيلُ إِنَّ كُنْتُ كَاذِبًا نَزَعَ اللَّهُ صَالِحَ مَا أَعْطَاكَ

Ismail<sup>-as</sup> said to him: 'If you were a liar, May Allah<sup>-azwj</sup> Snatch righteous of what He<sup>-azwj</sup> has Given you!'

قَالَ فَتَنَازَرَتْ أَسْنَانُ الْجَبَّارِ فَقَالَ الْجَبَّارُ إِنِّي كَذَبْتُ عَلَى هَذَا الْعَبْدِ الصَّالِحِ فَأَطْلُبْ يَدْعُو اللَّهَ أَنْ يَرُدَّ عَلَيَّ أَسْنَانِي فَإِنِّي شَيْخٌ كَبِيرٌ

He<sup>-saww</sup> said: 'The teeth of the tyrant scattered (fell off). The tyrant said, 'I have lied upon this righteous servant, so I seek him to supplicate to Allah<sup>-azwj</sup> for my teeth to be returned to me, for I am an old man'.

فَطَلَبَ إِلَيْهِ الْمَلِكُ فَقَالَ إِنِّي أَفْعَلُ قَالَ السَّاعَةَ قَالَ لَا وَ أَخَّرَهُ إِلَى السَّحْرِ ثُمَّ دَعَا

The king requested to him. He said, 'I shall do so'. He said, 'Now!' He said, 'No, and I shall delay it to the pre-dawn'. Then he supplicated'.

ثُمَّ قَالَ يَا فَضْلُ إِنَّ أَفْضَلَ مَا دَعَوْتُمُ اللَّهَ بِالْأَسْحَارِ قَالَ اللَّهُ تَعَالَى وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ.

Then he<sup>-saww</sup> said: 'O Fazl! The best of what you can supplicate to Allah<sup>-azwj</sup> is at pre-dawn. Allah<sup>-azwj</sup> the Exalted Said: **And in the early mornings they used to seek Forgiveness [51:18]**'.<sup>1153</sup>

25- شي، تفسير العياشي عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع مَا تَقُولُ فِي أَعْمَالِ السُّلْطَانِ

Tafseer Al Ayyashi – from Suleyman Bin Ja'far Al Ja'fari who said,

'I said to Abu Al-Hassan Al-Reza<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding working for the ruler?'

فَقَالَ يَا سُلَيْمَانُ الدُّخُولُ فِي أَعْمَالِهِمْ وَالْعَوْنُ لَهُمْ وَالسَّعْيُ فِي حَوَائِجِهِمْ عَدِيلُ الْكُفْرِ وَالنَّظَرُ إِلَيْهِمْ عَلَى الْعَمْدِ مِنَ الْكِبَائِرِ الَّتِي يُسْتَحَقُّ بِهَا النَّارُ.

'He<sup>-asws</sup> said: 'O Suleyman! The entering into their work, and assisting them, and striving regarding their needs equates to Kufr, and the looking at them (with affection) deliberately is from the major sins due to which the Fire is deserved''.<sup>1154</sup>

26- شي، تفسير العياشي عَنْ عَمْرٍو بْنِ جُمَيْعٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ أَتَى غَنِيًّا فَتَوَاضَعَ لِغَنَائِهِ ذَهَبَ اللَّهُ بِثُلُثِي دِينِهِ.

Tafseer Al Ayyashi – from Amro Bin Jumie,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'One who comes to a rich (man), so he humbles to his riches, Allah<sup>-azwj</sup> will take away two-thirds of his religion''.<sup>1155</sup>

27- شي، تفسير العياشي عَنْ عَلِيِّ بْنِ دَرَّاجٍ الْأَسَدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ إِنِّي كُنْتُ عَامِلًا لِبَنِي أُمَيَّةَ فَأَصَبْتُ مَالًا كَثِيرًا فَظَنَنْتُ أَنَّ ذَلِكَ لَا يَحِلُّ لِي

Tafseer Al Ayyashi – from Ali Bin Darraj Al Asady who said,

'I entered to see Abu Ja'far<sup>-asws</sup>. I said to him<sup>-asws</sup>, 'I was an office bearer for the clan of Umayya, so I attained a lot of wealth. I think that might not be Permissible for me'.

قَالَ فَسَأَلْتُ عَنْ ذَلِكَ غَيْرِي

He<sup>-asws</sup> said: 'Have you asked someone else about that other than me<sup>-asws</sup>?'

قَالَ قُلْتُ قَدْ سَأَلْتُ فَقِيلَ لِي إِنَّ أَهْلَكَ وَمَالَكَ وَكُلَّ شَيْءٍ لَكَ حَرَامٌ

He said, 'I said, 'I had asked, so it was said to me, 'Your family and your wealth and all things are Prohibited for you'.

قَالَ لَيْسَ كَمَا قَالُوا لَكَ

<sup>1153</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 24

<sup>1154</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 25

<sup>1155</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 26

He<sup>-asws</sup> said: 'It isn't as what they said to you'.

قُلْتُ جُعِلْتُ فِدَاكَ فَلْي تَوْبَةً

I said, 'May I be sacrificed for you<sup>-asws</sup>! Is there any repentance for me?'

قَالَ نَعَمْ تَوْبَتِكَ فِي كِتَابِ اللَّهِ - قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ.

He<sup>-asws</sup> said: 'Yes! Your repentance is in the Book of Allah<sup>-azwj</sup>: **Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, [8:38]**'.<sup>1156</sup>

28- شي، تفسير العياشي عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَخَذَهُمْ إِنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ - وَ لَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ قَالَ هُوَ الرَّجُلُ مِنْ شِيعَتِنَا يَغُولُ عَلَى هَؤُلَاءِ الْجَائِرِينَ.

Tafseer Al Ayyashi – from one of our companions,

'One of them<sup>-asws</sup> said having been asked about Words of Allah<sup>-azwj</sup>: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**, he<sup>-asws</sup> said: 'He is the man from our<sup>-asws</sup> Shias inclining to these tyrants'.<sup>1157</sup>

29- شي، تفسير العياشي عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ قَالَ أَمَا إِنَّهُ لَمْ يَجْعَلْهَا حُلُوداً وَ لَكِنْ تَمَسَّكُمْ النَّارُ فَلَا تَزْكُنُوا إِلَيْهِمْ.

Tafseer Al Ayyashi – from Usman Bin Isa, from a man,

'From Abu Abdullah<sup>-asws</sup>: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**. He<sup>-asws</sup> said: 'But it is not Made to be eternal, but the Fire will touch you, therefore do not incline to them!'<sup>1158</sup>

30- سر، السرائر مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قَوْلِهِ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ مَشَى إِلَى سُلْطَانٍ جَائِرٍ فَأَمَرَهُ بِتَقْوَى اللَّهِ وَ خَوْفِهِ وَ وَعْظِهِ كَانَ لَهُ مِثْلُ أَجْرِ الثَّقَلَيْنِ مِنَ الْجَنِّ وَ الْإِنْسِ وَ مِثْلُ أَعْمَالِهِمْ.

(The book) 'Al Saraair' – from the book of Abu Al Qasim Bin Qawlawayh – It is reported by Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who walks to a tyrannical ruler, so he instructs him with fearing Allah<sup>-azwj</sup>, and frightens him, and preaches him, there will be for him Recompense of the 'Saqaalayn' from the Jinn and the humans, and similar to their deeds'.<sup>1159</sup>

31- قب، المناقب لابن شهر آشوب عَلِيُّ بْنُ أَبِي حَزْرَةَ قَالَ: كَانَ لِي صَدِيقٌ مِنْ كُتَّابِ بَنِي أُمَيَّةَ فَقَالَ لِي اسْتَأْذِنْ لِي عَلَى أَبِي عَبْدِ اللَّهِ فَاسْتَأْذَنْتُ لَهُ فَلَمَّا دَخَلَ سَلَّمَ وَ جَلَسَ ثُمَّ قَالَ جُعِلْتُ فِدَاكَ إِنِّي كُنْتُ فِي دِيْوَانِ هَؤُلَاءِ الْقَوْمِ فَأَصَبْتُ مِنْ ذُنُوبِهِمْ مَا لَا كَثِيرَ وَ أَعْمَضْتُ فِي مَطْلَبِهِ

<sup>1156</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 27

<sup>1157</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 28

<sup>1158</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 29

<sup>1159</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 30

(The book) 'Manaqib' of Ibn Shehr Ashub – Ali Bin Abu Hamza said,

'There was a friend of mine from the scribes of the clan of Umayya. He said to me, 'Get permission for me to see Abu Abdullah<sup>-asws</sup>'. So, I got permission for him. When he entered, he greeted and sat down, then said, 'May I be sacrificed for you<sup>-asws</sup>! I was in the register of these people, so I attained a lot of wealth from their world, and I closed my eyes (to the crimes they committed) in seeking it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ لَوْ لَا أَنَّ نَبِيَّ أُمَيَّةَ وَجَدُوا مَنْ يَكْتُبُ لَهُمْ وَيَجِيءُ لَهُمُ الْفَيْءَ وَيُقَاتِلُ عَنْهُمْ وَيَشْهَدُ جَمَاعَتَهُمْ لَمَا سَلَبُونَا حَقَّنَا وَ لَوْ تَرَكَهُمْ النَّاسُ وَ مَا فِي أَيْدِيهِمْ مَا وَجَدُوا شَيْئاً إِلَّا مَا وَقَعَ فِي أَيْدِيهِمْ

Abu Abdullah<sup>-asws</sup> said: 'If the clan of Umayya had not found one who can write for them, and collect the war booty for them, and fight on their behalf, and attend their groups, they would have not confiscated our<sup>-asws</sup> rights, and if the people had neglected them and what is in their hands, they could not have found anything except what would have fallen in to their hands'.

فَقَالَ الْفَتَى جَعَلْتُ فِدَاكَ فَهَلْ لِي مِنْ مَخْرَجٍ مِنْهُ

The youth said, 'May I be sacrificed for you<sup>-asws</sup>! Is there any way out from it for me?'

قَالَ إِنْ قُلْتَ لَكَ تَفْعَلُ

He<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to say (something) to you, will you, do it?'

قَالَ أَفْعَلُ

He said, 'I will do so'.

قَالَ اخْرُجْ مِنْ جَمِيعِ مَا كَسَبْتَ فِي دَوَابِئِهِمْ فَمَنْ عَرَفْتَ مِنْهُمْ رَدِّدْتَ عَلَيْهِ مَالَهُ وَ مَنْ لَمْ تَعْرِفْ تَصَدَّقْتَ بِهِ وَ أَنَا أَضْمَنْ لَكَ عَلَى اللَّهِ الْجَنَّةَ -

He<sup>-asws</sup> said: 'Extract from entirety of what you have earned in their registers. The ones you recognise from them, return his wealth to him, and ones you don't know, give in charity with it, and I<sup>-asws</sup> will guarantee the Paradise to you, based upon (Guarantee of) Allah<sup>-azwj</sup>'.

قَالَ فَأَطَرَقَ الْفَتَى طَوِيلًا فَقَالَ قَدْ فَعَلْتُ جَعَلْتُ فِدَاكَ

He (the narrator) said, 'The youth bowed his head for a long time. He said, 'I shall do so, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ ابْنُ أَبِي حَزْمَةَ فَرَجَعَ الْفَتَى مَعَنَا إِلَى الْكُوفَةِ فَمَا تَرَكَ شَيْئاً عَلَى وَجْهِ الْأَرْضِ إِلَّا خَرَجَ مِنْهُ حَتَّى ثِيَابِهِ الَّتِي كَانَتْ عَلَى بَدَنِهِ

Ibn Abu Hamza (narrator) said, 'The youth returned with us to Al-Kufa. He did not leave anything upon the surface of the earth except he took from it, to the extent of his clothes which were upon his body'.

قَالَ فَفَسَمْنَا لَهُ قِسْمَةً وَ اشْتَرَيْنَا لَهُ ثِيَاباً وَ بَعَثْنَا لَهُ بِنَفَقَةٍ

He (the narrator) said, 'We distributed it for him and we bought some clothes for him and dispatched it to him with expenditure money'.

قَالَ فَمَا أَتَى عَلَيْهِ أَشْهُرٌ فَلَا إِلَّاءَ حَتَّى مَرَضَ فُكُنَّا نَعُوذُهُ

He (the narrator) said, 'Only a few months had come to him until he fell sick, so we were consoling him'.

قَالَ فَدَخَلْتُ عَلَيْهِ يَوْمًا وَهُوَ فِي السِّبْيَانِ فَقَتَحَ عَيْنَيْهِ ثُمَّ قَالَ يَا عَلِيُّ وَفِي لِي وَاللَّهِ صَاحِبُكَ

He (the narrator) said, 'One day I entered to see him and he was about to die. He opened his eyes, then said, 'O Ali! By Allah<sup>-azwj</sup>, your companion has been loyal to me'.

قَالَ ثُمَّ مَاتَ فَوَلِينَا أَمْرَهُ فَخَرَجْتُ حَتَّى دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا نَظَرَ إِلَيَّ قَالَ يَا عَلِيُّ وَفِينَا وَاللَّهِ لَصَاحِبُكَ

He (the narrator) said, 'Then he died, so we took charge of his matter. I went out until I entered to see Abu Abdullah<sup>-asws</sup>. When he<sup>-asws</sup> looked at me, he<sup>-asws</sup> said: 'O Ali! By Allah<sup>-azwj</sup>, we<sup>-asws</sup> have been loyal to your companion!'

قَالَ فَمَلْتُ صَدَقْتَ جَعَلْتُ فِدَاكَ هَكَذَا قَالَ لِي وَاللَّهِ عِنْدَ مَوْتِهِ.

He (the narrator) said, 'I said, 'You<sup>-asws</sup> speak the truth, may I be sacrificed for you<sup>-asws</sup>! That is what he had said to me, by Allah<sup>-azwj</sup>, at his death!''<sup>1160</sup>

32- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَحْمَدَ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنِ الْمُفَضَّلِ بْنِ مَرْزُوقٍ أَخِي شُعَيْبِ الْكَاتِبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ انْظُرْ مَا أَصَبْتَ فَعُدَّ بِهِ عَلَى إِخْوَانِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْحَسَنَاتِ

(The book) 'Rijal' of Al Kashy – Muhammad Bin Masoud, from Ahmad Bin Mansour, from Ahmad Bin Al Fazl, from Muhammad Bin Zayd, from Al Mufazzal Bin Mazeed, brother of Shueyb the scribe who said,

'Abu Abdullah<sup>-asws</sup> said: 'Look at what you have attained and return it to your brothers, for Allah<sup>-azwj</sup> Mighty and Majestic Says: **Surely the good deeds erase the evil deeds, [11:114]**'.

قَالَ الْمُفَضَّلُ كُنْتُ خَلِيفَةً أَخِي عَلَى الدِّيَّانِ قَالَ وَ قَدْ فُلْتُ تَرَى مَكَانِي مِنْ هَؤُلَاءِ الْقَوْمِ فَمَا تَرَى قَالَ لَوْ لَمْ يَكُنْ كَيْتٌ.

Al-Mufazzal said, 'I was a replacement of my brother upon the register. He said, 'And I had said, 'You can see my place from these people, so what is your view?' He said, 'If only I had not been anything''<sup>1161</sup>

33- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ الْعَمْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ غَيْرِهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ الْمُفَضَّلِ بْنِ مَرْزُوقٍ أَخِي شُعَيْبِ الْكَاتِبِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ وَ قَدْ أُمِرْتُ أَنْ أُخْرِجَ لِبْنِي هَاشِمٍ جَوَائِزَ فَلَا أَعْلَمُ إِلَّا وَهُوَ عَلَى رَأْسِي وَ أَنَا مُسْتَحِلٌّ فَوُثِّبْتُ إِلَيْهِ فَسَأَلَنِي عَمَّا أَمَرَ لَهُمْ فَنَاقَلْتُهُ الْكِتَابَ

<sup>1160</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 31

<sup>1161</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 32

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Ahmad Bin Ja'far Bin Ahmad, from Al Amraky, from Muhammad Bin Ali and someone else, from Ibn Abu Umeyr, from Mufazzal Bin Mazeed, brother of Shueyb the scribe, who said,

'I entered to see Abu Abdullah<sup>-asws</sup>, and I had been ordered to extract awards for the Clan of Hashim<sup>-as</sup>. I did not know except and it was upon my head and I was empty. I leapt to him<sup>-asws</sup>. He<sup>-asws</sup> asked me about what I had instructed for them. I gave him<sup>-asws</sup> the book.

قَالَ مَا أَرَى لِإِسْمَاعِيلَ هَاهُنَا شَيْئاً

He<sup>-asws</sup> said: 'I<sup>-asws</sup> don't seen anything for Ismail over here'.

فَقُلْتُ هَذَا الَّذِي خَرَجَ إِلَيْنَا

I said, 'This is which has come out to us'.

ثُمَّ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَدْ تَرَى مَكَانِي مِنْ هَؤُلَاءِ الْقَوْمِ

Then I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> have seen my place from these people'.

فَقَالَ لِي انْظُرْ مَا أَصَبْتَ فَعُدْ بِهِ عَلَى أَصْحَابِكَ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ إِنَّ الْحَسَنَاتِ يُدْهِئْنَ السَّيِّئَاتِ.

He<sup>-asws</sup> said to me: 'Look at what you have attained and return it to your companions, for Allah<sup>-azwj</sup> Majestic and Mighty Says: ***Surely the good deeds erase the evil deeds, [11:114]***'.<sup>1162</sup>

34- كَش، رجال الكشي حَمْدُونِهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجَمَّالِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْأَوَّلِ ع فَقَالَ لِي يَا صَفْوَانُ كُلُّ شَيْءٍ مِنْكَ حَسَنٌ جَبِيلٌ مَا خَلَا شَيْئاً وَاحِداً

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Muhammad Bin Ismail Al Razy, from Ibn Fazzal, from Safwan Bin Mihran Al Jammal who said,

'I entered to see Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>. He<sup>-asws</sup> said to me: 'O Safwan! All things from you are good, beautiful, apart from one thing'.

قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ شَيْءٍ

'I said, 'May I be sacrificed for you<sup>-asws</sup>! Which thing?'

قَالَ إِكْرَاءُكَ جِمَالَكَ مِنْ هَذَا الرَّجُلِ يَعْنِي هَارُونَ

He<sup>-asws</sup> said: 'Your hiring your camel to this man' – meaning (the caliph) Haroun.

قُلْتُ وَ اللَّهُ مَا أَكْرَيْتُهُ أَشْراً وَ لَا بَطْراً وَ لَا لِلصَّيْدِ وَ لَا لِلْهَوَى وَ لَكِنْ أَكْرَيْتُهُ لِهَذَا الطَّرِيقِ يَعْنِي طَرِيقَ مَكَّةَ وَ لَا أَتَوَلَّاهُ بِنَفْسِي وَ لَكِنِّي أَبْعَثُ مَعَهُ غُلَمَانِي

<sup>1162</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 33



'I said, 'By Allah<sup>-azwj</sup>! I neither hire to him for evil, nor for vanity, nor for hunting, nor for sport, but I hire to him for this road, meaning the road of Makkah (for Hajj), and I do not take charge of it myself, but I send my servant with him'.

فَقَالَ لِي يَا صَفْوَانُ أَبَقَعُ كِرَاكَ عَلَيْهِمْ

He<sup>-asws</sup> said to me: 'O Safwan! Do your hire charges fall upon them?'

قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you<sup>-asws</sup>!'

قَالَ فَقَالَ لِي أَتُحِبُّ بَقَاءَهُمْ حَتَّى يَخْرُجَ كِرَاكَ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'So you love their remaining alive until your hire charges come out'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ فَمَنْ أَحَبَّ بَقَاءَهُمْ فَهُوَ مِنْهُمْ وَمَنْ كَانَ مِنْهُمْ فَهُوَ وَرَدَ النَّارَ

He<sup>-asws</sup> said: 'The one who loves their remaining alive, so he is from them, and one who were to be from them, he will arrive at the Fire'.

قَالَ صَفْوَانُ فَدَهَبْتُ وَبِعْتُ جَمَالِي عَنْ آخِرِهَا

Safwan said, 'I went and sold my camels, up to their last one.

فَبَلَغَ ذَلِكَ إِلَى هَارُونَ فَدَعَانِي فَقَالَ لِي يَا صَفْوَانُ بَلَغَنِي أَنَّكَ بَعْتَ جِمَالَكَ

That reached to Haroun, so he summoned me. He said to me: 'O Safwan! It has reached me that you have sold your camels?'

قُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ وَلِمَ

He said, 'And why?'

فَقُلْتُ أَنَا شَيْخٌ كَبِيرٌ وَإِنَّ الْغُلَمَانَ لَا يَقُومُونَ بِالْأَعْمَالِ

I said, 'I am an old man and the servants cannot withstand the work'.

فَقَالَ هَيْهَاتَ هَيْهَاتَ إِنِّي لَأَعْلَمُ مَنْ أَشَارَ عَلَيْكَ بِهَذَا أَشَارَ عَلَيْكَ بِهَذَا مُوسَى بْنُ جَعْفَرٍ

He said, 'Far be it! Far be it! I know well who has indicated to you with this. Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> has indicated to you with this!'

قُلْتُ مَا لِي وَ لِمُوسَى بْنِ جَعْفَرٍ

I said, 'What have I to do with Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>?'

فَقَالَ دَعْ هَذَا عَنْكَ فَوَ اللَّهُ لَوْ لَا حُسْنُ صُحْبَتِكَ لَفَتَنَّاكَ.

He said, 'Leave this from you! By Allah<sup>-azwj</sup>, had it not been for your goodly accompaniment (with me), I would have killed you!'<sup>1163</sup>

35- جمع، جامع الأخبار قال النبي ص مَنْ مَشَى مَعَ ظَالِمٍ لِيَعِينَهُ وَ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

(The book) 'Jamie Al Akhbar' –

'The Prophet<sup>-saww</sup> said: 'One who walks with an oppressor in order to assist him while he knows he is an oppressor, so he has exited from Al-Islam''.<sup>1164</sup>

وَ قَالَ الْبَاقِرُ ع الْعَامِلُ بِالظُّلْمِ وَ الْمُعِينُ لَهُ وَ الرَّاضِي بِهِ شُرَكَاءُ ثَلَاثٌ.

And Al-Baqir<sup>-asws</sup> said: 'The worker with the oppressor and the assistant to him, and one agreeing with him are three participants''.<sup>1165</sup>

وَ قَالَ ص شَرُّ النَّاسِ الْمُتَّبِعُ

And he<sup>-saww</sup> said: 'The evilest of people is the 'Musallis' (triple offender)'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْمُتَّبِعُ

It was said, 'O Rasool-Allah<sup>-saww</sup>! And what is the 'Musallis'?'

قَالَ الَّذِي يَسْعَى بِأَخِيهِ إِلَى السُّلْطَانِ فَيُهْلِكُ نَفْسَهُ وَ يُهْلِكُ أَخَاهُ وَ يُهْلِكُ السُّلْطَانَ.

He<sup>-saww</sup> said: 'The one who strive with his brother to the ruler, so he destroys himself, and destroys his brother, and destroys the ruler''.<sup>1166</sup>

وَ قَالَ ص مَنْ مَشَى مَعَ ظَالِمٍ فَقَدْ أَجْرَمَ.

<sup>1163</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 34

<sup>1164</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 35 a

<sup>1165</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 35 b

<sup>1166</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 35 c

And he<sup>-saww</sup> said: ‘One who walks with an oppressor, so he has committed a crime’.<sup>1167</sup>

36- نص، كفاية الأثر علي بن الحسن عن محمد بن الحسين الكوفي عن أحمد بن هوزة عن النّهاوندي عن عبد الله بن حماد عن عبد العفّار بن القاسم عن الباقر ع قال: قُلْتُ لَهُ يَا سَيِّدِي مَا تَقُولُ فِي الدُّخُولِ عَلَى السُّلْطَانِ

(The book) ‘Kifayat Al Asar’ – Ali Bin Al-Hassan, from Muhammad Bin Al Husayn Al Kufi, from Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Abdul Gaffar Bin Al Qasim,

‘From Al-Baqir<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘O my chief! What are you<sup>-asws</sup> saying regarding the entering to see the ruler?’

قَالَ لَا أَرَى لَكَ ذَلِكَ

He<sup>-asws</sup> said: ‘I don’t see that being for you’.

قُلْتُ إِنِّي زَيْمًا سَافَرْتُ إِلَى الشَّامِ فَأَدْخُلُ عَلَى إِبْرَاهِيمَ بْنِ الْوَلِيدِ

I said, ‘Sometimes I travel to Syria, so I enter to see Ibrahim Bin Al-Waleed’.

قَالَ يَا عَبْدَ الْعَفَّارِ إِنَّ دُخُولَكَ عَلَى السُّلْطَانِ يَدْعُو إِلَى ثَلَاثَةِ أَشْيَاءَ مَحَبَّةِ الدُّنْيَا وَ نِسْيَانِ الْمَوْتِ وَ قِلَّةِ الرِّضَا بِمَا قَسَمَ اللَّهُ

He<sup>-asws</sup> said: ‘O Abdul Gaffar! Your entering to see the ruler calls to three things – love of the world, and forgetfulness of the death, and lack of satisfaction with what Allah<sup>-azwj</sup> has Apportioned’.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَلِئِي دُو عَيْلَةٍ وَ أَجْبُرُ إِلَى ذَلِكَ الْمَكَانِ لِحِرِ الْمَنْفَعَةِ فَمَا تَرَى فِي ذَلِكَ

I said, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am with dependants, and I trade to that place for pulling the benefits. So, what is your<sup>-asws</sup> view regarding that?’

قَالَ يَا عَبْدَ اللَّهِ إِنِّي لَسْتُ أَمُرُّكَ بِتَرْكِ الدُّنْيَا بَلْ أَمُرُّكَ بِتَرْكِ الدُّنُوبِ فَتَرْكَ الدُّنْيَا فَضِيلَةٌ وَ تَرْكَ الدُّنُوبِ فَرِيضَةٌ وَ أَنْتَ إِلَى إِقَامَةِ الْفَرِيضَةِ أَخْرُجُ مِنْكَ إِلَى اكْتِسَابِ الْفَضِيلَةِ

He<sup>-asws</sup> said: ‘O servant of Allah<sup>-azwj</sup>! I<sup>-asws</sup> am not instructing you to neglect the world, but I<sup>-asws</sup> am instructed you with neglecting the sins. So, neglecting the world is a merit and neglecting the sins is an Obligation, and you are more needy to establishing the obligations that you are to the earning of merits’.

قَالَ فَقَبِّلْتُ يَدَهُ وَ رَجُلَهُ وَ قُلْتُ يَا بَنِي أُمَّتِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ مَا نَجِدُ الْعِلْمَ الصَّحِيحَ إِلَّا عِنْدَكُمْ.

He (the narrator) said, 'I kissed his<sup>-asws</sup> hand and his<sup>-asws</sup> leg, and I said, 'May my father and my mother be (sacrificed for) you<sup>-asws</sup>, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We cannot find the correct knowledge except with you<sup>-asws</sup> (Imams<sup>-asws</sup>)'.<sup>1168</sup>

37- نبيه، تنبيه الخاطر مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ إِنَّمَا هُوَ الرِّضَا وَ السَّخَطُ وَ إِنَّمَا عَقَرُ النَّاقَةِ رَجُلٌ وَاحِدٌ فَلَمَّا رَضُوا أَصَابَهُمُ الْعَذَابُ

(The book) 'Tanbeeh Al Khatir' – Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> had said: 'But rather it is the satisfaction and the annoyance, and rather the she-camel was hamstrung by one man. When they were satisfied (with the action), the Punishment hit them (all).

فَإِذَا ظَهَرَ إِمَامٌ عَدْلٌ فَمَنْ رَضِيَ بِحُكْمِهِ وَ أَعَانَهُ عَلَى جَوْرِهُ فَهُوَ وَلِيُّهُ.

When the just Imam<sup>-ajfi</sup> appears, the one who is satisfied with his<sup>-ajfi</sup> decisions and assists him<sup>-ajfi</sup> upon his<sup>-ajfi</sup> dispensing of justice, so he is his<sup>-ajfi</sup> friend, and when a tyrannous imam (leader) appeared, the one who is satisfied with his decision and assists him upon his tyranny, he is his friend".<sup>1169</sup>

طَلْحَةُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَامِلُ بِالظُّلْمِ وَ الْمُعِينُ لَهُ وَ الرَّاضِي بِهِ شُرَكَاءُ فِيهِ.

Talha Bin Zayd,

'From Abu Abdullah<sup>-asws</sup> having said: 'The worker with the oppressor, and the assistant to him, and the one satisfied with him are associates in it'.<sup>1170</sup>

38- ختص، الإختصاص إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَلَا أَبَشِّرُكَ

(The book) 'Al Ikhtisaas' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sadeyr,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'He<sup>-asws</sup> said: 'Shall I<sup>-asws</sup> give you glad tidings?'

فُلْتُ بَلَى جَعَلَنِي اللَّهُ فِدَاكَ

I said, 'Yes, may Allah<sup>-azwj</sup> Make me to be sacrificed for you<sup>-asws</sup>!'

قَالَ أَمَا إِنَّهُ مَا كَانَ مِنْ سُلْطَانٍ جَوْرٍ فِيمَا مَضَى وَ لَا يَأْتِي بَعْدُ إِلَّا وَ مَعَهُ ظَهْرٌ مِنَ اللَّهِ يَدْفَعُ عَنْ أَوْلِيَائِهِ شَرَّهُمْ.

<sup>1168</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 36

<sup>1169</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 37 a

<sup>1170</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 37 b

He<sup>-asws</sup> said: 'But surely, whatever tyrannous ruler has been in the past, nor will be in the future, except and with him would be a backer from Allah<sup>-azwj</sup> defending His<sup>-azwj</sup> friends from their evil".<sup>1171</sup>

39- ختص، الإختصاص مُحَمَّدُ بْنُ عِيسَى عَنْ أَخِيهِ جَعْفَرِ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ عَنِ الدُّخُولِ فِي عَمَلِ السُّلْطَانِ فَقَالَ هُمُ الدَّاخِلُونَ عَلَيْكُمْ أَمْ أَنْتُمْ الدَّاخِلُونَ عَلَيْهِمْ

(The book) 'Al Ikhtisaas' – Muhammad Bin Isa, from his brother Ja'far Bin Isa, from Is'haq Bin Ammar who said,

'A man asked Abu Abdullah<sup>-asws</sup> about the entering into working for the ruler. He<sup>-asws</sup> said: 'Are they entering (the work) upon you or are you all entering (seeking the work) upon them?

فَقَالَ لَا بَلْ هُمُ الدَّاخِلُونَ عَلَيْنَا

He said, 'No, but they are the ones entering (the work) upon us'.

قَالَ فَمَا بَأْسٌ بِذَلِكَ.

He<sup>-asws</sup> said: 'There is no problem with that".<sup>1172</sup>

40- ختص، الإختصاص إِبْرَاهِيمُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ يَثْمَرَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ مَشَى إِلَى سُلْطَانٍ جَائِرٍ فَأَمَرَهُ بِتَقْوَى اللَّهِ وَوَعظَهُ وَخَوَّفَهُ كَانَ لَهُ مِثْلُ أَجْرِ الثَّقَلَيْنِ مِنَ الْجَنَّةِ وَالْإِنْسِ وَمِثْلُ أَعْمَالِهِمْ.

(The book) 'Al Ikhtisaas' – Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who walks to a tyrannous ruler, so he instructs him with fearing Allah<sup>-azwj</sup>, and preaches him, and frightens him (of Allah<sup>-azwj</sup>), for him would be similar to Recompense of the 'Saqaalain', from the Jinn and the humans, and similar to their deeds".<sup>1173</sup>

41- ختص، الإختصاص أَحْمَدُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَبَاهُ كَانَ يَقُولُ مَنْ دَخَلَ عَلَى إِمَامٍ جَائِرٍ فَقَرَأَ عَلَيْهِ الْقُرْآنَ يُرِيدُ بِذَلِكَ عَرْضاً مِنْ عَرْضِ الدُّنْيَا لِعَنِ الْقَارِي بِكُلِّ حَرْفٍ عَشْرَ لَعَنَاتٍ وَ لِعَنِ الْمُسْتَمِعِ بِكُلِّ حَرْفٍ لَعْنَةً.

(The book) 'Al Ikhtisaas' – Ahmad, from his father, from Abdullah Bin Al Mugheira, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Abu Abdullah<sup>-asws</sup> that his<sup>-asws</sup> father<sup>-asws</sup> had said: 'One who entered to see a tyrannous imam (leader), so he recites the Quran to him intending by that an honour from the honours of the world, the reciter will be Cursed with ten Curses for every letter, and the listening will be Cursed with a Curse with every letter".<sup>1174</sup>

<sup>1171</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 38

<sup>1172</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 39

<sup>1173</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 40

<sup>1174</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 41

42- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا مِّنْ أَمَنِ مُوسَى صَلَوَاتُ اللَّهِ عَلَيْهِ قَالُوا لَوْ أَتَيْنَا عَسْكَرَ فِرْعَوْنَ وَ كُنَّا فِيهِ وَ نَلْنَا مِنْ دُنْيَاهُ فَإِذَا كَانَ الَّذِي نَرْجُوهُ مِنْ ظُهُورِ مُوسَى صِرْنَا إِلَيْهِ فَفَعَلُوا

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Muhammad Bin Hashim, from a man,

'From Abu Abdullah<sup>-asws</sup> having said: 'A group of people from the ones who had believed with Musa<sup>-as</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-as</sup>, said, 'If we could go to the army of Pharaoh<sup>-la</sup> and be with it, we would attain from his<sup>-la</sup> world. When it will be that which is hoped for from appearance of Musa<sup>-as</sup>, we will go to him<sup>-as</sup>'. So, they did.

فَلَمَّا تَوَجَّهَ مُوسَى وَ مِنْ مَعَهُ هَارِبِينَ رَكِبُوا دَوَابَّهُمْ وَ أَسْرَعُوا فِي السَّيْرِ لِيُؤَافُوا مُوسَى وَ مِنْ مَعَهُ فَيَكُونُوا مَعَهُمْ فَبَعَثَ اللَّهُ مَلَائِكَتَهُ فَضْرَبَتْ وَجُوهَ دَوَابِّهِمْ فَرَدَّتْهُمْ إِلَى عَسْكَرِ فِرْعَوْنَ فَكَانُوا فِيهِمْ عَرَقَ مَعَ فِرْعَوْنَ.

When Musa<sup>-as</sup> and the ones with him<sup>-as</sup> headed fleeing, they rode their animals and quickened in the travelling in order to meet with Musa<sup>-as</sup> and the ones with him<sup>-as</sup> to be with them. Allah<sup>-azwj</sup> Send Angels who struck the faces of their animals and returned them to the army of Pharaoh<sup>-la</sup>. So, they became among the ones who drowned with Pharaoh<sup>-la</sup>.<sup>1175</sup>

43- كِتَابُ قُضَاءِ الْحُقُوقِ لِلصُّورِيِّ، قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا مِنْ جَبَّارٍ إِلَّا وَ عَلَى بَابِهِ وَلِيٌّ لَّنَا يَدْفَعُ اللَّهُ بِهِ عَنْ أَوْلِيَائِنَا أُولَئِكَ هُمْ أَوْفَرُ حَظٍّ مِنَ النَّوَابِ يَوْمَ الْقِيَامَةِ

The book 'Qaza Al Huquuq' of Al Sowry –

'Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: 'There is no tyrant except and at his door there is a friend of our<sup>-asws</sup>. Allah<sup>-azwj</sup> Defends our<sup>-asws</sup> friends through him. They, for them would be the most abundant of the Rewards on the Day of Qiyamah'.

وَ قَالَ اسْتَأْذَنَ عَلِيٌّ بْنُ يَقْطِينٍ مَوْلَانَا الْكَاطِمَ ع فِي تَرْكِ عَمَلِ السُّلْطَانِ فَلَمْ يَأْذَنْ لَهُ وَ قَالَ لَا تَفْعَلْ فَإِنَّ لَنَا بِكَ أَنْسَاءً وَ لِإِخْوَانِكَ بِكَ عِزًّا وَ عَسَى أَنْ يَجُوزَ اللَّهُ بِكَ كَسْرًا وَ يَكْسِرَ بِكَ نَائِرَةَ الْمُخَالِفِينَ عَنْ أَوْلِيَائِهِ

And he (the narrator) said, 'Ali Bin Yaqteen sought permission to our Master<sup>-asws</sup> Al-Kazim<sup>-asws</sup> regarding leaving working for the ruler, but he<sup>-asws</sup> did not permit for him, and said: 'Do not do so, for there is comfort for us<sup>-asws</sup> with you, and for your brothers there is honour, and perhaps Allah<sup>-azwj</sup> will Heal the breakage through you and Break flames of the opponents through you from His<sup>-azwj</sup> friends.

يَا عَلِيُّ كَفَّارَةُ أَعْمَالِكُمُ الْإِحْسَانُ إِلَى إِخْوَانِكُمْ أَضْمَنْ لِي وَاجِدَةً وَ أَضْمَنْ لَكَ ثَلَاثًا أَضْمَنْ لِي أَنْ لَا تَلْقَى أَحَدًا مِنْ أَوْلِيَائِكَ إِلَّا فَضَيْتَ حَاجَتَهُ وَ أَكْرَمْتَهُ وَ أَضْمَنْ لَكَ أَنْ لَا يُظْلَلَّكَ سَفْهُ سَجْنٍ أَبَدًا وَ لَا يَنَالَكَ حَدٌّ سَيْفٍ أَبَدًا وَ لَا يَدْخُلَ الْفَقْرُ بَيْتَكَ أَبَدًا

O Ali! An expiation of your word is (doing) the good to your brothers. Guarantee one to me<sup>-asws</sup> and I<sup>-asws</sup> will guarantee three to you! Guarantee to me<sup>-asws</sup> you will not meet anyone from them except you fulfill his need, and honour him, and I<sup>-asws</sup> will guarantee to you that a ceiling

<sup>1175</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 42

of a prison will not shade you, ever, a blade of a sword will not hit you ever, nor will the poverty enter your house, ever!

يَا عَلِيُّ مَنْ سَرَّ مُؤْمِنًا فَبِاللَّهِ بَدَأَ وَ بِالنَّبِيِّ ص تَتَّى وَ بِنَا ثَلَاثَ.

O Ali! One who gladdens a Momin, so has begun with Allah<sup>-azwj</sup> (firstly), and secondly with the Prophet<sup>-saww</sup>, and thirdly with us<sup>-asws</sup>.<sup>1176</sup>

وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الصَّبَّاحِ عَنْ مُحَمَّدِ بْنِ الْمُرَادِيِّ عَنْ عَلِيِّ بْنِ يَقُطِينٍ قَالَ: اسْتَأْذَنْتُ مُؤَلَّيَّ أَبَا إِبْرَاهِيمَ مُوسَى بْنِ جَعْفَرٍ ع فِي خِدْمَةِ الْقَوْمِ فِيمَا لَا يُثْلَمُ دِينِي فَقَالَ لَا وَ لَا تُفْطَهُ قَلَمٌ إِلَّا بِإِعْزَازِ مُؤْمِنٍ وَ فَكَّهِ مِنْ أَسْرِهِ

And by his chain, from Abu Ja'far Muhammad Bin Al-Hassan Bin Al Sabbah, from Muhammad Bin Al Murady, from Ali Bin Yaqteen who said,

'I sought permission to see my Master<sup>-asws</sup> Abu Ibrahim Musa Bin Ja'far<sup>-asws</sup> regarding serving the people in what does not offend my religion. He<sup>-asws</sup> said: 'No, and not even a dot of a pen, except for honour of a Momin and releasing him from his captivity'.

ثُمَّ قَالَ ع إِنَّ خَوَاتِيمَ أَعْمَالِكُمْ قَضَاءُ خَوَائِجِ إِخْوَانِكُمْ وَ الْإِحْسَانُ إِلَيْهِمْ مَا قَدَرْتُمْ وَ إِلَّا لَمْ يُقْبَلْ مِنْكُمْ عَمَلٌ خَنُوا عَلَى إِخْوَانِكُمْ وَ ارْحَمُوهُمْ تَلَحُّفُوا بِنَا.

Then he<sup>-asws</sup> said: 'The end (result) of your word is fulfilling needs of your brothers and being good to them whatever you are able, or else no deed will be Accepted from you. Be compassionate upon your brothers and merciful to them, you will join up with us<sup>-asws</sup>'.<sup>1177</sup>

44- نَوَادِيرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا قَرَّبَ عَبْدٌ مِنْ سُلْطَانٍ إِلَّا تَبَاعَدَ مِنَ اللَّهِ تَعَالَى وَ لَا كَثُرَ مَالُهُ إِلَّا اشْتَدَّ حِسَابُهُ وَ لَا كَثُرَ تَبَعُهُ إِلَّا كَثُرَ شَيْاطِينُهُ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'A servant will not draw closer to the ruler except he will distance from Allah<sup>-azwj</sup> the Exalted, and his wealth will not be a lot except his Reckoning will be severer, nor will his followers be more except his Satans<sup>-la</sup> will be a lot'.<sup>1178</sup>

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع ثَلَاثٌ مَنْ حَفِظَهُنَّ كَانَ مَعْصُومًا مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ كُلِّ بَلِيَّةٍ مَنْ لَمْ يَخُلْ بِامْرَأَةٍ لَيْسَ يَمْلِكُ مِنْهَا شَيْئًا وَ لَمْ يَدْخُلْ عَلَى سُلْطَانٍ وَ لَمْ يُعِنْ صَاحِبَ بِدْعَةٍ يَبْدَعِيهِ.

And by this chain,

'He<sup>-asws</sup> said: 'Ali<sup>-asws</sup> said: 'Three, one who preserves these, would be protected from the Pelted Satan<sup>-la</sup>, and from every affliction – one who is not alone with a woman not owning

<sup>1176</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 43 a

<sup>1177</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 43 b

<sup>1178</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 a

anything from her, and he does not enter to see a ruler, and he does not assist an innovator with his innovation".<sup>1179</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ نَكَثَ بَيْعَةً أَوْ رَفَعَ لِيَوَاءَ ضَلَالَةٍ أَوْ كَتَمَ عِلْماً أَوْ اغْتَقَلَ مَالاً ظُلْماً أَوْ أَعَانَ ظَالِماً عَلَى ظُلْمِهِ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ بَرِئَ مِنَ الْإِسْلَامِ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who breaks an allegiance, or raises a flag of straying, or conceals knowledge, or withholds wealth unjustly, or assists an oppressor upon his injustice while knowing that he is an oppressor, so he is disavowed from Al-Islam".<sup>1180</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ شَرُّ الْبِقَاعِ دُورُ الْأُمَرَاءِ الَّذِينَ لَا يَقْضُونَ بِالْحَقِّ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The evilest of spots are houses of the commanders, those who are not decreeing with the truth".<sup>1181</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِيَّاكُمْ وَابْوَابَ السُّلْطَانِ وَخَوَاشِيهَا وَابْعَدُكُمْ مِنَ اللَّهِ تَعَالَى مَنْ آثَرَ سُلْطَاناً عَلَى اللَّهِ تَعَالَى وَ مَنْ آثَرَ سُلْطَاناً عَلَى اللَّهِ تَعَالَى جَعَلَ اللَّهُ فِي قَلْبِهِ الْإِثْمَ ظَاهِراً وَ بَاطِئاً وَ أَذْعَبَ عَنْهُ الْوَزْعَ وَ جَعَلَهُ خَيْرَانَ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Beware of doors of the rulers and their entourage; and the remotest of you from Allah<sup>-azwj</sup> the Exalted is one who prefers the ruler over Allah<sup>-azwj</sup> the Exalted, and the one who prefers a ruler over Allah<sup>-azwj</sup> the Exalted, Allah<sup>-azwj</sup> will Make to be in his heart, the apparent sin and the hidden, and Remove the devoutness from him, and Make him bewildered".<sup>1182</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَرْضَى سُلْطَاناً بِمَا أَسْحَطَ اللَّهُ خَرَجَ مِنْ دِينِ الْإِسْلَامِ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'One who is satisfied with a ruler with what Annoys Allah<sup>-azwj</sup>, has exited from the religion of Al-Islam".<sup>1183</sup>

وَيَحْذَرُ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الظَّالِمَةُ وَ الْأَعْوَانُ لِلظَّالِمَةِ مَنْ لَاقَ هُمْ دَوَاءَهُ أَوْ رَبَطَ هُمْ كَيْساً أَوْ مَدَّ هُمْ مَدَّةً أَحْشَرُوهُ مَعَهُمْ.

And by this chain,

<sup>1179</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 b

<sup>1180</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 c

<sup>1181</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 d

<sup>1182</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 e

<sup>1183</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 f



'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the oppressors and supporters of the oppressors? One who had filled up the ink-pot for them, or tied a bag for them, or extended a pen-holder to them, Resurrect them with them!'"<sup>1184</sup>

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَفْضَلُ التَّابِعِينَ مِنْ أُمَّتِي مَنْ لَا يَقْرُبُ أَبْوَابَ السُّلْطَانِ.

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The best of the followers from my<sup>-saww</sup> community is one who does not go near the doors of the ruler'"<sup>1185</sup>

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الصَّالِحُ أَفْضَلُ أُمَّةٍ أَمَّنَاءُ الرُّسُلِ مَا لَمْ يَدْخُلُوا فِي الدُّنْيَا

And by this chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The jurists are trustees of the Rasools<sup>-as</sup> for as long as they don't enter into the world'.

قِيلَ يَا رَسُولَ اللَّهِ فَمَا دُخُولُهُمْ فِي الدُّنْيَا

It was said, 'O Rasool-Allah<sup>-saww</sup>! So, what is their entering into the world?'

قَالَ اتَّبَاعُ السُّلْطَانِ فَإِذَا فَعَلُوا ذَلِكَ فَاخْذَرُوهُمْ عَلَى أَدْيَانِكُمْ.

He<sup>-saww</sup> said: 'Following the ruler. When they do that, be careful of them upon your religion'"<sup>1186</sup>

45- الدُّرَّةُ الْبَاهِرَةُ قَالَ الْجَوَادُ ع لَا يَضُرُّكَ سَخَطُ مَنْ رَضَاهُ الْجَوَزُ.

(The book) 'Al Durr Al Bahira' –

'Al-Jawad<sup>-asws</sup> said: 'It will not harm you, the annoyance of one whose satisfaction is the tyranny'"<sup>1187</sup>

وَقَالَ ع كَفَى بِالْمَرْءِ خِيَانَةً أَنْ يَكُونَ أَمِينًا لِلْخَوْنَةِ.

And he<sup>-asws</sup> said: 'It suffices with the person as a betrayal if he happens to be a trustee for the betrayer'"<sup>1188</sup>

46- دَعَاؤُ الرَّاوَنْدِيِّ، قَالَ النَّبِيُّ ﷺ إِلَى أَيُّوبَ هَلْ تَدْرِي مَا ذُنُوبُكَ إِلَيَّ حِينَ أَصَابَكَ الْبَلَاءُ

<sup>1184</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 g

<sup>1185</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 h

<sup>1186</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 44 i

<sup>1187</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 45 a

<sup>1188</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 45 b

(The book) 'Dawaat' of Al Rawandy –

'The Prophet<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Revealed to Ayoub<sup>-as</sup>: "Do you<sup>-as</sup> know what was your sin (offence) to Me<sup>-azwj</sup> when I<sup>-azwj</sup> Afflicted you<sup>-azwj</sup> with the afflictions?"

قَالَ لَا

He<sup>-as</sup> said: 'No'.

قَالَ إِنَّكَ دَخَلْتَ إِلَى فِرْعَوْنَ فَدَاهَنْتَ فِي كَلِمَتَيْنِ.

He<sup>-azwj</sup> Said: "You<sup>-as</sup> had entered to see a Pharaoh<sup>-la</sup> and flattered in two words".<sup>1189</sup>

47- نَحَجُ الْبَلَاغَةَ قَالَ عَ صَاحِبُ السُّلْطَانِ كَرَائِبِ الْأَسَدِ يُغْبَطُ بِمَوْقِعِهِ وَ هُوَ أَعْلَمُ بِمَوْضِعِهِ.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'And owner of authority (ruler) is like one riding the lion. He is envied for his position while he is more knowing of his place".<sup>1190</sup>

48- كُنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ عَنْ أَبِيهِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ عَالِمٌ يَوْمَ سُلْطَانًا جَائِرًا مُعِينًا لَهُ عَلَى جَوْرِهِ.

(The book) 'Kanz' of Al Karajay - from Muhammad Bin Ahmad Bin Shazan, from his father, from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunsu Bin Yaqoub,

'From Abu Abdullah<sup>-asws</sup> having said: 'Accursed! Accursed is a scholar who leads a tyrannical leader, assisting to him upon his tyranny".<sup>1191</sup>

وَمِنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ خَافَهُ مِنَ اللَّهِ أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَمَنْ مَشَى مَعَ ظَالِمٍ يُعِينُهُ وَ هُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِيمَانِ.

And from him<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who leaves disobedience of Allah<sup>-azwj</sup> fearing from Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Satisfy him on the Day of Qiyamah; and one who walks with an oppressor assisting him while he knows that he is an oppressor, so he has exited from the Eman".<sup>1192</sup>

49- مُنْبِئَةُ الْمُرِيدِ، لِلشَّهِيدِ الثَّانِي رَحِمَهُ اللَّهُ قَالَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ وَ هُوَ الثَّقَفِيُّ الصَّدُوقُ عَنِ الرِّضَا ع أَنَّ لِلَّهِ تَعَالَى بِأَبْوَابِ الظَّالِمِينَ مَنْ نَوَّرَ اللَّهُ وَجْهَهُ بِالْبِرِّهِانِ وَ مَكَانَ لَهُ فِي الْبِلَادِ لِيُدْفَعَ بِهِمْ عَنْ أَوْلِيَائِهِ وَ يُصْلَحَ اللَّهُ بِهِ أُمُورَ الْمُسْلِمِينَ لِأَنَّهُ مَلْجَأُ الْمُؤْمِنِينَ مِنَ الصَّرَرِ وَ إِلَيْهِ يَفْرُغُ دُورُ الْحَاجَةِ مِنْ شَيْعَتِنَا-

<sup>1189</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 46

<sup>1190</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 47

<sup>1191</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 48 a

<sup>1192</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 48 b

(The book) 'Muniyat Al Mureed' of the second martyr, may Allah<sup>-azwj</sup> have Mercy on him, said, 'It is reported by Muhammad Bin Ismail Bin Bazie, and he was a trusted one of Al Sadouq,

'From Al-Reza<sup>-asws</sup>: 'For Allah<sup>-azwj</sup> the Exalted, at the doors of the oppressors, there is one whom Allah<sup>-azwj</sup> has irradiated his face with the proof, and Enabled for him in the country for Him<sup>-azwj</sup> to Defend His<sup>-azwj</sup> friends through them, Allah<sup>-azwj</sup> Corrects by it affairs of the Muslims, because he would be a shelter for the Momineen from the harms, and the one from our<sup>-asws</sup> Shias with the need can panic to him.

يَمُؤْمِنُ اللَّهُ رَوْعَةَ الْمُؤْمِنِينَ فِي دَارِ الظُّلْمَةِ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا أُولَئِكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ أُولَئِكَ نُورُ اللَّهِ تَعَالَى فِي رَعِيَّتِهِمْ يَوْمَ الْقِيَامَةِ وَ يَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا تَزْهَرُ الْكَوَاكِبُ لِلْأَهْلِ الْأَرْضِ أُولَئِكَ مِنْ نُورِهِمْ نُورُ الْقِيَامَةِ تُضِيءُ مِنْهُمْ الْقِيَامَةُ

Through them, Allah<sup>-azwj</sup> Secures the dread of the Momin in the house of oppressors. Those, they are the Momineen truly. They are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth. They are Noor of Allah<sup>-azwj</sup> the Exalted among their citizens on the Day of Qiyamah, and their Noor will shine for people of the skies just as the stars shine for people of the earth. They, from their Noor is Noor of the Qiyamah. The Qiyamah will be illuminated by them.

خَلِّفُوا وَ اللَّهُ لِلْجَنَّةِ وَ خَلِيفَتِ الْجَنَّةِ هُمْ فَهَبْنَاهُمْ هُمْ مَا عَلَى أَحَدِكُمْ أَنْ لَوْ شَاءَ لَنَالَ هَذَا كُلُّهُ

By Allah<sup>-azwj</sup>! They have been Created for the Paradise and the Paradise has been Created for them. So, congratulations to them! What is upon one of you, if he so desires, he can achieve this, all of it?

قَالَ قُلْتُ بِمَاذَا جَعَلَنِي اللَّهُ فِدَاكَ هُمْ

He (the narrator) said, 'I said, 'With what will that be for them? May I be sacrificed for you<sup>-asws</sup>!'

قَالَ يَكُونُ مَعَهُمْ فَيَسْرَتُنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شَيْعَتِنَا فَكُنْ مِنْهُمْ يَا مُحَمَّدُ.

He<sup>-asws</sup> said: 'He can be with them. He<sup>-asws</sup> can gladden us<sup>-asws</sup> by entering the gladness upon the Momineen from our<sup>-asws</sup> Shias. So be from them, O Muhammad!'"<sup>1193</sup>

50- أَعْلَامُ الدِّينِ، قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ تَحْتَ يَدِ اللَّهِ وَ فِي كَتِفِهِ مَا لَمْ يَمَالِئْ قُرْأُهَا أَمْرًا وَ لَمْ يَزَلْ صَلَاحُهَا فُجَارًا وَ لَمْ يَمَالِئْ أَخْبَارُهَا أَشْرَارًا

(The book) 'A'lam Al Wara' –

'Rasool-Allah<sup>-saww</sup> said: 'This community will not cease to be with goodness beneath the Hand of Allah<sup>-azwj</sup> and in His<sup>-azwj</sup> Patronage, for as long as their reciters (of the Quran) do not incline to their commanders, and their righteous ones do not pay homage to their immoral ones, and their good ones do not incline to their evil ones.

فَإِذَا فَعَلُوا ذَلِكَ رَفَعَ اللَّهُ تَعَالَى يَدَهُ عَنْهُمْ وَ سَلَطَ عَلَيْهِمْ جَبَابِرَتَهُمْ فَسَأَمُوهُمْ سُوءَ الْعَذَابِ وَ ضَرَبَهُم بِالْفَقَةِ وَ الْفَقْرَ وَ مَلَأَ قُلُوبَهُمْ رُعباً.

When they do that, Allah<sup>-azwj</sup> the Exalted will Raise His<sup>-azwj</sup> Hand away from them and their tyrants will prevail over them. They will afflict them with the evil Punishment, and strike them with the destitution and the poverty, and fill their hearts with the dread”.<sup>1194</sup>

وَ قَالَ الْحُسَيْنُ ع لَا تَصِفَنَّ لِمَلِكٍ دَوَاءً فَإِنْ نَفَعَهُ لَمْ يَحْمَدَكَ وَ إِنْ ضَرَّهُ اتَّهَمَكَ.

And Al-Husayn<sup>-asws</sup> said: ‘Do not specify any medication to a king. If it benefits him, he will not praise you, and if it harms him, he will accuse you’”.<sup>1195</sup>

51- كِتَابُ الْإِمَامَةِ وَ النَّبِصَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنِ النَّجِيِّ ص قَالَ: شَرُّ الْبِقَاعِ دُورُ الْأُمَرَاءِ الَّذِينَ لَا يَقْضُونَ بِالْحَقِّ.

(The book) ‘Al Imamah Wa Al Tabsira’ – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ibn Fazzal,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: ‘Evilest of the spots is houses of the commanders, those who are not decreeing with the truth’”.<sup>1196</sup>

<sup>1194</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 50

<sup>1195</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 51

<sup>1196</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 82 H 52

## CHAPTER 83 – EATING WEALTH OF THE OPPRESSORS AND ACCEPTING THEIR REWARDS

1- لي، الأمالي للصدوق في مناهي النبي ص أنه كفى عن إجابة الفاسقين إلى طعامهم.

(The book) 'Amaali' of AlSadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from answering (accepting) the mischief-makers to their meals'.<sup>1197</sup>

2- ب، قرب الإسناد ابن طريف عن ابن علقوان عن جعفر عن أبيه ع قال: إن الحسن والحسين ع كانا يغمزان معاوية و يقولان فيه و يقبلان جوائزهم.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup> were both winking at Muawiya and saying regarding him and accepting his Rewards (out of Taqiyya)'.<sup>1198</sup>

3- ج، الاحتجاج في مكاتبة الحميري إلى القائم ع أنه كتب إليه ع يسأله عن الرجل من وكلاء الوقف مستجلاً لما في يده و لا يرع عن أخذ ماله ربحاً نزلت في قريته و هو فيها أ و أدخل منزله و قد حضر طعامه فيدعوني إليه فإن لم أكل من طعامه عاداني عليه

(The book) 'Ihtijaaj' –

'In correspondence by Al-Himeyri to Al-Qaim<sup>-ajfj</sup>, he wrote to him<sup>-ajfj</sup> asking him<sup>-ajfj</sup> about the man from the agents of designated properties permitting what is in his hands, and he does not care about taking its wealth. Sometimes I descend in his town while he is in it, and I enter his house, and his meal has been presented, so he invites me to (joining) him. If I do not eat from his food, he becomes inimical to me upon it'.

و قال فلان لا يستحل أن يأكل من طعامنا فهل يجوز أن أكل طعامه و أتصدق بصدقه و كم مقدار الصدقة و إن أهدى هذا الوكيل هديته إلى رجل آخر فيدعوني إلى أن أنال منها و أنا أعلم أن الوكيل لا يتورع عن أخذ ما في يده فهل علي فيه شيء إن أنا نلت منها

And he said, 'So and so does not permit eating from our meals. Is it allowed to eat his meal, and give in charity, and how much is the measurement of charity, and this agent gives a gift to another man, so he invites me to take from it, and I know that the agent does not care about taking what is in his hand. Is there anything upon me regarding it if I were to take from it?'

فخرج الجواب إن كان لهذا الرجل مال أو معاش غير ما في يده فكل طعامه و اقبل بره و إلا فلا.

<sup>1197</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 1

<sup>1198</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 2

The answer emerged: 'If there was wealth for this man or a livelihood other than what is in his hand, then eat his meal and accept his righteousness, or else, so no!'"<sup>1199</sup>

4- كش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ حُرَّانَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَاسْتَقْبَلَنِي زُرَّارَةٌ خَارِجاً مِنْ عِنْدِهِ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا وَلِيدُ أَمَا تَعْجَبُ مِنْ زُرَّارَةٍ يَسْأَلُنِي عَنْ أَعْمَالٍ هَؤُلَاءِ أَيْ شَيْءٍ كَانَ يُرِيدُ أَنْ يَقُولَ لَهُ لَا فَيَرْوِي ذَلِكَ عَنِّي

(The book) 'Rijal' of Al Kashi – Hamdawiya, from Muhammad Bin Isa, from Ibn Abu Ueyr, from Hisham Bin Salim, from Muhammad Bin Humran, from Al Waleed Bin Sabeeh who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. Zurara welcomed me outside from his<sup>-asws</sup> presence. Abu Abdullah<sup>-asws</sup> said to me: 'O Waleed! Are you not surprised from Zurara asking me<sup>-asws</sup> about working for them? Which thing had he intended? Did he intend that I<sup>-asws</sup> would say to him: 'No', so he would report that from me<sup>-asws</sup>?'

ثُمَّ قَالَ يَا وَلِيدُ مَتَى كَانَتْ الشَّيْعَةُ تَسْأَلُ عَنْ أَعْمَالِهِمْ إِنَّمَا كَانَتْ الشَّيْعَةُ تَقُولُ مَنْ أَكَلَ مِنْ طَعَامِهِمْ وَ شَرِبَ مِنْ شَرَابِهِمْ وَ اسْتَظَلَ بِظِلِّهِمْ مَتَى كَانَتْ الشَّيْعَةُ تَسْأَلُ عَنْ مِثْلِ هَذَا.

Then he<sup>-asws</sup> said: 'O Waleed! When have the Shias asked about their work (working for them – government)? But rather, the Shias were saying, 'One who eats from their food, and drinks from their drinks, and shade with their shades'. When have the Shias asked about the likes of this?"<sup>1200</sup>

5- كش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْوَشَاءِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ جَوَائِزِ الْعُمَالِ فَقَالَ لَا بَأْسَ بِهِ

(The book) 'Rijal' of Al Kashi – Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Al Washa, from Hisham Bin Salim, from Zurara who said,

'I asked Abu Ja'far<sup>-asws</sup> about rewards of the office bearers. He<sup>-asws</sup> said, 'There is no problem with it'.

قَالَ ثُمَّ قَالَ إِنَّمَا أَرَادَ زُرَّارَةُ أَنْ يَبْلُغَ هِشَاماً أَنَّ أَحَرَّمَ أَعْمَالَ السُّلْطَانِ.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'But rather, Zurara intended that he delivers to Hisham that I<sup>-asws</sup> am prohibited working for the ruler"<sup>1201</sup>

6- ختص، الاختصاص ير، بصائر الدرجات ابْنُ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ عَمِيرَةَ عَنِ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ أَخْلَقْنَا لَهُ شَيْئاً أَصَابَهُ مِنْ أَعْمَالِ الظَّالِمِينَ فَهُوَ لَهُ حَلَالٌ لِأَنَّ الْأَئِمَّةَ مِنَّا مُفَوَّضٌ إِلَيْهِمْ فَمَا أَخْلَوْا فَهُوَ حَلَالٌ وَ مَا حَزَمُوا فَهُوَ حَرَامٌ.

(The books) 'Al Ikhtisaas', (and) 'Basaair Al Darajat' – Ibn Isa, from Al Husayn Bin Saeed, from one of our companions, from Ibn Ameyra, from Al Sumali who said,

<sup>1199</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 3

<sup>1200</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 4

<sup>1201</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 5

'I heard Abu Ja'far<sup>-asws</sup> saying: 'One whom we<sup>-asws</sup> have permitted something for him he has attained from working for the oppressors, it is Permissible for him, because the Imams<sup>-asws</sup> from us<sup>-asws</sup> have delegated to them. So, whatever they permit, it is Permissible, and whatever they prohibited, it is Prohibited''<sup>1202</sup>

7- ماء، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن رجاء بن يحيى عن أحمد بن هلال عن عبد الأحد بن الحسن بن الفضل بن الربيع عن أبيه الربيع عن الصادق عن آبائه ع قال قال أمير المؤمنين ع لرجل من شيعته اجهد أن لا يكون لمنافق عندك يد فإن المكافئ عنك وعنهم الله عز وجل يجننهم والمصطفى محمد ص بشفاعته والحسن والحسين ع يؤضجلهما.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Ahmad Bin Hilal, from Abdul Al Ahad Bin Al-Hassan, from Al Fazl Bin Al Rabie, from his father Al Rabie,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said to a man from his<sup>-asws</sup> Shias: 'Strive for there not to be a hand (favour) for a hypocrite with you, for the reciprocation on your behalf and on their behalf by Allah<sup>-azwj</sup> Mighty and Majestic is with His<sup>-azwj</sup> Paradise, and by the Chosen one Muhammad<sup>-saww</sup> with his<sup>-saww</sup> intercession, and by Al-Hassan<sup>-asws</sup> and Al Husayn<sup>-asws</sup> with the Fountain of their<sup>-asws</sup> grandfather<sup>-saww</sup>'<sup>1203</sup>

<sup>1202</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 6

<sup>1203</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 83 H 7

## CHAPTER 84 – REPELLING THE OPPRESSOR FROM THE OPPRESSED, AND RAISING THE NEEDS OF MOMINEEN TO THE RULERS

الآيات النساء مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا

The Verses – (Surah) Al Nisaa: **One who intercedes interceding in a good deed, there would happen to be for him a share from it, [4:85].**

1- ل، الخصال مع، معاني الأخبار فيما أوصى به النبي ص أبا ذر قال: كانت صُحف إبراهيم أمثالاً كُلُّهَا وَ كَانَ فِيهَا أَيْهَا الْمَلِكِ الْمُتَبَلِّى الْمَغْرُورُ إِنِّي لَمْ أَبْعَثْكَ لِيَجْمَعْ الدُّنْيَا بَعْضُهَا عَلَى بَعْضٍ وَ لَكِنِّي بَعَثْتُكَ لِيَرُدَّ عَنِّي دَعْوَةُ الْمَظْلُومِ فَإِنِّي لَا أُرُدُّهَا وَ إِن كَانَتْ مِنْ كَافِرٍ .

(The books) 'Al Khisaal', (and) 'Ma'any Al Akhbar' –

'Among what the Prophet<sup>-saww</sup> had bequeathed to Abu Zarr<sup>-ra</sup>, he<sup>-saww</sup> said: 'The Parchments of Ibrahim<sup>-as</sup> were parables, all of them, and in it was: 'O you king, the Tried, the arrogant! I<sup>-azwj</sup> did not Send you to amass the world, some of it upon other, but I<sup>-azwj</sup> Sent you to respond to the call of the oppressed on My<sup>-azwj</sup> behalf, for I<sup>-azwj</sup> do not Reject these, and even if it was from a Kafir!'”<sup>1204</sup>

2- ب، قرب الإسناد علي عن أخيه ع قال: مَنْ أَبْلَغَ سُلْطَانًا حَاجَةً مَنْ لَا يَسْتَطِيعُ إِبْلَغَهَا أَثَبَّتَ اللَّهُ عَزَّ وَ جَلَّ قَدَمَيْهِ عَلَى الصِّرَاطِ.

(The book) 'Qurb Al Asnaad' –

'Ali, from his brother<sup>-asws</sup> (Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>) having said: 'One who delivers to a ruler a need of the one not capable of delivering it (himself), Allah<sup>-azwj</sup> Mighty and Majestic will Affirm his feet upon the Bridge'.”<sup>1205</sup>

3- ما، الأماالي للشيخ الطوسي المفيد عن الجعافي عن ابن عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلْبِغُونِي حَاجَةً مَنْ لَا يَسْتَطِيعُ إِبْلَغَ حَاجَتِهِ فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَانًا حَاجَةً مَنْ لَا يَسْتَطِيعُ إِبْلَغَهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ عَلَى الصِّرَاطِ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Abdullah Bin Muhammad, from Zayd Bin Ali, from Al Husayn Bin Zayd Bin Ali,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Deliver to me the need of one who is not capable of delivering his need, for the one who delivers to a ruler a need of the one who is

<sup>1204</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 84 H 1

<sup>1205</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 84 H 2



not capable of delivering it, Allah<sup>-azwj</sup> will Affirm his feed upon the Bridge on the Day of Qiyamah".<sup>1206</sup>

4- أَغْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الرِّضَا ع قَالَ: إِنَّ لِلَّهِ بِأَبْوَابِ السَّلَاطِينِ مَنْ نَوَّرَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى وَجْهَهُ بِالْبُرْهَانِ وَ مَكَّنْ لَهُ فِي الْبِلَادِ لِيُدْفَعَ بِهِ عَنْ أَوْلِيَائِهِ وَ يُصْلَحَ بِهِ أُمُورُ الْمُسْلِمِينَ

(The book) 'A'lam Al Deen' of Al Daylami who said, 'It is reported by Muhammad Bin Ismail,

'From Al-Reza<sup>-asws</sup> having said: 'For Allah<sup>-azwj</sup>, at the doors of rulers, there is one whom Allah<sup>-azwj</sup> the Glorious and Exalted has Irradiate his face with the proof, and Enabled for him in the country to Him<sup>-azwj</sup> to Defend His<sup>-azwj</sup> friends through him, and correct affairs of the Muslims through him.

إِلَيْهِ يُلْجَأُ الْمُؤْمِنُونَ مِنَ الضَّرَرِ وَ يَفْرَعُ دُو الْحَاجَةِ مِنْ شِيعَتِنَا وَ بِهِ يُؤْمِنُ اللَّهُ تَعَالَى رَوْعَتُهُمْ فِي دَارِ الظُّلْمَةِ أُولَئِكَ الْمُؤْمِنُونَ حَقًّا وَ أُولَئِكَ أَمْنَاءُ اللَّهِ فِي أَرْضِهِ

The Momineen can shelter to him from the harm, and the one from our<sup>-asws</sup> Shias with the need can panic to, and by him Allah<sup>-azwj</sup> the Exalted Secures their dread in the house of oppression. They are the Momineen, truly, and they are trustees of Allah<sup>-azwj</sup> in His<sup>-azwj</sup> earth.

أُولَئِكَ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ يَزْهَرُ نُورُهُمْ لِأَهْلِ السَّمَاوَاتِ كَمَا تَزْهَرُ الْكَوَاكِبُ الدَّرِّيَّةُ لِأَهْلِ الْأَرْضِ وَ أُولَئِكَ مِنْ نُورِهِمْ تُضِيءُ الْقِيَامَةُ خُلُقُوا وَ اللَّهُ لِلْجَنَّةِ وَ خُلِقَتِ الْجَنَّةُ لَهُمْ فَهَنِيئاً لَهُمْ مَا عَلَى أَحَدِكُمْ إِنْ شَاءَ لَيْتَالُ هَذَا كُلُّهُ

They, their Noor (light) will be travelling in front of them. Their Noor will shine for people of the skies just as the shining stars shine for people of the earth, and they, from their Noor, the Qiyamah will be illuminated. By Allah<sup>-azwj</sup>! They have been Created for the Paradise and the Paradise has been Created for them. So, congratulations for them! What is upon one of you, if he so desires, he can achieve this, all of it!

قَالَ قُلْتُ بِمَاذَا جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'With what? May I be sacrificed for you<sup>-asws</sup>!'

قَالَ تَكُونُ مَعَهُمْ فَتَسْرَتُنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِيعَتِنَا.

He<sup>-asws</sup> said: 'You can be with them. Gladden us<sup>-asws</sup> by entering the gladness unto the Momineen from our<sup>-asws</sup> Shias'.<sup>1207</sup>

<sup>1206</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 84 H 3

<sup>1207</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 84 H 4

باب 85 النهي عن موادة الكفار و معاشرتهم و إطاعتهم و الدعاء لهم

## CHAPTER 85 – THE PROHIBITION FROM CORDIALITY OF THE KAFIRS, AND CO-HABITING WITH THEM, AND OBEYING THEM, AND SUPPLICATING FOR THEM

1- فس، تفسیر القمي يا أَيُّهَا الَّذِينَ آمَنُوا- لا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ نَزَلَتْ فِي حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَ لَقِطُ الْآيَةِ عَامٌّ وَ مَعْنَاهُ خَاصٌّ

Tafseer Al Qummi –

***'O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] –*** It was Revealed regarding Hatib Bin Abu Balta'at, and the Words of the Verse are general, but their Meaning is special.

وَ كَانَ سَبَبُ ذَلِكَ أَنَّ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ كَانَ قَدْ أَسْلَمَ وَ هَاجَرَ إِلَى الْمَدِينَةِ وَ كَانَ عِيَالُهُ بِمَكَّةَ وَ كَانَتْ قُرَيْشٌ تَخَافُ أَنْ يَغْزُوهُمْ رَسُولُ اللَّهِ ص فَصَارُوا إِلَى عِيَالِ حَاطِبٍ وَ سَأَلُوهُمْ أَنْ يَكْتُبُوا إِلَى حَاطِبٍ يَسْأَلُونَهُ عَنْ خَبَرِ مُحَمَّدٍ ص وَ هَلْ يُرِيدُ أَنْ يَغْزُو مَكَّةَ

And the reason for that was that Hatib Bin Abu Balta'at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the Quraysh were afraid that Rasool-Allah<sup>-saww</sup> would embark upon a military expedition against them. They came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah<sup>-saww</sup>, and whether he<sup>-saww</sup> intends to send a military expedition to Makkah (or not).

فَكُتِبُوا إِلَى حَاطِبٍ يَسْأَلُونَهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِمْ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ ذَلِكَ وَ دَفَعَ الْكِتَابَ إِلَى امْرَأَةٍ تُسَمَّى صَفِيَّةَ فَوَضَعَتْهُ فِي قُرْوَحَا وَ مَرَّتْ فَتَنَزَلَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِذَلِكَ

They wrote to Hatib asking him about that. Hatib wrote back to them that Rasool-Allah<sup>-saww</sup> does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. Jibraeel<sup>-as</sup> descended upon Rasool-Allah<sup>-saww</sup> and informed him<sup>-saww</sup> about that.

فَبَعَثَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ وَ الزُّبَيْرَ بْنَ الْعَوَّامِ فِي طَلَبِهَا فَلَحِقُوهَا فَقَالَ لَهَا أَمِيرُ الْمُؤْمِنِينَ أَيْنَ الْكِتَابُ فَقَالَتْ مَا مَعِيَ شَيْءٌ فَتَنَاسَلَتْهَا فَلَمْ يَجِدُوا مَعَهَا شَيْئاً فَقَالَ الزُّبَيْرُ مَا نَرَى مَعَهَا شَيْئاً

Rasool-Allah<sup>-saww</sup> sent Amir Al-Momineen<sup>-asws</sup> and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-al-Momineen<sup>-asws</sup> said to her: 'Where is the letter?' But she said, 'There is nothing with me'. They checked her, but did not find anything with her, so Al-Zubeyr said, 'We do not see anything with her'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا كَذَبْنَا رَسُولُ اللَّهِ ص وَ لَا كَذَبَ جِبْرِيلُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ لَا كَذَبَ جِبْرِيلُ عَلَى اللَّهِ جَلَّ ثَنَاؤُهُ وَ اللَّهُ لَطِيفٌ الْكِتَابَ أَوْ لِأَوْرَدَنَّ رَأْسَكَ إِلَى رَسُولِ اللَّهِ

Amir-al-Momineen<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! Rasool-Allah<sup>-saww</sup> did not lie to us, nor did Rasool-Allah<sup>-saww</sup> lie against Jibraeel<sup>-as</sup>, nor did Jibraeel<sup>-as</sup> lie against Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise. By Allah<sup>-azwj</sup>! if you do not display the letter, I<sup>-asws</sup> will return your head to Rasool-Allah<sup>-saww</sup>!'

فَقَالَتْ تَنَحَّيَا حَتَّى أُخْرِجَهُ فَأَخْرَجَتِ الْكِتَابَ مِنْ قُرُونِهَا فَأَخَذَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ جَاءَ بِهِ إِلَى رَسُولِ اللَّهِ ص

She said, 'Step back while I bring it out'. She brought the letter out from (the mound of) her hair. Amir-al-Momineen<sup>-asws</sup> grabbed it and went with it to Rasool-Allah<sup>-saww</sup>.

فَقَالَ رَسُولُ اللَّهِ ص يَا حَاطِبُ مَا هَذَا

Rasool-Allah<sup>-saww</sup> said: 'O Hatib, what is this?'

فَقَالَ حَاطِبٌ وَ اللَّهِ يَا رَسُولَ اللَّهِ ص مَا نَافَعْتُ وَ لَا عَزَّيْتُ وَ لَا بَدَّلْتُ وَ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا وَ لَكِنْ أَهْلِي وَ عِيَالِي كَتَبُوا إِلَيَّ بِحُسْنِ صَنِيعٍ فُرِشَ إِلَيْهِمْ فَأَحْبَبْتُ أَنْ أَجَازِيَ فُرُشًا بِحُسْنِ مُعَاشَرَتِهِمْ

Hatib said, 'By Allah<sup>-azwj</sup> - O Rasool-Allah<sup>-saww</sup> - I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is no god except for Allah<sup>-azwj</sup>, and you<sup>-saww</sup> are Rasool-Allah<sup>-saww</sup> truly. But, it was my relatives who wrote to me with the good dealings of the Quraysh towards them, and I wanted to repay the Quraysh for their goodly co-habitation'.

فَأَنْزَلَ اللَّهُ جَلَّ ثَنَاهُ عَلَى رَسُولِ اللَّهِ ص- يَا أَيُّهَا الَّذِينَ آمَنُوا- لَا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِيَاءَ ثُلُفُونَ إِلَيْهِمْ بِالْمَوَدَّةِ إِلَى قَوْلِهِ لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَ لَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهِ بِمَا تَعْمَلُونَ بَصِيرٌ

Thus Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Praise, Revealed upon Rasool-Allah<sup>-saww</sup>: **O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] - up to His<sup>-azwj</sup> Words: Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3].**

ثُمَّ قَالَ لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِلَى قَوْلِهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

Then He<sup>-azwj</sup> Said: **Allah does not Forbid you about those who did not fight against you regarding the Religion and did not throw you out from your houses, from being righteous with them and being fair to them. Surely Allah Loves the equitable people [60:8] - up to His<sup>-azwj</sup> Words: those, they are the unjust ones [60:9]''.** 1208

2- ب، قرب الإسناد أحمد و عبد الله ابننا محمد بن عيسى عن ابن محبوب عن ابن رباب قال سمعت أبا عبد الله ع يقول لا ينبغي للرجل المؤمن منكم أن يشارك الدمي ولا يبيع بضاعته ولا يودعه وديعة ولا يضايقه المودة.

(The book) 'Qurb Al Asnaad' – Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Riab who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'It is not befitting for the Momin man from you that he associates with a Zimmy (one under responsibility of the Islamic government), nor provide him merchandise (to sell), nor deposit to him a deposit, nor show him cordiality''.<sup>1209</sup>

3- ب، قرب الإسناد عليّ عن أخيه ع قال: سألته عن المسلم له أن يأكل مع المجوسي في فصعة واحدة أو يفعد معه على فراش أو في المسجد أو يصاحبه قال لا.

(The book) 'Qurb Al Asnaad' –

'Ali, from his brother<sup>-asws</sup> (Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about the Muslim, 'Is it for him to eat with the Majians in one bowl, or sit with him upon a bed, or in the Masjid, or accompany him?' He<sup>-asws</sup> said: 'No!''<sup>1210</sup>

4- ب، قرب الإسناد ابن عيسى عن ابن محبوب عن عبد الرحمن بن الحجاج قال: قلت لأبي الحسن موسى ع أ رأيت إن احتججت إلى طيب و هو نصراني أسلم عليه و ادعوه له

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Al-Hassan Musa<sup>-asws</sup>, 'What is your<sup>-asws</sup> view if I were to be needy to a doctor and he is a Christian. Can I greet unto him and supplicate for him?'

قال نعم لأنه لا ينفعه دعاؤك.

He<sup>-asws</sup> said: 'Yes, because your supplication will not benefit him''.<sup>1211</sup>

5- ب، قرب الإسناد أبو البخاري عن الصادق ع أبيه ع أن رسول الله ص قال: لا تبدؤوا أهل الكتاب بالسلام فإن سلموا عليكم فقولوا عليهم و لا تصافحوهم و لا تكنوهم إلا أن تضطروا إلى ذلك.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtary,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'Do not initiate people of the Book with the greetings. If they were to greet unto you, they say, 'Upon you', and do not shake their hands nor teknonym them except if you are desperate to that''.<sup>1212</sup>

6- لي، الأمايلي للصدوق في مناهي النبي ص أنه قال: ألا و من رآني بامرأة مسلمة أو يهودية أو نصرانية أو مجوسية حرّة أو أمة ثم لم يتب و مات مصراً عليه فتح الله له في قبره ثلاثمائة باب تخرج منه حيا و عقارب و ثعبان النار فهو يخرق إلى يوم القيامة

(The book) 'Al Amaali' of Al Sadouq –

<sup>1209</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 2

<sup>1210</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 3

<sup>1211</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 4

<sup>1212</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 5

'Among prohibitions by the Prophet<sup>-saww</sup> having said: 'Indeed! And the one who commits adultery with a Muslim woman, or a Jewess, or a Christian, or a Magian, whether free of a slave girl, then he does not repent and dies being persistent upon it, Allah<sup>-azwj</sup> will Open three hundred doors for him in his grave, the snakes and scorpions and serpents of fire will emerged from it, so he will be burning up to the Day of Qiyamah.

فَإِذَا بُعِثَ مِنْ قَبْرِهِ تَأَذَّى النَّاسُ مِنْ نَفْثِ رِيحِهِ فَيَعْرِفُ بِذَلِكَ وَبِمَا كَانَ يَعْمَلُ فِي دَارِ الدُّنْيَا حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ.

When he is Resurrected from his grave, the people will be hurt from the stink of his smell, so he would be known by that, and with what he had done in house of the world, until He<sup>-azwj</sup> is Commanded with to the Fire".<sup>1213</sup>

7- سر، السرائر من جامع الزنطي عن أبي جعفر عن أبي الحسن ع قال: لا تؤم على من أحب قومه وإن كانوا كفاراً

(The book) 'Al Saraair' — From (the book) 'Jamie' of Al Bazanty,

~~'From Abu Ja'far<sup>-asws</sup>, from Al Hassan<sup>-asws</sup> having said: 'There is no blame upon the one who loves his people, and even if they were Kafirs'.~~

قُلْتُ لَهُ قَوْلَ اللَّهِ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ إِلَّا أَنْ يُبَيِّنَ لَهُ فِي اللَّهِ وَ لَا يُوَدُّهُ وَ يَأْكُلُهُ وَ لَا يُطْعِمُهُ غَيْرُهُ مِنَ النَّاسِ.

I said to him<sup>-asws</sup>, 'Words of Allah<sup>-azwj</sup>: **You will not find a people believing in Allah and the Last Day befriending ones who oppose Allah and His Rasool, [58:22]** — the Verse. He<sup>-asws</sup> said: 'It isn't where you are going (with it). He hates him for the Sake of Allah<sup>-azwj</sup> and does not love him, and he eats (with) him (his food), nor should others from the people feed him".<sup>1214</sup> (unclear – recording error)

8- شي، تفسير العياشي عن العباس بن هلال عن أبي الحسن الرضا ع قال: إِنَّ اللَّهَ تَعَالَى قَالَ لِمُحَمَّدٍ ص- إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Tafseer Al Ayyashi – From Al Abbas Bin Hilal,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> the Exalted Said to Muhammad<sup>-saww</sup>: **even if you seek Forgiveness for them seventy times, Allah will never Forgive them [9:80].**

فَأَسْتَغْفِرُ لَهُمْ مِائَةً مَرَّةً لِيُغْفَرَ لَهُمْ فَأَنْزَلَ اللَّهُ سَوَاءً عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ

He<sup>-saww</sup> sought Forgiveness for them one hundred times for Him<sup>-azwj</sup> to Forgive for them, so Allah<sup>-azwj</sup> Revealed: **It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; [63:6].**

وَ قَالَ لَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ فَلَمْ يَسْتَغْفِرْ لَهُمْ بَعْدَ ذَلِكَ وَ لَمْ يَقُمْ عَلَى قَبْرِ أَحَدٍ مِنْهُمْ.

<sup>1213</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 6

<sup>1214</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 7

And He<sup>-azwj</sup> Said: ***And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave [9:84]***.<sup>1215</sup>

9- شي، تفسير العياشي عن أبي إسحاق الهمداني عن الحليل عن أبي عبد الله ع عن علي ع قال: صَلَّى رَجُلٌ إِلَى جَنْبِي فَاسْتَغْفَرَ لِأَبَوَيْهِ وَكَانَا مَاتَا فِي الْجَاهِلِيَّةِ فَقُلْتُ تَسْتَغْفِرُ لِأَبَوَيْكَ وَ قَدْ مَاتَا فِي الْجَاهِلِيَّةِ-

Tafseer Al Ayyashi – From Abu Is’haq Al Hamdany, from Al Khaleel,

‘From Abu Abdullah<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘A man prayed Salat by my<sup>-asws</sup> side. He sought Forgiveness for his parents, and they had died during the pre-Islamic period. I<sup>-asws</sup> said: ‘You are seeking Forgiveness for your parents and they had died during the Pre-Islamic period?’

فَقَالَ قَدْ اسْتَغْفَرَ إِبْرَاهِيمَ لِأَبِيهِ

He said, ‘Ibrahim<sup>-as</sup> had sought Forgiveness for his<sup>-as</sup> father’.

فَلَمْ أَدْرِ مَا أُرِدُّ عَلَيْهِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ص فَأَنْزَلَ اللَّهُ - وَ مَا كَانَ اسْتَغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ

I didn’t know what he<sup>-as</sup> intended upon it, so I<sup>-asws</sup> mentioned that to the Prophet<sup>-saww</sup>, so Allah<sup>-azwj</sup> Revealed: ***And Ibrahim’s asking forgiveness for his (foster) father was only due to a promise which he had made to him. So when it became clear to him he was an enemy of Allah, he disavowed from him; [9:114]***.

قَالَ لَمَّا مَاتَ تَبَيَّنَ أَنَّهُ عَدُوٌّ لِلَّهِ فَلَمْ يَسْتَغْفِرْ لَهُ.

He<sup>-asws</sup> said: ‘When he died it became clear he was an enemy of Allah<sup>-azwj</sup>, so he<sup>-as</sup> did not seek Forgiveness for him’.<sup>1216</sup>

10- تَفْسِيرُ التُّعْمَانِيِّ، بِإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ الْفُرَّانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرُّحْصَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ هَيَّ الْمُؤْمِنَ أَنْ يَتَّخِذَ الْكَافِرَ وَلِيًّا ثُمَّ مَنْ عَلَيْهِ بِإِطْلَاقِ الرُّحْصَةِ لَهُ عِنْدَ النَّبِيِّ فِي الظَّاهِرِ أَنْ يَصُومَ بِصِيَامِهِ وَ يُفْطِرَ بِإِفْطَارِهِ وَ يُصَلِّيَ بِصَلَاتِهِ وَ يَعْمَلَ بِعَمَلِهِ وَ يُظْهَرَ لَهُ اسْتِعْمَالُ ذَلِكَ مُوسَعًا عَلَيْهِ فِيهِ

Tafseer Al Numani – By the chain mentioned in ‘Kitab Al Quran’ –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘And as for the allowance which its owner is with the choice in it, Allah<sup>-azwj</sup> has Prohibited the Momin from taking the Kafir as a friend then Conferred upon him by absolute allowance for him during the Taqiyyah (dissimulation) in the apparent for him to fast with his fasting, and break with his breaking, and pray with his Salat, and works with his work and Revealed to him utilisation of that, as a leeway upon him regarding it.

<sup>1215</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 8

<sup>1216</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 9

وَعَلَيْهِ أَنْ يَدِينَ اللَّهُ تَعَالَى فِي الْبَاطِنِ بِخِلَافِ مَا يُظْهَرُ لِمَنْ يَخَافُهُ مِنَ الْمُخَالِفِينَ الْمُسْتَوَلِينَ عَلَى الْأُمَّةِ قَالَ اللَّهُ تَعَالَى - لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ

And upon him is that he should make it a religion of Allah<sup>-azwj</sup> the Exalted opposite to what he is manifesting to the ones from the opponents he is fearing from, the ones ruling upon the community. Allah<sup>-azwj</sup> the Exalted Says: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; [3:28].***

فَهَذِهِ رُخْصَةٌ تَفَضَّلَ اللَّهُ بِهَا عَلَى الْمُؤْمِنِينَ رَحْمَةً لَهُمْ لِيَسْتَعْمِلُوهَا عِنْدَ التَّقِيَّةِ فِي الظَّاهِرِ.

So, this is an allowance Allah<sup>-azwj</sup> has Graced with upon the Momineen as a Mercy for them, for them to be utilising it during the Taqiyyah (dissimulation) in the apparent".<sup>1217</sup>

11- كِتَابُ صِفَاتِ التَّبِيعَةِ، لِلصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبُقَاطِيِّ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَنْ وَاصَلَ لَنَا قَاطِعًا أَوْ قَطَعَ لَنَا وَاصِلًا أَوْ مَدَحَ لَنَا عَائِبًا أَوْ أَكْرَمَ لَنَا مُخَالَفًا فَلَيْسَ مِنَّا وَ لَسْنَا مِنْهُ.

The book 'Sifaat Al Shia' of Al Sadouq – from Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Ibn Fazzal who said,

'I heard Al Reza<sup>-asws</sup> saying: 'One who connects to us<sup>-asws</sup> the one who has cut off, or cuts off the one who connects to us<sup>-asws</sup>, or praises a faultier to us<sup>-asws</sup>, or honours an adversary to us<sup>-asws</sup>, he isn't from us<sup>-asws</sup> and we<sup>-asws</sup> aren't from him".<sup>1218</sup>

وَعَنِ ابْنِ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِي عَنِ الْبَرْهَمِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ الرِّضَا ع أَنَّهُ قَالَ: مَنْ وَالَى أَعْدَاءَ اللَّهِ فَقَدْ عَادَى أَوْلِيَاءَ اللَّهِ وَ مَنْ عَادَى أَوْلِيَاءَ اللَّهِ فَقَدْ عَادَى اللَّهَ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُدْخِلَهُ فِي نَارِ جَهَنَّمَ.

And from Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from Ibn Fazzal,

'From Al-Reza<sup>-asws</sup> having said: 'One who befriends enemies of Allah<sup>-azwj</sup> so he is inimical to the friends of Allah<sup>-azwj</sup>, and one who is inimical to the friends of Allah<sup>-azwj</sup>, so he is inimical to Allah<sup>-azwj</sup>, and there is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> enters him into Fire of Hell".<sup>1219</sup>

وَ بِإِسْنَادِهِ عَنِ الْوَشَّاءِ عَنِ الرِّضَا ع قَالَ: إِنَّ مِمَّنْ يَتَّخِذُ مَوَدَّتَنَا أَهْلَ الْبَيْتِ لَمَنْ هُوَ أَشَدُّ فِتْنَةً عَلَى شِيعَتِنَا مِنَ الدَّجَالِ

And by his chain, from Al Washa,

'From Al-Reza<sup>-asws</sup> having said: 'From the ones who take our<sup>-asws</sup> cordiality, of People<sup>-asws</sup> of the Household, there is one who is of severe Fitnah upon our<sup>-asws</sup> Shias than the Dajjal<sup>-la!</sup>'

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ بِمَاذَا

<sup>1217</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 10

<sup>1218</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 11 a

<sup>1219</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 11 b

I said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! With what is that?'

قَالَ بِمَوْلَاهُ أَعْدَائِنَا وَ مُعَادَاةَ أَوْلِيَانِنَا إِنَّهُ كَانَ كَذَلِكَ اخْتَلَطَ الْحَقُّ بِالْبَاطِلِ وَ اشْتَبَهَ الْأَمْرُ فَلَمْ يُعْرِفْ مُؤْمِنٌ مِنْ مُنَافِقٍ.

He<sup>-asws</sup> said: 'By friendship of our<sup>-asws</sup> enemies, and enmity to our<sup>-asws</sup> friends. He, being like that, mixes the truth and the falsehood, and the matters are confusing to him, so he does not recognise a Momin from a hypocrite".<sup>1220</sup>

وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: مَنْ أَشْبَعَ عَدُوًّا لَنَا فَقَدْ قَتَلَ وَلِيًّا لَنَا.

And by his chain from Al Sadiq<sup>-asws</sup> having said:

'One who satiates an enemy of ours<sup>-asws</sup>, so he has killed a friend of ours<sup>-asws</sup>'.<sup>1221</sup>

12- نَوَادِيرُ الرَّوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنْ زَيْدِ الْمُشْرِكِينَ يُرِيدُ بِهِ هَذَا يَا أَهْلَ الْحَرْبِ.

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> Prohibited from thing purely for the Polytheists' – intending by it the people of war".<sup>1222</sup>

13- كِتَابُ الْإِسْتِدْرَاكِ، قَالَ: نَادَى الْمُتَوَكِّلُ يَوْمًا كَاتِبًا نَصْرَانِيًّا أَبَا نُوحٍ فَأَنْكَرُوا كُنَى الْكِتَابِيِّينَ فَاسْتَفْتَى فَاخْتَلَفَ عَلَيْهِ فَبَعَثَ إِلَى أَبِي الْحَسَنِ

The book 'Al Istidrak' –

'He said, 'One day (the caliph) Al-Mutawakkil called a Christian scribe as 'Abu Nuh'. They disliked teknonym of the scribes. He sought a verdict, but they differed upon it. He sent (someone) to Abu Al-Hassan<sup>-asws</sup>.

فَوَقَّعَ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَبَّتْ يَدَا أَبِي لَهَبٍ

He<sup>-asws</sup> signed (a note): 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**'.

فَعَلِمَ الْمُتَوَكِّلُ أَنَّهُ يَحِلُّ ذَلِكَ لِأَنَّ اللَّهَ قَدْ كَتَبَ الْكَافِرَ.

So, Al-Mutawakkil came to know that he<sup>-asws</sup> had permitted that, because Allah<sup>-azwj</sup> had Teknonymed a Kafir".<sup>1223</sup>

14- دَعَاؤُ الرَّوَنْدِيِّ، قَالَ النَّبِيُّ ص فِي أَهْلِ الذِّمَّةِ- لَا تُسَاوُوهُمْ فِي الْمَجَالِسِ وَ لَا تَعُوذُوا مَرِيضَهُمْ وَ لَا تُشْفِعُوا جَنَائِزَهُمْ وَ اضْطَرُّوهُمْ إِلَى أَضْيَاقِ الطَّرِيقِ فَإِنْ سَبَّوْكُمْ فَاضْرِبُوهُمْ وَ إِنْ ضَرَبُوكُمْ فَاقْتُلُوهُمْ.

<sup>1220</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 11 c

<sup>1221</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 11 d

<sup>1222</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 12

<sup>1223</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 13



(The book) 'Dawaat' of Al Rawandy –

'The Prophet<sup>-saww</sup> said regarding people under the responsibility (Ah Al-Zimma): 'Neither equalise them in the gatherings, nor console their sick ones, nor escort their funerals, and make them desperate to the narrowest of paths. If they revile you, hit them, and if they hit you, kill them!''<sup>1224</sup>

وَقَالَ الْبَاقِرُ عَ الْجَابِرِ لَا تَسْتَعِينُ بِعَدُوِّ لَنَا فِي حَاجَةٍ وَلَا تَسْتَطْعِمُهُ وَلَا تَسْأَلُهُ شَرْبَةً.

And Al-Baqir<sup>-asws</sup> said to Jabir: 'Neither seek assistance with an enemy of ours<sup>-asws</sup> regarding a need, nor seek to be fed by him, nor ask him for a drink''.<sup>1225</sup>

15- كُنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَتَى ذِمِّيًّا وَتَوَاضَعَ لَهُ لِيَصِيبَ مِنْ دُنْيَاهُ شَيْئًا ذَهَبَ ثُلُثَا دِينِهِ.

(The book) 'Kanz' Al Karajaky –

'Amir Al-Momineen<sup>-asws</sup> said: 'One who comes to a Zimmy and humbles to him in order to attain something from his world, two-thirds of his religion is gone''.<sup>1226</sup>

<sup>1224</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 14 a

<sup>1225</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 14 b

<sup>1226</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 85 H 15

## CHAPTER 86 – THE ENTERING INTO A CITY OF THE ADVERSARIES AND THE KAFIRS, AND BEING WITH THEM

1- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنْ حَمَّادِ السَّمَنْدَرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِي أُدْخِلْ إِلَى بِلَادِ الشِّرْكِ وَ إِنِّ مَنْ عِنْدَنَا يَقُولُونَ إِنَّ مِتَّ تَمَّ خَشِرَتْ مَعَهُمْ

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Muhammad Bin Ahmad Al Nahdy, from Muawiya Bin Hukeym, from Shareef Bin Sabiq, from Hammad Al Samandary who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I tend to enter into a city of Shirk (Polytheists), and there are ones with us who are saying that if I were to die, then I will be Resurrected with them!'

قَالَ فَقَالَ لِي يَا حَمَّادُ إِذَا كُنْتَ تَمَّ تَذَكُّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'O Hammad! When you were there, then mention our<sup>-asws</sup> matter and call to it'.

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes'.

قَالَ فَإِذَا كُنْتَ فِي هَذِهِ الْمُدُنِ مُدْنِ الْإِسْلَامِ تَذَكُّرُ أَمْرِنَا وَ تَدْعُو إِلَيْهِ

He<sup>-asws</sup> said: 'When you were to be in these cities, the cities of Al-Islam, do you mention our<sup>-asws</sup> matter and call to it?'

قَالَ قُلْتُ لَا

I said, 'No'.

قَالَ فَقَالَ لِي إِنَّ مِتَّ تَمَّ خَشِرَتْ أُمَّةٌ وَخَدَكَ وَ سَعَى نُورُكَ بَيْنَ يَدَيْكَ.

He (the narrator) said, 'He<sup>-asws</sup> said to me: 'If you were to die, then you will be Resurrect as a community, alone, and your Noor will be running in front of you'.<sup>1227</sup>

2- نَوَادِرُ الرَّوَانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ نَزَلَ مَعَ مُشْرِكٍ فِي دَارِ حَرْبٍ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>: ‘I<sup>-saww</sup> am disavowed from every Muslim who descends with a Polytheists in a house of war’’.<sup>1228</sup>

---

<sup>1228</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 86 H 2

## CHAPTER 87 – THE TAQIYYAH (DISSIMULATION) AND THE POLITENESS

الآيات

### The Verses

آل عمران إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

(Surah) Aal e Imran<sup>-as</sup>: **except that you should be guarding from them guarding carefully; [3:28]**

النحل مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

(Surah) Al Nahl: **One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, [16:106]**

المؤمن وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ

(Surah) Al Momin: **And a Momin man from the people of Pharaoh who had concealed his Eman [40:28].**

1- لي، الأماالي للصدوق ابن المُنَوَّكِلِ عَنِ السَّعْدِ أَبَا دِي عَنِ الزُّهْرِيِّ عَنِ الْفَاشَانِيِّ عَنِ الْمُنَقَرِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الصَّادِقِ ع قَالَ: كَانَ فِيهِمَا أَوْصَى بِهِ لُقْمَانُ ابْنَهُ يَا بُنَيَّ لِيَكُنْ بِمَا تَتَسَلَّخُ بِهِ عَلَى عَدُوِّكَ وَ تَصْرَعُهُ الْمُمَاسَحَةُ وَ إِعْلَانُ الرِّضَا عَنْهُ وَ لَا تُزَاوِلُهُ بِالْمُجَانَبَةِ فَيُنْبِذُو لَهُ مَا فِي نَفْسِكَ فَيَتَأَهَّبَ لَكَ.

(The book) 'Al Amaali' of Al Sadouq – Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Al Qashany, from Al Minqary, from Hammad Bin Isa,

'From Al-Sadiq<sup>-asws</sup> having said: 'It was among what Luqman<sup>-as</sup> had advised to his<sup>-as</sup> son: 'O my<sup>-as</sup> son! Let the forgiveness and the announcement of the satisfaction from him be from what you can weaponise with against your enemy, do not travel by his side for it would reveal what is within yourself so he will be ready for you'.<sup>1229</sup>

2- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: قِيلَ لَهُ إِنَّ النَّاسَ يَزُودُونَ أَنَّ عَلِيًّا قَالَ عَلَى مَنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سُدَّعُونَ إِلَى سَيِّ قَسُوبِي ثُمَّ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبَرُّوا مِنِّي

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he (the narrator) said, 'It was said to him<sup>-asws</sup>, 'The people are reporting that Ali<sup>-asws</sup> said upon the pulpit of Al-Kufa: 'O you people! You will be called to

revile me<sup>-asws</sup>, so revile me<sup>-asws</sup>. Then you will be called to the disavowing from me<sup>-asws</sup>, but do not disavow from me<sup>-asws</sup>’.

فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ ع

He<sup>-asws</sup> said: ‘How much people have lied upon Ali<sup>-asws</sup>!’

ثُمَّ قَالَ إِنَّمَا قَالَ ع إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَيِّئِ فُسُوقِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ ص وَ لَمْ يَقُلْ وَ تَبَرَّءُوا مِنِّي

Then he<sup>-asws</sup> said: ‘But rather he<sup>-asws</sup> had said: ‘You will be called to revile me<sup>-asws</sup>, so revile me<sup>-asws</sup>. Then you will be called to the disavowing from me<sup>-asws</sup>, and I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup>, and he<sup>-asws</sup> did not say: ‘And disavow from me<sup>-asws</sup>’.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلُ دُونَ الْبَرَاءَةِ مِنْهُ

The questioner said to him<sup>-asws</sup>, ‘What is your view if being killed was chosen rather than the disavowing from him<sup>-asws</sup>?’

فَقَالَ وَاللَّهِ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِ- إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

He<sup>-asws</sup> said: ‘By Allah<sup>-azwj</sup>! That is not up to him, and it is not upon him except what Ammar Bin Yasser<sup>-ra</sup> had continued upon whereby the people of Makkah had coerced him<sup>-ra</sup> and his<sup>-ra</sup> heart was reassured with the Eman. Allah<sup>-azwj</sup> Blessed and Exalted Revealed regarding him<sup>-ra</sup>: **except for the one coerced, and his heart is content with the Eman, [16:106].**

فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ فِي الْكِتَابِ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا.

The Prophet<sup>-saww</sup> said to him<sup>-ra</sup> during it: ‘O Ammar<sup>-ra</sup>! If they repeat, then repeat, for Allah<sup>-azwj</sup> Mighty and Majestic has Revealed your<sup>-ra</sup> excuse in the Book and has Commanded you<sup>-ra</sup> to repeat, if they were to repeat (coercing you)’.<sup>1230</sup>

3- لي، الأماالي للصدوق ابن الوليد عن الصفار عن ابن هاشم عن ابن مغبد عن ابن خالد عن الرضا ع أَنَّهُ سُئِلَ مَا الْعُقْلُ قَالَ التَّجَرُّعُ لِلْغُصَّةِ وَ مَدَاهِنَةُ الْأَعْدَاءِ وَ مُدَارَاةُ الْأَصْدِقَاءِ.

(The book) ‘Al Amaali’ of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Ma’bad, from Ibn Khalid,

‘From Al-Reza<sup>-asws</sup>, he<sup>-asws</sup> had been asked, ‘What is the intellect?’ He<sup>-asws</sup> said: ‘Swallowing the rage, and flattering the enemies, and politeness to the friends’’.<sup>1231</sup>

<sup>1230</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 2

<sup>1231</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 3

4- لي، الأماالي للصدوق أبي عن أحمد بن إدريس عن الأشعري عن البرقي عن علي بن جعفر الجوهري عن إبراهيم بن عبد الله الكوفي عن أبي سعيد عقيصا قال: سأل إبراهيم بن عبد الله الحسن بن علي بن أبي طالب ع عن العقل فقال التجرع للغصة و مدهاته الأعداء.

(The book) 'Al Amaali' of Al Sadouq – My father, from Ahmad Bin Idrees, from Al Ashary, from Al Barqy, from Ali Bin Ja'far Al Jowhary, from Ibrahim Bin Abdullah Al Kufy, from Abu Saeed Aqeysa who said,

'Ibrahim Bin Abdullah asked Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> about the intellect. He<sup>-asws</sup> said: 'The swallowing of rage and flattering the enemy'.<sup>1232</sup>

5- مع، معاني الأخبار أبي عن سعد بن البرقي عن العوفي الجوهري عن إبراهيم الكوفي عن رجل من أصحابنا رفعه قال سئل الحسن بن علي و ذكر مثله.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad Al Barqy, from Al Awny Al Jowhary, from Ibrahim Al Kufi, from a man from our companions raising it, said,

'Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> was asked' – and he mentioned similar to it".<sup>1233</sup>

6- ب، قرب الإسناد ابن سعد عن الأزد عن أبي عبد الله ع قال: إِنَّ التَّقِيَّةَ تُرْسُ الْمُؤْمِنِ وَ لَا إِيْمَانُ لِمَنْ لَا تَقِيَّةَ لَهُ

(The book) 'Qurb Al Asnad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Taqiyyah (dissimulation) is a shield of the Momin, and there is no Eman for the one having no Taqiyyah for him'.

فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَرَأَيْتَ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى - إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ

I said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What is your<sup>-asws</sup> view of the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **except for the one coerced, and his heart is content with the Eman, [16:106]?**

قَالَ وَ هَلِ التَّقِيَّةُ إِلَّا هَذَا.

He<sup>-asws</sup> said: 'And is Taqiyyah except this?'<sup>1234</sup>

7- ب، قرب الإسناد محمد بن الحسن عن عثمان بن عيسى عن أبي الحسن الأول ع قال سَمِعْتُهُ يَقُولُ لِرَجُلٍ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِكَ فَتَذِلَّ.

(The book) 'Qurb Al Asnad' – Muhammad Bin Al-Hassan, from Usman Bin Isa,

'From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying to a man: 'Do not enable people to lead you for you will be disgraced'.<sup>1235</sup>

<sup>1232</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 4

<sup>1233</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 5

<sup>1234</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 6

<sup>1235</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 7

8- ل، الخصال أبي عن أحمد بن إدريس عن محمد بن عبد الجبار عن ابن أبي عمير عن جميل بن صالح عن محمد بن مرقان عن أبي عبد الله ع قال: قال لي يا محمد كان أبي يقول يا بني ما خلق الله شيئاً أقر لعين أبك من التقيّة.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeir, from Jameel Bin Salih, from Muhammad Bin Marwan,

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'He<sup>asws</sup> said to me: 'O Muhammad! My<sup>asws</sup> father<sup>asws</sup> had said: 'O my<sup>asws</sup> son<sup>asws</sup>! Allah<sup>azwj</sup> has not Created anything more delighting to the eyes of your<sup>asws</sup> father<sup>asws</sup> than the Taqiyyah (dissimulation)'.<sup>1236</sup>

9- ل، الخصال أبي عن أحمد بن إدريس عن سهل بن اللؤلؤي عن ابن أبي عمير عن عبد الله بن جندب عن أبي عمر العجمي قال: قال لي أبو عبد الله ع يا أبا عمر إن تسعة أعشار الدين في التقيّة و لا دين لمن لا تقيّة له و التقيّة في كلّ شيء إلا في شرب التبيد و المسح على الحقن.

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Sahl, from Al Luluie, from Ibn Abu Umeir, from Abdullah Bin Jundab, from Abu Umar Al Ajamy who said,

'Abu Abdullah<sup>asws</sup> said: 'O Abu Umar! Nine-tenths of the religion is in the Taqiyyah (dissimulation), and there is no religion for the one having no Taqiyyah for him, and the Taqiyyah is in all things except drinking Al-Nabeez, and the wiping upon the sock (during ablution)'.<sup>1237</sup>

10- ل، الخصال في خبر الأعشى عن الصادق ع استعمال التقيّة في دار التقيّة واجب و لا حنث و لا كفارة على من خلف تقيّة يدفع بذلك ظلماً عن نفسه.

(The book) 'Al Khisaal' – In a report by Al Mash,

'From Al-Sadiq<sup>asws</sup>: 'Utilising the Taqiyyah (dissimulation) in the house (times) of Taqiyyah is obligatory, and there is neither any sin nor expiation upon the one swears an oath out of Taqiyyah to repel with that an injustice away from himself'.<sup>1238</sup>

11- ل، الخصال الأرمينية قال أمير المؤمنين ع ليس في شرب المسكر و المسح على الحقن تقيّة.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' - Amir Al-Momineen<sup>asws</sup> said: 'There isn't any Taqiyyah (dissimulation) in drinking the intoxicant, and the wiping upon the socks (during ablution)'.<sup>1239</sup>

و قال ع لا تمتدحوا بنا عند عدونا مغلبنين بإظهار حينا فتدلّوا أنفسكم عند سلطانكم.

<sup>1236</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 8

<sup>1237</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 9

<sup>1238</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 10

<sup>1239</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 11 a

And he<sup>-asws</sup> said: ‘Do not be praising us<sup>-asws</sup> openly in the presence of our<sup>-asws</sup> enemies to reveal our<sup>-asws</sup> love, for you will humiliate yourselves in the presence of your ruler’.<sup>1240</sup>

وَقَالَ ع شَيْعَتُنَا بِمَنْزِلَةِ النَّحْلِ لَوْ يَعْلَمُ النَّاسُ مَا فِي أَجْوَاهِهَا لَأَكَلُوهَا.

And he<sup>-asws</sup> said: ‘Our<sup>-asws</sup> Shia is at the status of the bee. If the people knew what is in its interior, they would eat it’.<sup>1241</sup>

وَقَالَ ع لَوْ تَعْلَمُونَ مَا لَكُمْ فِي مَقَامِكُمْ بَيْنَ عَدُوِّكُمْ وَ صَدْرِكُمْ عَلَى مَا تَسْمَعُونَ مِنَ الْأَذَى لَقَرَّتْ أَعْيُنُكُمْ.

And he<sup>-asws</sup> said: ‘Had you known what is for you in your position between your enemies, and your patience upon what you are hearing from the hurt (hurtful talk), your eyes will be delighted’.<sup>1242</sup>

وَقَالَ ع عَلَيْكُمْ بِالصَّبْرِ وَ الصَّلَاةِ وَ التَّقِيَّةِ.

And he<sup>-asws</sup> said: ‘Upon you is being with the patience, and the Salat, and the Taqiyyah (dissimulation)’.<sup>1243</sup>

12- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ التَّمِيمِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنَّكُمْ سَتُغْرَضُونَ عَلَى الْبَرَاءَةِ مِنِّي فَلَا تَتَّبِعُوا مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – by the chain of Al-Tameemy, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘You will be presented upon disavowing from me<sup>-asws</sup>, but do not disavow from me<sup>-asws</sup>, for I<sup>-asws</sup> upon the religion of Muhammad<sup>-saww</sup>’.<sup>1244</sup>

13- ن، عيون أخبار الرضا عليه السلام فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ- لَا يَجُوزُ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ وَ النُّصَابِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٌ أَوْ سَاعٍ فِي فُسَادٍ وَ ذَلِكَ إِذَا لَمْ تَخَفْ عَلَى نَفْسِكَ وَ عَلَى أَصْحَابِكَ وَ التَّقِيَّةُ فِي دَارِ التَّقِيَّةِ وَاجِبَةٌ وَ لَا حَنْتٌ عَلَى مَنْ حَلَفَ تَقِيَّةً يَدْفَعُ بِهَا ظُلْمًا عَنْ نَفْسِهِ.

(The book) ‘Uyoun Akhbar Al-Reza<sup>-asws</sup>’, may the greetings be upon him<sup>-asws</sup> – Among what Al-Reza<sup>-asws</sup> wrote for (the caliph) Al-Mamoun: ‘It is not allowed to kill anyone from the Kafirs and the Nasibis in the house (times) of Taqiyyah (dissimulation) except a killer, or one striving in corruption, and what is when it is not hidden upon yourself and upon your companions; and Taqiyyah in the house (times) of Taqiyyah is obligatory, and there is no sin upon the one swearing an oath in Taqiyyah to repel by it an injustice from himself’.<sup>1245</sup>

<sup>1240</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 11 b

<sup>1241</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 11 c

<sup>1242</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 11 d

<sup>1243</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 11 e

<sup>1244</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 12

<sup>1245</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 13



14- ما، الأماالي للشيخ الطوسي الفخام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن أبيه عن الصادق ع قال: ليس منا من لم يلزم التقيّة و يصوننا عن سفلة الرعيّة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his,

'From Abu Al-Hassan<sup>-asws</sup> the 3<sup>rd</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Sadiq<sup>-asws</sup> having said: 'He isn't from us, one who does not stick to Taqiyyah (dissimulation) and protects us<sup>-asws</sup> from the lowly citizens''.<sup>1246</sup>

15- ما، الأماالي للشيخ الطوسي بهذا الإسناد عن الصادق ع قال: عليكم بالتقيّة فإنّه ليس منا من لم يجعله شعاره و دثاره مع من يأمنه لتكون سجيته مع من يخدّره.

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain,

'From Al-Sadiq<sup>-asws</sup> having said: 'Upon you all is being with the Taqiyyah (dissimulation), for he isn't from us, the one who does not make it his emblem and his blanket with the one he is safe with, for it to be his nature with the one he is cautious of''.<sup>1247</sup>

16- ك، إكمال الدين الهمداني عن عليّ عن أبيه عن ابن مَعْبُدٍ عن الحسين بن خالد قال قال الرضا ع لا دين لمن لا ورع له و لا إيمان لمن لا تقيّة له إنّ أكرمكم عند الله عزّ و جلّ أعملكم بالتقيّة قبل خروج قائمنا فمن تركها قبل خروج قائمنا فليس منا.

(The book) 'Ikmal Al Deen' – Al Hamadany, from Ali, from his father, from Ibn Ma'bad, from Al Husayn Bin Khalid who said,

'Al-Reza<sup>-asws</sup> said: 'There is no religion for the one having not devoutness for him, nor any Eman for the one having no Taqiyyah (dissimulation) for him. The most honourable of you in the Presence of Allah<sup>-azwj</sup> Mighty and Majestic is your most working with the Taqiyyah before the emergence of our<sup>-asws</sup> Qaim<sup>-ajfi</sup>. The one who neglects it before emergence of our<sup>-asws</sup> Qaim<sup>-ajfi</sup>, he isn't from us<sup>-asws</sup>'.<sup>1248</sup>

17- مع، معاني الأخبار أبي عن عليّ بن إبراهيم عن القُطَيْبِيِّ عن يونس عن هشام بن سالم عن أبي عبد الله ع قال: ما عبد الله بشيء أحبّ إليه من الحبّ.

(The book) 'Ma'any Al Akhbar' – My father, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> has not been worshipped with anything more Beloved to Him<sup>-azwj</sup> than 'Al-Khabb''.

فُلْتُ وَ مَا الْحَبُّ

I said, 'And what is 'Al-Khabb'?'

<sup>1246</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 14

<sup>1247</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 15

<sup>1248</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 16

قَالَ التَّقِيَّةُ.

He<sup>-asws</sup> said: 'The Taqiyyah (dissimulation)'.<sup>1249</sup>

18- مع، معاني الأخبار الفطآن عن السكوني عن الجوهري عن ابن عمارة عن أبيه عن سفيان بن سعيد قال سمعت أبا عبد الله جعفر بن محمد الصادق ع وكان والله صادقاً كما سمي يقول يا سفيان عليك بالتقية فإنها سنة إبراهيم الخليل ع-

(The book) 'Ma'any Al Akhbar' – Al Qattan, from Al Sakuni, from Al Jowhari, from Ibn Umarah, from his father, from Sufyan Bin Saeed who said,

'I heard Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>, and by Allah<sup>-azwj</sup> he<sup>-asws</sup> was truthful just as he<sup>-asws</sup> has been named, saying: 'O Sufyan! Upon you is being with the Taqiyyah (dissimulation), for it is a Sunnah (conduct) of Ibrahim<sup>-as</sup> the friend (of the Beneficent)!

وَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِمُوسَى وَ هَارُونَ ع- اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى - فَقُولَا لَهُ قَوْلًا لَئِنَّا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى يَقُولُ اللَّهُ عَزَّ وَ جَلَّ كَتَبْنَا لَهُ قَوْلًا لَه يَا أَبَا مُصْعَبٍ

And Allah<sup>-azwj</sup> Mighty and Majestic Said to Musa<sup>-as</sup> and Haroun<sup>-as</sup>: **Go, both of you, to Pharaoh, (for) he has transgressed! [20:43] But speak to him gentle words, perhaps he would mind or fear [20:44].** Allah<sup>-azwj</sup> Mighty and Majestic Said: "Teknonym him<sup>-la</sup> and say to him<sup>-la</sup>, 'O Abu Mus'ab!'

وَإِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا أَرَادَ سَفَرًا وَرَى بَعِيرَهُ وَ قَالَ عَ أَمْرِي رَبِّي بِمُدَارَةِ النَّاسِ كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ

It was so that whenever Rasool-Allah<sup>-sawww</sup> intended a journey, would return with another (route), and he<sup>-sawww</sup> said: 'My<sup>-sawww</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-sawww</sup> with politeness with the people just as He<sup>-azwj</sup> has Commanded me<sup>-sawww</sup> with fulfilling the obligation'.

وَ لَقَدْ أَدَّبَهُ اللَّهُ عَزَّ وَ جَلَّ بِالتَّقِيَّةِ فَقَالَ ادْفَعْ بِالْيَمِينِ هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَ مَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ

And Allah<sup>-azwj</sup> Mighty and Majestic had Educated him<sup>-sawww</sup> with the Taqiyyah. He<sup>-azwj</sup> Said: **And the good and the evil are not equal. Repel (evil) by that which is best, So, if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35].**

يَا سَفِيَّانُ مَنْ اسْتَعْمَلَ التَّقِيَّةَ فِي دِينِ اللَّهِ فَقَدْ تَسَمَّ الدَّرَوَةَ الْعُلْيَا مِنَ الْعَزِّ إِنَّ عَزَّ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ وَ مَنْ لَمْ يَمْلِكْ لِسَانَهُ نَدِمَ الْحَبْرَ.

O Sufyan! One who utilises the Taqiyyah (dissimulation) in the religion of Allah<sup>-azwj</sup>, so he has peaked at the highest peak of honour. The honour of the Momin is in protection of his tongue, and the one who does not control his tongue will regret' – the Hadeeth".<sup>1250</sup>

<sup>1249</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 17

<sup>1250</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 18

19- مع، معاني الأخبار ابن الوليد عن الصَّغَارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْبُطَّائِيِّ عَنِ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al Batainy, from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200].***

فَقَالَ اصْبِرُوا عَلَى الْمَصَائِبِ وَ صَابِرُوهُمْ عَلَى التَّقِيَّةِ وَ رَابِطُوا عَلَى مَنْ تَقْتَدُونَ بِهِ- وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

He<sup>-asws</sup> said: 'Be patient upon the difficulties and make them (others to be) patient upon the Taqiyyah, and excel upon the one you are being led with, and fear Allah<sup>-azwj</sup>, perhaps you will be succeeding".<sup>1251</sup>

20- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن الحسين بن سفيان عن سلام بن أبي عمر عن معروف بن خربوذ عن أبي الطفيل أنه سمع أمير المؤمنين ع يقول إن بغدي فتناً مظلمة عمياء متشككة- لا يبقى فيها إلا النومة

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Kufi, from Al Husayn Bin Sufyan, from Sallam Bin Abu Amrah, from Marouf Bin Kharbouz, from Abu Al Tufeyl,

'He heard Amir Al-Momineen<sup>-asws</sup> saying: 'After me<sup>-asws</sup> there will be Fitna, dark, blinding, arousing suspicions. Noe one will remain in it except 'Al-Nowma'.

قِيلَ وَ مَا النُّومَةُ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, 'And what is 'Al-Nowma', O Amir Al-Momineen<sup>-asws</sup>?

قَالَ الَّذِي لَا يَدْرِي النَّاسُ مَا فِي نَفْسِهِ.

He<sup>-asws</sup> said: 'The one whom the people don't know what is within himself".<sup>1252</sup>

21- سن، المحاسن ابن أبي عمير عن الحسين بن عثمان عن أخيه عن أبي عبد الله ع قَالَ: النَّاطِقُ عَنَّا بِمَا نَكْرَهُ أَشَدُّ مَثَوْنَةً مِنَ الْحَدِيعِ.

(The book) 'Al Mahasin' – Ibn Abu Umeyr, from Husayn Bin Usman, from the one who informed him,

'The speaker about us<sup>-asws</sup> with what we<sup>-asws</sup> dislike, is of assisting (against us<sup>-asws</sup>) than the deceiver".<sup>1253</sup>

22- سن، المحاسن محمد بن سنان عن يونس بن يعقوب عن أبي عبد الله ع قَالَ: مَنْ أَدَاعَ عَلَيْنَا شَيْئاً مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْداً وَ لَمْ يَقْتُلْنَا خَطِئاً.

<sup>1251</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 19

<sup>1252</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 20

<sup>1253</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 21

(The book) 'Al Mahasin' – Muhammad Bin Sinan, from Yunus Bin Yaqoub –

'From Abu Abdullah<sup>-asws</sup> having said: 'One who publicises anything from our<sup>-asws</sup> matters against us<sup>-asws</sup>, so he is like the one who killed us<sup>-asws</sup> deliberately, and he did not kill us by mistake".<sup>1254</sup>

23- سن، المحاسن عثمان عن سماعة عن أبي بصير عن أبي عبد الله ع في قول الله و يفتلون الأنبياء بغير حق قال أما و الله ما قتلوهم بالسيف و لكن أذاعوا سرهم و أفشوا عليهم فقتلوا.

(The book) 'Al Mahasin' – Usman, from Sama'at, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **and were killing the Prophets without a right; [3:112]**. He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>, they had not killed them<sup>-as</sup> with the sword, but they publicised their<sup>-as</sup> secrets and spread it against them<sup>-as</sup>, so they<sup>-as</sup> were killed".<sup>1255</sup>

24- سن، المحاسن عثمان بن عيسى عن محمد بن عجلان قال قال أبو عبد الله ع إن الله عير قوماً بالإذاعة فقال و إذا جاءهم أمر من الأمن أو الخوف أذاعوا به فأياكم و الإذاعة.

(The book) 'Al Mahasin' – Usman Bin Isa, from Muhammad Bin Ajlan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Faulted a people with the publicised. He<sup>-azwj</sup> Said: '**And when there comes to them a Command of the security or the fear, they publicise it; [4:83]**'.<sup>1256</sup>

25- سن، المحاسن أبي عن ابن أبي عمير عن يونس بن عمار عن سليمان بن خالد قال: قال لي أبو عبد الله ع يا سليمان إنكم على دين من كنتم أعز الله و من أذاعه أذله الله.

(The book) 'Al Mahasin' – from Ibn Abu Umeyr, from Yunus Bin Ammar, from Suleyman Bin Khalid who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Suleyman! You are upon such a religion, one who conceals it, Allah<sup>-azwj</sup> Honours him, and one who publicises it, Allah<sup>-azwj</sup> Humiliates him".<sup>1257</sup>

26- سن، المحاسن أبي عن حماد بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال: لا خير فيمن لا تقيته له و لا إيمان لمن لا تقيته له.

(The book) 'Al Mahasin' – My father, from Hammad Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no good in the one having not Taqiyyah (dissimulation) for him, nor any Eman for the one having not Taqiyyah for him".<sup>1258</sup>

27- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع في قول الله أولئك يؤتون أجرهم مرتين بما صبروا

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

<sup>1254</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 22

<sup>1255</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 23

<sup>1256</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 24

<sup>1257</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 25

<sup>1258</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 26

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **These would be Given their Reward twice due to what they were patient upon** – he<sup>-asws</sup> said: ‘Du to what they were patient upon the Taqiyyah’.

قَالَ يَا صَبْرُوا عَلَى التَّقِيَّةِ - وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ الْإِذَاعَةُ السَّيِّئَةُ.

**and they were repelling the evil deed by the good deed, [28:54]** – he<sup>-asws</sup> said: ‘The ‘good deed’ is the Taqiyyah, and the publicising is ‘the evil deed’”.<sup>1259</sup>

28- سن، المحاسن أبي عن حماد بن عيسى عن خريز عم عن أخبره عن أبي عبد الله ع في قول الله وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ

(The book) ‘Al Mahasin’ – My father, from Hammad Bin Isa, from Hareyz, from the one who informed him,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **And the good and the evil are not equal.** – he<sup>-asws</sup> said: ‘The ‘good deed’ is the Taqiyyah, and the ‘evil deed’ is the publicising’.

وَ قَوْلِهِ ادْفَعْ بِالَّذِي هِيَ أَحْسَنُ السَّيِّئَةَ قَالَ الَّذِي هِيَ أَحْسَنُ التَّقِيَّةُ - فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

And regarding His<sup>-azwj</sup> Words: **Repel (evil) by that which is best,** - he<sup>-asws</sup> said: ‘That which is best, is the Taqiyyah - **So if there is enmity between you and him, he would be like your intimate friend [41:34]**’”.<sup>1260</sup>

29- سن، المحاسن أبي عن النضر عن يحيى الخليلي عن حسين بن أبي الغلاء عن حبيب بن بشير قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع سَمِعْتُ أَبِي يَقُولُ - لَا وَ اللَّهِ مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبُّ إِلَيَّ مِنَ التَّقِيَّةِ

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Al Halby, from Husayn Bin Abu Al A’ala, from Habeeb Bin Bashir who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: ‘No, by Allah<sup>-azwj</sup>! There is nothing upon the surface of the earth more beloved to me<sup>-asws</sup> than the Taqiyyah (dissimulation).

يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ

O Habeeb! The one who has Taqiyyah for him, Allah<sup>-azwj</sup> will Raise him’.

يَا حَبِيبُ مَنْ لَمْ يَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ

O Habeeb! One who does not happen to have Taqiyyah for him, Allah<sup>-azwj</sup> will Drop him.

يَا حَبِيبُ إِنَّمَا النَّاسُ فِي هَذِهِ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا.

<sup>1259</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 27

<sup>1260</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 28

O Habeeb! But rather, the people are in a truce. If that would have happened, this would have happened”<sup>1261</sup>.

30- سن، المحاسن أبي عن حماد بن عيسى عن عبد الله بن حبيب عن أبي الحسن ع في قول الله إن أكرمكم عند الله اتقاكم قال أشدكم تقية.

(The book) ‘Al Mahasin’ – My father, from Hammad Bin Isa, from Abdullah Bin Habeeb,

‘From Abu Al-Hassan<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].** He<sup>-asws</sup> said: ‘The most intense of you in Taqiyyah’<sup>1262</sup>.

31- سن، المحاسن عدة من أصحابنا التهاديان و غيرهما عن عباس بن عامر القصبي عن جابر المكنف عن عبد الله بن أبي يعفور عن أبي عبد الله ع قال: اتقوا الله على دينكم و احببوه بالتقية فإنه لا إيمان لمن لا تقية له

(The book) ‘Al Mahasin’ – A number of our companions, Al Nahdiyan and others, from Abbas Bin Aamir al Qasaby, from Jabir Al Makfouf, from Abdullah Bin Abu Yafour,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Fear Allah<sup>-azwj</sup> upon your religion and veil it with the Taqiyyah, for there is no Eman for the one having no Taqiyyah for him.

إنما أنتم في الناس كالنحل في الطير لو أن الطير تعلم ما في جوف النحل ما بقي فيها شيء إلا أكلته و لو أن الناس علموا ما في أجوافكم أنكم محبوبون أهل البيت لأكلوكم باللسنتهم و لتحلوكم في السر و العلانية رحم الله عبداً منكم كان على ولايتنا.

But rather, you are among the people like the bee among the birds. If the bird known what is in the interior of the bee, there will not remain anything in it, except it would eat it, and if the people knew what is withing you all, your loving us<sup>-asws</sup> People<sup>-asws</sup> of the Household, they would eat you all with their tongues, and they will destroy you in the secret and the open. May Allah<sup>-azwj</sup> have Mercy on a servant from you who were to be upon our<sup>-asws</sup> Wilayah”<sup>1263</sup>.

32- سن، المحاسن ابن أبي عمير عن جميل بن صالح عن محمد بن مروان قال قال أبو عبد الله ع إن أبي ع كان يقول ما من شيء أقر لعين أبلك من التقية.

(The book) ‘Al Mahasin’ – Ibn Abu Umeyr, from Jameel Bin Salih, from Muhammad Bin Marwan who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> had said: ‘There is nothing more delighting to the eye of your<sup>-asws</sup> father<sup>-asws</sup> than the Taqiyyah (dissimulation)”<sup>1264</sup>.

و زاد فيه الحسن بن محبوب عن جميل أيضاً قال: التقية جنة المؤمن.

And there is an increase in it by Al-Hassan Bin Mahboub, from Jameel as well,

<sup>1261</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 29

<sup>1262</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 30

<sup>1263</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 31

<sup>1264</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 32 a

'He<sup>-asws</sup> said: 'The Taqiyyah is a shield of the Momin''.<sup>1265</sup>

33- سن، المحاسن ابن بريع عن ابن مسكان عن عمر بن يحيى بن سالم عن أبي جعفر ع قال: التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ.

(The book) 'Al Mahasin' – Ibn Bazie, from Ibn Mustan, from Umar Bin Yahya Bin Salim,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Taqiyyah is regarding every necessity''.<sup>1266</sup>

34- سن، المحاسن حماد بن عيسى عن ابن أذينة عن محمد بن مسلم و إسماعيل الجعفي و عدو قالوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ وَ كُلِّ شَيْءٍ اضْطُرَّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ.

(The book) 'Al Mahasin' – Hammad Bin Isa, from Ibn Uzina, from Muhammad Bin Muslim and Ismail Al Jufy, and a number, they said,

'We heard Abu Ja'far<sup>-asws</sup> saying: 'The Taqiyyah (dissimulation) is in all things, and all things a son of Adam<sup>-as</sup> is desperate to, for Allah<sup>-azwj</sup> has Permitted it for him''.<sup>1267</sup>

35- سن، المحاسن أبي عن ابن أبي عمير عن هشام و عن أبي عمر العجمي قال قال أبو عبد الله ع يَا بَا عُمَرُ تَسْعَةُ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي شُرْبِ النَّبِيذِ وَ الْمَسْحِ عَلَى الْحُقَيْنِ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham, and Abu Umar Al Ajamy who said,

'Abu Abdullah<sup>-asws</sup> said: 'O Abu Umar! Nine-tenth's (9/10 – 90%) of the religion is in the Taqiyyah, and there is no religion for the one having no Taqiyyah for him, and the Taqiyyah is in all things except in drinking Al-Nabeez and the wiping upon the socks (during the ablution)''.<sup>1268</sup>

36- سن، المحاسن أبي و اليقطيني عن صفوان عن شعيب الحداد عن محمد بن مسلم عن أبي جعفر ع قال: إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحْفَنَ بِهَا الدِّمَاءُ فَإِذَا بَلَغَ الدَّمُ فَلَا تَقِيَّةَ.

(The book) 'Al Mahasin' – My father and Al Yaqteeny, from Safwan, from Shueyb Al Haddad, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'But rather, the Taqiyyah (dissimulation) is to save the blood (shed) by it, so when it does reach the blood (shed), there is no Taqiyyah''.<sup>1269</sup>

37- سن، المحاسن ابن فضال عن ابن بكير عن محمد بن مسلم عن أبي عبد الله ع قال: كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ.

(The book) 'Al Mahasin' – Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

<sup>1265</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 32 b

<sup>1266</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 33

<sup>1267</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 34

<sup>1268</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 35

<sup>1269</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 36

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Every time this matter (rising of Al-Qaim<sup>-ajfj</sup>) draws closer, the severer it would be for the Taqiyyah (dissimulation)’’.<sup>1270</sup>

38- سن، المحاسن أبي عن محمد بن سينان عن ابن مسكان عن ثابت مولى آل جرير قال سمعت أبا عبد الله ع يقول كظم الغيظ عن العدو في دولائهم تقيّة حزم لمن أخذ بها و تحزّر من التعرض للبلاء في الدنيا.

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Sinan, from Ibn Muskan, from Sabit, a slave of the family of Jareer who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Swallowing the anger from the enemy in their government out of Taqiyyah resoluteness for the one who takes with it and protects from the exposure to the afflictions in the world’’.<sup>1271</sup>

39- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن ابن مسكان قال: قال لي أبو عبد الله ع إني لأحسبك إذا شتم عليّ بين يديك لو تستطيع أن تأكل أنف شاتمك لعلت

(The book) ‘Al Mahasin’ – My father, from Al Nazr, from Yahya Al Halby, from Ibn Muskan who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘I<sup>-asws</sup> reckon when someone insults Ali<sup>-asws</sup> in front of you, if you were able upon eating the nose of his<sup>-asws</sup> insulter, you would do so’.

فقلت إي والله جعلت فداك إني هكذا وأهل بيتي

‘Yes, by Allah<sup>-azwj</sup>, may I be sacrificed for you<sup>-asws</sup>! I am like this, and (so are) my family members’.

فقال لي فلا تفعل فوالله لربما سمعت من يشتم عليّ وما بيني وبينه إلا أسطوانة فاستبرها فإذا فرغت من صلواتي فأمر به فأسلم عليه وأصافحه.

He<sup>-asws</sup> said to me: ‘Don’t do so, for by Allah<sup>-azwj</sup>, sometimes I<sup>-asws</sup> hear someone insulting Ali<sup>-asws</sup>, and there is nothing between me and him except a pillar. So, I<sup>-asws</sup> hide with it. When I<sup>-asws</sup> am free from my<sup>-asws</sup> Salat, I<sup>-asws</sup> pass by him and greet unto him, and I<sup>-asws</sup> shake his hand’’.<sup>1272</sup>

40- سن، المحاسن أبي عن فضالة عن سيف بن عميرة عن أبي بكر الحضرمي قال: قال علقمة أخي لأبي جعفر ع إن أبا بكر قال يُعالي الناس في عليّ

(The book) ‘Al Mahasin’ – My father, from Fazalat, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘Alqamah, brother of Abu Ja’far<sup>-asws</sup> said, ‘Abu Bakr said, ‘The people are exaggerating regarding Ali<sup>-asws</sup>!’

فقال لي أبو جعفر إني أراك لو سمعت إنساناً يشتم عليّاً فاستطعت أن تقطع أنفه فعلت

<sup>1270</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 37

<sup>1271</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 38

<sup>1272</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 39



Abu Ja'far<sup>-asws</sup> said: 'I<sup>-asws</sup> see that if you were to hear a person insulting Ali<sup>-asws</sup>, and you are able to cut off his nose, you will do so'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ فَلَا تَفْعَلْ

He<sup>-asws</sup> said: 'Don't do so'.

ثُمَّ قَالَ إِنِّي لَأَسْمَعُ الرَّجُلَ يَسُبُّ عَلِيًّا وَ أَسْتَبْرُ مِنْهُ بِالسَّارِيَةِ وَ إِذَا فَرَغَ أَتَيْتُهُ فَصَافَحْتُهُ.

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> heard a man reviling Ali<sup>-asws</sup>, and I<sup>-asws</sup> concealed from him with the column, and when I<sup>-asws</sup> was free, I<sup>-asws</sup> went to him and shook his hand"<sup>1273</sup>.

41- مص، مصباح الشريعة قَالَ الصَّادِقُ ع اَطْلُبِ السَّلَامَةَ أَيَنَّمَا كُنْتَ وَ فِي أَيِّ حَالٍ كُنْتَ لِدِينِكَ وَ لِقَلْبِكَ وَ عَوَاقِبِ أُمُورِكَ مِنَ اللَّهِ فَلَيْسَ مَنْ طَلَبَهَا وَ جَدَّهَا فَكَيْفَ مَنْ تَعَرَّضَ لِلْبَلَاءِ وَ سَلَكَ مَسَالِكَ ضِدِّ السَّلَامَةِ وَ خَالَفَ أَصُولَهَا بَلْ رَأَى السَّلَامَةَ تَلْفًا وَ التَّلَفَ سَلَامَةً

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'Wherever you may be, and in whichever state you may be, seek the safety for your religion, and for your heart, and consequences of your affairs from Allah<sup>-azwj</sup>. It isn't so that the one who seeks it will find it. So how can someone expose to the affliction and travel the way opposite to the safety and oppose its principles? But he sees the safety as a damage, and the damage as safety.

وَ السَّلَامَةُ قَدْ عَزَّتْ فِي الْخَلْقِ فِي كُلِّ عَصْرِ خَاصَّةً فِي هَذَا الزَّمَانِ وَ سَبِيلُ وَجُودِهَا فِي اخْتِمَالِ جَفَاءِ الْخَلْقِ وَ أَذْيَتِهِمْ وَ الصَّبْرِ عِنْدَ الرَّزَايَا وَ حَقِيقَةِ الْمَوْتِ وَ الْفِرَارِ مِنْ أَشْيَاءَ تَلْزُمُكَ رِعَايَتُهَا وَ الْقَنَاعَةِ بِالْأَقَلِّ مِنَ الْمَيْسُورِ

And the safety has been endeared among the people in every era, especially in this time, and the way of its existence is in enduring the disloyalty of the people and their harms, and the patience during the calamities, and the reality of death and the fleeing from things necessitating you to take are, and the contentment with the less than the means.

فَإِنْ لَمْ يَكُنْ فَالْعُزْلَةُ فَإِنْ لَمْ تَقْدِرْ فَالصَّمْتُ وَ لَيْسَ كَالْعُزْلَةِ فَإِنْ لَمْ تَسْتَطِعْ فَالْكَلَامُ بِمَا يَنْفَعُكَ وَ لَا يَضُرُّكَ وَ لَيْسَ كَالصَّمْتِ فَإِنْ لَمْ تَجِدِ السَّبِيلَ إِلَيْهِ فَلَا تَقْلَابْ وَ السَّقَرُ مِنْ بَلَدٍ إِلَى بَلَدٍ وَ طَرَحِ النَّفْسِ فِي بَوَادِي التَّلَفِ بِسِرِّ صَافٍ وَ قَلْبٍ خَاشِعٍ وَ بَدَنِ صَابِرٍ

If it does not happen, then (it should be) the isolation. If you are not able, then (observe) the silence, and it isn't like the isolating. If you are not capable, the talk with what benefits you and not (what) harms you, and it isn't like the silence. If you cannot find the way to it, then (it is) the moving away and the travelling from a city to city, and dropping the self into the neglected valleys with clear secrets and a humble heart and a patient body.

<sup>1273</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 40

قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا

Allah<sup>-azwj</sup> Mighty and Majestic Said: **Those whom the Angels cause to die while they are being unjust to themselves, they are saying, 'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' [4:97].**

وَ انْتَهَرُ مَعْنَمَ عِبَادِ اللَّهِ الصَّالِحِينَ وَ لَا تُنَافِسِ الْأَشْكَالَ وَ لَا تُنَازِعِ الْأَصْدَادَ وَ مَنْ قَالَ لَكَ أَنَا فَطُلْ أَنْتَ وَ لَا تَدْعَ فِي شَيْءٍ وَ إِنْ أَحَاطَ بِهِ عِلْمُكَ وَ تَحَقَّقَتْ بِهِ مَعْرِفَتُكَ وَ لَا تَكْشِفْ سِرَّكَ إِلَّا عَلَى أَشْرَفِ مِنْكَ فِي الدِّينِ وَ أَتَى تَجِدَ الشَّرَفَ

And seize the booty, righteous servants of Allah<sup>-azwj</sup>, and do not compete the problematic issues and do not dispute the opponents, and the one who says to you, 'Me', say, 'You', and do not call regarding anything and even if your knowledge encompasses it and your understanding is proven with it, and do not uncover your secrets except to the noblest one from you in the religion. And where can you find the nobility?

فَإِذَا فَعَلْتَ ذَلِكَ أَصَبْتَ السَّلَامَةَ وَ بَقِيتَ مَعَ اللَّهِ بِلَا عِلَاقَةٍ.

When you do that, you will achieve the safety and you will remain with Allah<sup>-azwj</sup>'s (Pleasure) without meeting".<sup>1274</sup>

42- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا

Tafseer of the Imam<sup>-asws</sup> (Hassan Al Askari<sup>-asws</sup>) – Words of the Mighty and Majestic: **and you would be saying to the people good words [2:83].**

قَالَ الصَّادِقُ ع وَ قُولُوا لِلنَّاسِ حُسْنًا أَيُّ لِلنَّاسِ كُلِّهِمْ مُؤْمِنِهِمْ وَ مُخَالِفِهِمْ أَمَّا الْمُؤْمِنُونَ فَيَسْطُ طُهُمْ وَجْهَهُ وَ أَمَّا الْمُخَالِفُونَ فَيَكْلِمُهُمْ بِالْمُدَارَاةِ- لَا جَبْدًا يَحْمِلُهُمْ إِلَى الْإِيمَانِ فَإِنَّهُ بِأَيْسَرِ مِنْ ذَلِكَ يَكْفُ شُرُورَهُمْ عَنْ نَفْسِهِ وَ عَنْ إِخْوَانِهِ الْمُؤْمِنِينَ

'Al-Sadiq<sup>-asws</sup> said: **'and you would be saying to the people good words [2:83]** – to all of them – good words – their Momineen and their adversaries. As for the Momineen, he extends to them his face and his body (make efforts for them), and as for the adversaries, he speaks to them with the politeness in order to attract them to the Eman. But if he despairs from that, he stops their evil from himself, and from his Momineen brothers'.

قَالَ الْإِمَامُ ع إِنَّ مُدَارَاةَ أَعْدَاءِ اللَّهِ مِنْ أَفْضَلِ صَدَقَةِ الْمَرْءِ عَلَى نَفْسِهِ وَ إِخْوَانِهِ كَانَ رَسُولُ اللَّهِ ص فِي مَنْزِلِهِ إِذَا اسْتَأْذَنَ عَلَيْهِ عَبْدُ اللَّهِ بَنُ أَبِي بَنٍ سَلُولٍ فَقَالَ رَسُولُ اللَّهِ ص بَيْسَ أَخُو الْعَشِيرَةِ اتَّذَنُوا لَهُ

The Imam<sup>-asws</sup> said: 'The politeness with the enemies of Allah<sup>-azwj</sup> – is from the most superior of the charities of the person upon himself and his brethren. Rasool-Allah<sup>-saww</sup> was in his<sup>-saww</sup> house, when Abdullah Bin Abayy Bin Salool sought permission to (see) him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: 'He is an evil brother of the tribe. Give permission to him'.

<sup>1274</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 41

فَلَمَّا دَخَلَ أَجْلَسَهُ وَبَشَّرَ فِي وَجْهِهِ فَلَمَّا خَرَجَ قَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ ص قُلْتَ فِيهِ مَا قُلْتَ وَفَعَلْتَ بِهِ مِنَ الْبَشْرِ مَا فَعَلْتَ

When he entered, he<sup>-saww</sup> had him seated and smiled in his face. When he went, Ayesha said to him<sup>-saww</sup>, 'O Rasool-Allah<sup>-saww</sup>! You<sup>-saww</sup> said regarding him what you<sup>-saww</sup> said, and you<sup>-saww</sup> did with him from the smiling what you<sup>-saww</sup> did!'

فَقَالَ رَسُولُ اللَّهِ ص يَا عُؤَيْشُ يَا حُمَيْرَةُ إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ يُكْرَمُ اتِّقَاءَ شَرِّهِ.

Rasool-Allah<sup>-saww</sup> said: 'O Uweyshu! O Humeyra! The most evil of the people in the Presence of Allah<sup>-azwj</sup> on the Day of Qiyamah would be one who honoured the prevention of his evil'.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّا لَنَبْشُرُ فِي وَجْهِهِ قَوْمٌ وَإِنْ قُلُوبُنَا ثَقُلَتْهُمْ أَوْلَيْكَ أَغْدَاءُ اللَّهِ تَنْتَقِيهِمْ عَلَى إِخْوَانِنَا لَا عَلَى أَنْفُسِنَا.

And Amir Al-Momineen<sup>-asws</sup> said: 'We<sup>-asws</sup> tend to smile in the faces of the people and our<sup>-asws</sup> hearts are frying (hateful) towards them. They are the enemies of Allah<sup>-azwj</sup>. We<sup>-asws</sup> fear them upon our<sup>-asws</sup> brethren, not upon ourselves'.

وَقَالَتْ فَاطِمَةُ ع بِشَّرَ فِي وَجْهِ الْمُؤْمِنِ يُوجِبُ لِصَاحِبِهِ الْجَنَّةَ وَبَشَّرَ فِي وَجْهِ الْمُعَادِي يُقِي صَاحِبَهُ عَذَابَ النَّارِ.

And (Syeda) Fatima<sup>-asws</sup> said: 'The smiling in the face of the Momin Obligates the Paradise for its performer, and the smiling in the face of the obstinate enemy saves its performer from the Punishment of the Fire'.

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ الْأَنْبِيَاءَ إِنَّمَا فَضَّلَهُمُ اللَّهُ عَلَى خَلْقِهِ بِشِدَّةِ مُدَارَاتِهِمْ لِأَعْدَاءِ دِينِ اللَّهِ وَحُسْنِ تَقَاتِيهِمْ لِأَجْلِ إِخْوَانِهِمْ فِي اللَّهِ.

And Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'The Prophets, rather were such that Allah<sup>-azwj</sup> the Exalted Merited them<sup>-as</sup> over the creatures altogether – due to the intensity of their<sup>-as</sup> politeness towards the enemies of the Religion of Allah<sup>-azwj</sup>, and the excellence of their<sup>-as</sup> Taqiyya (dissimulation), due to the reason of their<sup>-as</sup> brethren for the Sake of Allah<sup>-azwj</sup>'.

قَالَ الزُّهْرِيُّ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا عَرَفْتُ لَهُ صَدِيقاً فِي السِّرِّ وَلَا عَدُوّاً فِي الْعَلَانِيَةِ لِأَنَّهُ لَا أَحَدٌ يَعْرِفُهُ بِفَضَائِلِهِ الْبَاهِرَةِ إِلَّا وَ لَا يَجِدُ بُدّاً مِنْ تَعْظِيمِهِ مِنْ شِدَّةِ مُدَارَاةِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ حُسْنِ مُعَاشَرَتِهِ إِثَاءً وَ أَخْذِهِ مِنَ التَّقِيَّةِ بِأَحْسَنِهَا وَ أَجْمَلِهَا

Al-Zuhry said, 'Ali Bin Al-Husayn<sup>-asws</sup> was such that, not friend was recognised for him<sup>-asws</sup> in the privacy, nor an enemy in the open, because no one recognised his<sup>-asws</sup> impressive merits except it was inevitable for him to revere him<sup>-asws</sup> due to the intensity of his<sup>-asws</sup> politeness, and excellence of his<sup>-asws</sup> social manners to him, and his<sup>-asws</sup> taking from the Taqiyya (dissimulation) with its excellence and its beauty.

وَلَا أَحَدٌ وَ إِنْ كَانَ يُرِيهِ الْمَوَدَّةَ فِي الظَّاهِرِ إِلَّا وَ هُوَ يَحْسُدُهُ فِي الْبَاطِنِ لِتَضَاعُفِ فَضَائِلِهِ عَلَى فَضَائِلِ الْخَلْقِ.

And there is no one – and even if he showed his cordiality in the apparent – except he envied him<sup>-asws</sup> in the hidden – due to the multiple of his<sup>-asws</sup> merits over the merits of the people'.

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع مَنْ أَطَابَ الْكَلَامَ مَعَ مُوَافِقِيهِ لِيُؤْنِسَهُمْ وَبَسَطَ وَجْهَهُ لِمُخَالَفِيهِ لِيَأْمَنَهُمْ عَلَى نَفْسِهِ وَ إِخْوَانِهِ فَقَدْ حَوَى مِنَ الْخَيْرَاتِ وَ الدَّرَجَاتِ الْعَالِيَةِ عِنْدَ اللَّهِ مَا لَا يُقَادَرُ قَدْرُهُ غَيْرُهُ

And Muhammad<sup>-asws</sup> Bin Al-Baqir<sup>-asws</sup> said: ‘The one who is good of speech along with his harmony to his loved ones, and extends his face (smiling) to his adversaries in order to be secured upon himself and his brethren – so he has gathered from the goodness and the lofty levels in the Presence of Allah<sup>-azwj</sup> – what none can measure its worth apart from Him<sup>-azwj</sup>’.

قَالَ بَعْضُ الْمُخَالِفِينَ بِخُضْرَةِ الصَّادِقِ ع لِرَجُلٍ مِنَ الشَّيْعَةِ مَا تَقُولُ فِي الْعَشْرَةِ مِنَ الصَّحَابَةِ

And one of the adversaries said in the presence of Al-Sadiq<sup>-asws</sup> to a man from his<sup>-asws</sup> Shias, ‘What are you saying regarding the ten from the companions (of Rasool-Allah<sup>-saww</sup>)?’

قَالَ أَقُولُ فِيهِمْ الْخَيْرَ الْجَمِيلَ الَّذِي يُحِبُّهُ اللَّهُ بِهِ سَيِّئَاتِي وَ يَرْفَعُ بِهِ دَرَجَاتِي

He said, ‘I am saying regarding them, the good, the beautiful due to which Allah<sup>-azwj</sup> Deleted my evils deeds and Raises my level’.

قَالَ السَّائِلُ الْحَمْدُ لِلَّهِ عَلَى مَا أَنْقَذَنِي مِنْ بُغْضِكَ كُنْتُ أَظُنُّكَ رَافِضِيًّا تُبْغِضُ الصَّحَابَةَ

The questioner said, ‘The Praise is for Allah<sup>-azwj</sup> upon having Saved me from your hatred. I used to think that the Rafizis (rejecters of the first three caliphs) hated the companions’.

فَقَالَ الرَّجُلُ أَلَا مَنْ أَبْغَضَ وَاحِدًا مِنَ الصَّحَابَةِ فَعَلَيْهِ لَعْنَةُ اللَّهِ

The man said, ‘Indeed! The one who hates one from the companions, upon them is the curse of Allah<sup>-azwj</sup>’.

قَالَ لَعَلَّكَ تَتَأَوَّلُ مَا تَقُولُ فَيَمُنُ أَبْغَضَ الْعَشْرَةِ مِنَ الصَّحَابَةِ

He said, ‘Perhaps you can be misinterpreted what you were saying. Say, ‘The one who hates the ten of the companions’ (upon him would be the curse)’.

فَقَالَ مَنْ أَبْغَضَ الْعَشْرَةَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

He said, ‘The one who hates the ten, so upon him is the Curse of Allah<sup>-azwj</sup>, and the Angels, and the people altogether’.

– فَوَثَبَ يُقَبِّلُ رَأْسَهُ وَ قَالَ اجْعَلْنِي فِي حِلٍّ مِمَّا قَدْ قُذِّفْتُكَ بِهِ مِنَ الرَّفْضِ قَبْلَ الْيَوْمِ

The man leapt up and kissed his head and said, ‘You made me to be relaxed from what you have been accused with – from the rejection, before today’.

قَالَ أَنْتَ بِي حِلٍّ وَ أَنْتَ أَخِي ثُمَّ انْصَرَفَ السَّائِلُ

He said, ‘Today you are in relaxation and you are my brother’. Then the questioner left.

فَقَالَ لَهُ الصَّادِقُ ع جَوَّدْتَ لِلَّهِ دَرْكَ لَقَدْ عَجَبْتَ الْمَلَائِكَةُ فِي السَّمَاوَاتِ مِنْ حُسْنِ تَوَرِثِكَ وَ تَلَطُّفِكَ بِمَا خَلَصَكَ اللَّهُ وَ لَمْ يُثْلَمْ دِينُكَ وَ زَادَ اللَّهُ فِي مُخَالِفِينَا عَمَّا إِلَى عَمِّ وَ حَجَبَ عَنْهُمْ مُرَادَ مُنْتَحِلِي مَوَدَّتِنَا فِي تَقْيِيهِهِمْ

Al-Sadiq<sup>-asws</sup> said to him: ‘You perfected the pearls for Allah<sup>-azwj</sup>. You astounded the Angels in the skies from the excellence of your mode and your choice of words with what you finished, and you did not blunt your Religion, and Allah<sup>-azwj</sup> Increased among our<sup>-asws</sup> adversaries, gloom upon gloom, and Veiled from them the intended impersonators of our<sup>-asws</sup> cordiality in their Taqiyya (dissimulation)’.

فَقَالَ بَعْضُ أَصْحَابِ الصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ مَا عَقَلْنَا مِنْ الْكَلَامِ إِلَى [إِلَّا] مُوَافَقَةً صَاحِبِنَا لِهَذَا الْمُتَعَبِّتِ النَّاصِبِ

One of the companions of Al-Sadiq<sup>-asws</sup> said: ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! We did not understand from the speech of this one except to be in accordance with our companion to this intransigent Nasibi!’

فَقَالَ الصَّادِقُ ع لَيْنَ كُنْتُمْ لَمْ تَفْهَمُوا مَا عَنَى فَقَدْ فَهَمْنَا نَحْنُ وَ قَدْ شَكَرَهُ اللَّهُ لَهُ

Al-Sadiq<sup>-asws</sup> said: ‘If you did not understand what he meant, so we<sup>-asws</sup> have understood it, and Allah<sup>-azwj</sup> has Thanked him for it.

إِنَّ الْمَوَالِي لِأَوْلِيَانَا الْمُعَادِي لِأَعْدَائِنَا إِذَا ابْتَلَاهُ اللَّهُ بِمَنْ يَمْتَحِنُهُ مِنْ مُخَالِفِيهِ وَفَقَهُ لِحَوَابٍ يَسْلَمُ مَعَهُ دِينُهُ وَ عِزُّهُ وَ يُعْظِمُ اللَّهُ بِالتَّقِيَّةِ ثَوَابَهُ

Our<sup>-asws</sup> friend is the friend of our<sup>-asws</sup> friends and an enemy of our<sup>-asws</sup> enemies. Whenever Allah<sup>-azwj</sup> Involves him with the one who tests him, He<sup>-azwj</sup> Inclines him to an answer he can secure his Religion and his honour with it, and Allah<sup>-azwj</sup> (then) Magnifies his Rewards.

إِنَّ صَاحِبَكُمْ هَذَا قَالَ مَنْ عَابَ وَاحِدًا مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَيَّ مَنْ عَابَ وَاحِدًا مِنْهُمْ هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

This companion of yours said, ‘The one who faults one of them, so upon him is the Curse of Allah<sup>-azwj</sup>’, i.e., the one who faults one of them – he<sup>-asws</sup> being Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>.

وَ قَالَ فِي الثَّانِيَةِ مَنْ عَابَهُمْ أَوْ شَتَمَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ قَدْ صَدَقَ لِأَنَّ مَنْ عَابَهُمْ فَقَدْ عَابَ عَلِيًّا ع لِأَنَّهُ أَحَدُهُمْ فَإِذَا لَمْ يَعِْبْ عَلِيًّا وَ لَمْ يَذُمَّ فَلَمْ يَعِْبْهُمْ وَ إِنَّمَا عَابَ بَعْضَهُمْ

And he said during the second, ‘The one who faults them or insults them, so upon him is the Curse of Allah<sup>-azwj</sup>’, and he had spoken the truth, because the one who faults them (all) so he has (also) faulted Ali<sup>-asws</sup>, because he<sup>-asws</sup> is one of them. So when he did not fault Ali<sup>-asws</sup> and did not condemn him<sup>-asws</sup>, he did not fault them (all) but rather he faulted some of them’.

وَ لَقَدْ كَانَ لِحَرْبِ بْنِ الْمُؤْمِنِينَ مَعَ قَوْمِ فِرْعَوْنَ الَّذِينَ وَشَوْا بِهِ إِلَى فِرْعَوْنَ مِثْلَ هَذِهِ التَّوْبَةِ كَانَ حَرْبِيْلٌ يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ بُرْهَانِ مُوسَى وَ تَفْضِيلِ مُحَمَّدٍ رَسُولِ اللَّهِ ص عَلَى جَمِيعِ رُسُلِ اللَّهِ وَ خَلْقِهِ وَ تَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع مِنَ الْأَئِمَّةِ عَلَى سَائِرِ أَوْصِيَاءِ النَّبِيِّينَ وَ مِنَ الْبَرَاءَةِ مِنْ رُؤُوبَةِ فِرْعَوْنَ

And it was so that Hizkeel<sup>ra</sup>, the Momin with the people of Pharaoh<sup>la</sup>, those who informed of him to Pharaoh<sup>la</sup> had the attitude similar to this. Hizkeel<sup>ra</sup> was calling them to the Tawheed

of Allah<sup>-azwj</sup> and Prophet-hood of Musa<sup>-as</sup>, and preferring Muhammad<sup>-saww</sup>, Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup> over the entirety of the Rasools<sup>-as</sup> of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> creatures, and the preferring of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and the Chosen ones from the Imams<sup>-asws</sup> over the rest of the successors<sup>-as</sup> of the Prophets<sup>-as</sup> – and to the disavowing from the lordship (claimed by) Pharaoh<sup>-la</sup>.

فَوَشَىٰ بِهِ الْوَأَشُونَ إِلَىٰ فِرْعَوْنَ وَ قَالُوا إِنَّ خِرْيِيلَ يَدْعُو إِلَىٰ مُخَالَفَتِكَ وَ يُعِينُ أَعْدَاءَكَ عَلَىٰ مُضَادَّتِكَ

The informants informed with it to Pharaoh<sup>-la</sup>, and they said, ‘Hizkeel<sup>ra</sup> is calling to your<sup>-la</sup> opposition, and is assisting your<sup>-la</sup> enemies upon countering you<sup>-la</sup>’.

فَقَالَ لَهُمْ فِرْعَوْنُ ابْنُ عَمِّي وَ خَلِيفَتِي عَلَىٰ مُلْكِي وَ وَلِيٌّ عَهْدِي إِنْ فَعَلَ مَا قُلْتُمْ فَقَدْ اسْتَحَقَّ الْعَذَابَ عَلَىٰ كُفْرِهِ لِنِعْمَتِي وَ إِنْ كُنْتُمْ عَلَيْهِ كَاذِبِينَ قَدْ اسْتَحَقَقْتُمْ أَشَدَّ الْعِقَابِ لِإِثَارِكُمُ الدُّخُولَ فِي مَسَاءَتِهِ

Pharaoh<sup>-la</sup> said to them, ‘He is my<sup>-la</sup> cousin and my<sup>-la</sup> successor upon my<sup>-la</sup> kingdom and my<sup>-la</sup> heir-apparent. If he has done what you are saying, then he deserves the severe punishment upon his disbelief in my<sup>-la</sup> bounties; and if you are lying against him, then you would be deserving of the severe punishment, due your interfering regarding his position’.

فَجَاءَ خِرْيِيلُ وَ جَاءَ بِهِمْ فَكَاشَفُوهُ وَ قَالُوا أَنْتَ تَكْفُرُ رُبُوبِيَّةَ فِرْعَوْنَ الْمَلِكِ وَ تَكْفُرُ نِعْمَاءَهُ

They came with Hizkeel<sup>ra</sup> and they came with them, and they (tried) to expose him, and they said, ‘You are rejecting the lordship of Pharaoh<sup>-la</sup> the king and are being ungrateful to his<sup>-la</sup> bounties’.

فَقَالَ خِرْيِيلُ أَيُّهَا الْمَلِكُ هَلْ جَرِئْتَ عَلَىٰ كَذِبًا قَطُّ قَالَ لَا فَسَلُّهُمْ مَنْ رَبُّهُمْ قَالُوا فِرْعَوْنُ قَالَ لَهُمْ وَ مَنْ خَالِقُكُمْ قَالُوا فِرْعَوْنُ هَذَا قَالَ وَ مَنْ رَازِقُكُمْ الْكَافِلُ لِمَعَايِشِكُمْ وَ الدَّافِعُ عَنْكُمْ مَكَارِهِكُمْ قَالُوا فِرْعَوْنُ هَذَا

Hizkeel<sup>ra</sup> said, ‘O you king<sup>-la</sup>! Have you<sup>-la</sup> ever experienced a lie upon me at all?’ He<sup>-la</sup> said, ‘No’. He said, ‘Then ask them who their lord is’. They said, ‘This Pharaoh<sup>-la</sup>’. He said to them, ‘And who created you all?’ They said, ‘This Pharaoh<sup>-la</sup>’. He said to them, ‘And who is your sustainer, the guarantor of your livelihoods, and the defender from you of your adversities?’ They said, ‘This Pharaoh<sup>-la</sup>’.

قَالَ خِرْيِيلُ أَيُّهَا الْمَلِكُ فَأَشْهَدُكَ وَ مَنْ خَصْرَكَ أَنْ رَبُّهُمْ هُوَ رَبِّي وَ خَالِقُهُمْ هُوَ خَالِقِي وَ رَازِقُهُمْ هُوَ رَازِقِي وَ مُصْلِحُ مَعَايِشِهِمْ هُوَ مُصْلِحُ مَعَايِشِي - لَا رَبَّ لِي وَ لَا خَالِقَ وَ لَا رَازِقَ غَيْرَ رَبِّهِمْ وَ خَالِقِهِمْ وَ رَازِقِهِمْ

Hizkeel<sup>ra</sup> said, ‘O you king<sup>-la</sup>! I hereby testify to you<sup>-la</sup> and everyone in your<sup>-la</sup> presence that their Lord<sup>-azwj</sup>, He<sup>-azwj</sup> is my Lord<sup>-azwj</sup>, and their Creator, He<sup>-azwj</sup> is my Creator, and their Sustainer, He<sup>-azwj</sup> is my Sustainer, and the Reformer of their lives, He<sup>-azwj</sup> is the Reformer of my life. There is neither a Lord<sup>-azwj</sup>, or a Creator, nor a Sustainer apart from their Lord<sup>-azwj</sup>, and their Creator, and their Sustainer.

وَ أَشْهَدُكَ وَ مَنْ خَصْرَكَ أَنْ كُلَّ رَبٍّ وَ خَالِقٍ وَ رَازِقٍ سِوَى رَبِّهِمْ وَ خَالِقِهِمْ وَ رَازِقِهِمْ - فَأَنَا بَرِيءٌ مِنْهُ وَ مِنْ رُبُوبِيَّتِهِ وَ كَافِرٌ بِإِهْنَتِهِ

And I hereby testify to you<sup>-la</sup> and the ones in your<sup>-la</sup> presence that every lord, and creator, and sustainer, besides their Lord<sup>-azwj</sup>, and their Creator, and their Sustainer, I am disavowing from him and from his lordship, and a disbeliever in in god-hood (Divinity)’.

يَقُولُ خِرْبِيلُ هَذَا وَهُوَ يَغْنِي أَنَّ رَحْمَتَهُ هُوَ اللَّهُ رَبِّي وَ لَمْ يَقُلْ إِنَّ الَّذِي قَالُوا هُمْ إِنَّهُ رَحْمَتُهُ هُوَ رَبِّي وَ خَفِيَ هَذَا الْمَعْنَى عَلَى فِرْعَوْنَ وَ مَنْ حَضَرَهُ وَ تَوَهَّوْا أَنَّهُ يَقُولُ فِرْعَوْنُ رَبِّي وَ خَالِقِي وَ زَارِقِي

Hizkeel<sup>ra</sup> was saying this, and he was meaning by, ‘Their Lord<sup>-azwj</sup>, He<sup>-azwj</sup> is Allah<sup>-azwj</sup>, my Lord<sup>-azwj</sup>’, and he did not say, ‘The one who they are saying that he is their lord, he is my lord’ – and this meaning was hidden upon Pharaoh<sup>-la</sup> and the ones in his<sup>-la</sup> presence – And they were thinking that he was saying, ‘Pharaoh<sup>-la</sup> is my lord, and my creator, and my sustainer’.

فَقَالَ لَهُمْ يَا رِجَالَ السُّوءِ وَ يَا طُلَّابَ الْفَسَادِ فِي مُلْكِي وَ مُرِيدِي الْفِتْنَةِ بَيْنِي وَ بَيْنَ ابْنِ عَمِّي وَ هُوَ عَضُدِي أَنْتُمْ الْمُسْتَحِقُّونَ لِعَذَابِي لِإِرَادَتِكُمْ فَسَادَ أَمْرِي وَ إِهْلَاكَ ابْنِ عَمِّي وَ الْفَتْ فِي عَضُدِي

He (Pharaoh<sup>-la</sup>) said to them: ‘O you evil men, and O you seekers of the mischief in my<sup>-la</sup> kingdom, and intenders of the strife between me<sup>-la</sup> and my<sup>-la</sup> cousin! - and he is my<sup>-la</sup> support. You are the ones deserving of my<sup>-la</sup> punishment due to your intentions of corrupting my<sup>-la</sup> matter and destroying my<sup>-la</sup> cousin, and weakening my<sup>-la</sup> support’.

ثُمَّ أَمَرَ بِالْأَوْتَادِ فَجُعِلَ فِي سَاقِ كُلِّ وَاحِدٍ مِنْهُمْ وَتِدٌ وَ فِي صَدْرِهِ وَتِدٌ وَ أَمَرَ أَصْحَابَ أَمْشَاطِ الْحَدِيدِ فَشَقُّوا بِهَا لَحْمَهُمْ مِنْ أَبْدَانِهِمْ

Then he<sup>-la</sup> ordered with the pegs and made these to be in the leg of each one of them as a wedge, and a wedge in his chest, and ordered with owners of the iron combs, so they pierced their flesh with these from their bodies.

فَذَلِكَ مَا قَالَ اللَّهُ فَوْقَهُ اللَّهُ يَغْنِي خِرْبِيلُ - سَيَمَاتُ مَا مَكَّرُوا لَمَّا وَشَوْا إِلَى فِرْعَوْنَ لِيُهْلِكُوهُ - وَ حَاقَ بِأَلِ فِرْعَوْنَ سُوءُ الْعَذَابِ وَ هُمُ الَّذِينَ وَشَوْا لَخِرْبِيلَ إِلَيْهِ لَمَّا أَوْتَدَ فِيهِمُ الْأَوْتَادَ وَ مَشَطَ عَنْ أَبْدَانِهِمْ لَحْمَهُمْ بِالْأَمْشَاطِ

That is what Allah<sup>-azwj</sup> the Exalted Said: ***So Allah Saved him [40:45]*** – meaning Hizkeel<sup>ra</sup>, ***from the evil of what they planned*** with, due to what they had informed Pharaoh<sup>-la</sup> with in order to destroy him, ***and the most evil punishment overtook Pharaoh's people*** – released upon them, and they were those who had informed of Hizkeel<sup>ra</sup> to him<sup>-la</sup> – for what he<sup>-la</sup> wedged into them the pegs – and combed their bodies of its flesh, with the (iron) combs’.

وَ قَالَ رَجُلٌ لِمُوسَى بْنِ جَعْفَرٍ ع مِنْ خَوَاصِّ الشَّيْعَةِ وَ هُوَ يَرْتَعِدُ بَعْدَ مَا خَلَا بِهِ يَا ابْنَ رَسُولِ اللَّهِ مَا أَخَوْفَنِي إِلَّا أَنْ يَكُونَ فُلَانٌ بِنُ فُلَانٍ يُنَافِقُنِي فِي إِظْهَارِ اعْتِقَادِي وَصِيَّتِكَ وَ إِمَامَتِكَ

And a man said to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from the special ones of his<sup>-asws</sup> Shias, and he was trembling after being alone with him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! What I am fearing is that so and so would happen to be hypocritical to you<sup>-asws</sup> in the displaying of his belief and your<sup>-asws</sup> successorship and your<sup>-asws</sup> Imamate!’

فَقَالَ مُوسَى ع وَ كَيْفَ ذَلِكَ

Musa<sup>-asws</sup> said: 'And how is that so?'

قَالَ لِأَيِّ حَضْرَتٍ مَعَهُ الْيَوْمَ فِي مَجْلِسٍ فُلَانٍ رَجُلٍ مِنْ كِبَارِ أَهْلِ بَغْدَادَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ أَنْتَ تَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ إِمَامٌ ذُو هَذَا الْخَلِيفَةِ  
الْقَاعِدِ عَلَى سَرِيرِهِ

He said, 'Because I attended with him today in a gathering of so and so man from the great ones of the people of Baghdad. The owner of the gathering said to him, 'You are claiming that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is an Imam<sup>-asws</sup> – besides this Caliph seated upon his throne?'

فَقَالَ صَاحِبُكَ هَذَا مَا أَقُولُ هَذَا بَلْ أَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ غَيْرُ إِمَامٍ وَإِنْ لَمْ أَعْتَقِدْ أَنَّهُ غَيْرُ إِمَامٍ فَعَلَيَّْ وَعَلَى مَنْ لَمْ يَعْتَقِدْ ذَلِكَ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ

Your<sup>-asws</sup> companion said to him, 'I am not saying this. But, I claim that Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is other than an imam, and if I don't believe that he<sup>-asws</sup> is other than an imam, so upon me and upon the ones who do not believe that, are the Curses of Allah<sup>-azwj</sup>, and the Angels, and the people altogether'.

فَقَالَ صَاحِبُ الْمَجْلِسِ جَزَاكَ اللَّهُ خَيْرًا وَ لَعَنَ اللَّهُ مَنْ وَشَى بِكَ

The owner of the gathering said to him, 'May Allah<sup>-azwj</sup> Reward you goodly, and may Allah<sup>-azwj</sup> Curse the one who informed about you'.

قَالَ لَهُ مُوسَى بْنُ جَعْفَرٍ ع لَيْسَ كَمَا ظَنَنْتَ وَ لَكِنَّ صَاحِبَكَ أَفْقَهُ مِنْكَ إِنَّمَا قَالَ إِنَّ مُوسَى غَيْرُ إِمَامٍ أَيْ الَّذِي هُوَ عِنْدَكَ إِمَامٌ فَمُوسَى غَيْرُهُ فَهُوَ إِذَا إِمَامٌ  
إِنَّمَا أَثْبَتَ بِقَوْلِهِ هَذَا إِمَامَتِي وَ نَعَى إِمَامَةَ غَيْرِي

Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> said to him: 'It isn't as you are thinking it to be. But, your companion is more understanding than you are. But rather, he said, 'Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup> is other than an imam, i.e., the one who is other than an Imam<sup>-asws</sup>, so Musa<sup>-asws</sup> is other than him. Then he<sup>-asws</sup> is an Imam<sup>-asws</sup>. So rather, this Imamate of mine<sup>-asws</sup> is affirmed by his words, and negates the imamate of others.

يَا عَبْدَ اللَّهِ مَتَى يُزُولُ عَنْكَ هَذَا الَّذِي ظَنَنْتَهُ بِأَخِيكَ هَذَا مِنَ التَّفَاقُقِ قُتِبَ إِلَى اللَّهِ

O servant of Allah<sup>-azwj</sup>! When will it decline from you, this which you are thinking of your brother? This is from the hypocrisy, repent to Allah<sup>-azwj</sup>!

فَفَهِمَ الرَّجُلُ مَا قَالَهُ وَ اعْتَمَ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لِي مَالٌ فَأَرْضِيهِ وَ لَكِنْ قَدْ وَهَبْتُ لَهُ شَطْرَ عَمَلِي كُلِّهِ مِنْ تَعَبْدِي وَ مِنْ صَلَوَاتِي عَلَيْكُمْ أَهْلَ الْبَيْتِ  
وَ مِنْ لَعْنَتِي لِأَعْدَائِكُمْ

The man understood what he<sup>-asws</sup> said, and was dejected, and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! There is no wealth for me I can please him with, but I hereby gift to him half of all my deed from my (acts of) worship, and from my Salawaat upon you<sup>-asws</sup>, People<sup>-asws</sup> of the Household, and from my cursing to your<sup>-asws</sup> enemies'.

قَالَ مُوسَى ع الْآنَ خَرَجْتَ مِنَ النَّارِ.



Musa<sup>-asws</sup> said: 'Now, you have exited from the Fire'.

قَالَ: وَكُنَّا عِنْدَ الرِّضَا ع فَدَخَلَ إِلَيْهِ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْتُ الْيَوْمَ شَيْئاً عَجَبْتُ مِنْهُ - رَجُلٌ كَانَ مَعَنَا يُظْهِرُ لَنَا أَنَّهُ مِنَ الْمُؤَالِينَ لِأَلِ مُحَمَّدٍ الْمُتَّبِعِينَ مِنْ أَعْدَائِكُمْ

And he<sup>-asws</sup> said: 'In the presence of Al-Reza<sup>-asws</sup>, a man entered and he said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Today I saw a strange thing, which I am astounded from. And man who was with us, displaying to us that he is from the befrienders of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the disavowers from their<sup>-asws</sup> enemies.

وَرَأَيْتُهُ الْيَوْمَ وَ عَلَيْهِ ثِيَابٌ قَدْ خُلِعَتْ عَلَيْهِ وَ هُوَ ذَا يُطَافُ بِهِ بِعَدَاةٍ وَ يُنَادِي الْمُتَنَادُونَ بَيْنَ يَدَيْهِ مَعَايِيرَ النَّاسِ اسْمِعُوا تَوْبَةَ هَذَا الرَّافِضِيِّ

And I saw him today, and upon him were some clothes which had been taken off from him, and he was circling like that in Baghdad and the callers were calling out in front of him, 'Group of people! Hear the repentance of this Rafizi (rejecter - meaning a Shia)!'

ثُمَّ يَقُولُونَ لَهُ قُلْ فَقَالَ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص أَبَا بَكْرٍ فَإِذَا فَعَلَ ذَلِكَ صَجُّوا وَ قَالُوا قَدْ طَابَ وَ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

Then they were saying to him, 'Speak!', so he was saying, 'The best of the people after Rasool-Allah<sup>-saww</sup>, Abu Bakr!' So when he said that, they (people) thronged, and they said, 'He has repented and prefers Aba Bakr over Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فَقَالَ الرِّضَا ع إِذَا خَلَوْتُ فَأَعِدْ عَلَيَّ هَذَا الْحَدِيثَ

Al-Reza<sup>-asws</sup> said: 'When we are alone, then repeat this Hadeeth to me'.

فَلَمَّا خَلَا أَغَادَ عَلَيْهِ فَقَالَ إِنَّمَا لَمْ أَفَسِّرْ لَكَ مَعْنَى كَلَامِ هَذَا الرَّجُلِ بِحَضْرَةِ هَذَا الْخُلُقِ الْمُنْكَوسِ كِرَاهَةً أَنْ يَنْتَقِلُوا إِلَيْهِ فَيَعْرِفُوهُ وَ يُؤْذُوهُ

So, when they were alone, he repeated it to him<sup>-asws</sup>, and he<sup>-asws</sup> said to him: 'But rather, I<sup>-asws</sup> did not interpret to you the meaning of the speech of this man in the presence of these inverted people, disliking that it would be transmitted to them, so they would recognise him and harm him'.

لَمْ يَقُلِ الرَّجُلُ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص أَبُو بَكْرٍ فَيَكُونُ قَدْ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ لَكِنْ قَالَ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص أَبَا بَكْرٍ فَجَعَلَهُ نِدَاءً لِأَبِي بَكْرٍ لِيَرْضَى مَنْ يَمُشِي بَيْنَ يَدَيْهِ مِنْ بَعْضِ هَؤُلَاءِ لِيَتَوَارَى مِنْ شُرُورِهِمْ إِنَّ اللَّهَ جَعَلَ هَذِهِ التَّوْبَةَ مِمَّا رَجِمَ بِهِ شِيعَتَنَا وَ مُحِبِّينَا.

The man did not say, 'The best of the people after Rasool-Allah<sup>-saww</sup> is Abu Bakr', so he would happen to have preferred Aba Bakr over Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. But, he said, 'The best of the people after Rasool-Allah<sup>-saww</sup>, Abu Bakr', thus making it a call to Abu Bakr, in order to please with it the ones walking in front of him – from some of those ignorant ones in order to slip away from their evil. Allah<sup>-azwj</sup> the Exalted Made this attitude – from what He<sup>-azwj</sup> Mercied with our<sup>-asws</sup> Shias and those that love us<sup>-asws</sup>.

وَ قَالَ رَجُلٌ لِمُحَمَّدٍ بْنِ عَلِيٍّ ع يَا ابْنَ رَسُولِ اللَّهِ مَرَرْتُ الْيَوْمَ بِالْكَرْخِ فَقَالُوا هَذَا نَدِيمُ مُحَمَّدٍ بْنِ عَلِيٍّ إِمَامِ الرَّفِضَةِ فَاسْأَلُوهُ مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ فَإِنْ قَالَ عَلِيٌّ فَاقْتُلُوهُ وَ إِنْ قَالَ أَبُو بَكْرٍ فَدَعُوهُ

He<sup>-asws</sup> said: 'And a man said to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I passed by today at Al-Karkh, and they said, 'This is a close friend of Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Imam<sup>-asws</sup> of the Rafizis (Shias), so ask him who is the best of the people after Rasool-Allah<sup>-saww</sup>. So if he says, 'Ali<sup>-asws</sup>', then kill him, and if he says, 'Abu Bakr', then leave him'.

فَأُتِنَالِ عَلَيَّ مِنْهُمْ خَلْقٌ عَظِيمٌ وَقَالُوا لِي مَنْ خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ

There heaped upon me a large number of people from them, and they said to me, 'Who is the best of the people after Rasool-Allah<sup>-saww</sup>?'

فَقُلْتُ مُجِيبًا أَحْيَرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ سَكْتُ وَ لَمْ أَذْكُرْ عَلِيًّا

I said in answer to them, 'The best of the people after Rasool-Allah<sup>-saww</sup>, Abu Bakr and Umar, and Usman', and I was silent and did not mention Ali<sup>-asws</sup>'.

فَقَالَ بَعْضُهُمْ قَدْ زَادَ عَلَيْنَا نَحْنُ نَقُولُ هَاهُنَا وَ عَلَيَّ

One of them said, 'There is an addition upon us. We are saying over here, 'And Ali<sup>-asws</sup>!'

فَقُلْتُ فِي هَذَا نَظَرٌ لَا أَقُولُ هَذَا

I said to him, 'With regards to this, there is consideration. I am not saying this'.

فَقَالُوا بَيْنَهُمْ إِنَّ هَذَا أَشَدُّ تَعَصُّبًا لِلْسُنَّةِ مِنَّا قَدْ عَلَطْنَا عَلَيْهِ

They said between them, 'This one is even more intensely prejudiced to the Sunnah than we are. We have been mistaken upon him'.

وَ تَجَوُّتَ هَذَا مِنْهُمْ فَهَلْ عَلَيَّ يَا ابْنَ رَسُولِ اللَّهِ فِي هَذَا حَرَجٌ وَ إِنَّمَا أَرَدْتُ أَنَّ خَيْرَ النَّاسِ أَيُّهُ هُوَ خَيْرٌ اسْتَفْهَمًا لَا إِخْبَارًا

And I rescued (myself) with this, from them. O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! So is there a blame upon me in this, and rather I intended the best of the people, i.e. is it better understanding, nor informing?'

فَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ قَدْ شَكَرَ اللَّهُ لَكَ بِجَوَابِكَ هَذَا هُمْ وَ كَتَبَ لَكَ أَجْرَهُ وَ أَثْبَتَهُ لَكَ فِي الْكِتَابِ الْحَكِيمِ وَ أَوْجَبَ لَكَ بِكُلِّ حَرْفٍ مِنْ حُرُوفِ أَلْفَاظِكَ بِجَوَابِكَ هَذَا هُمْ مَا تَعَجَّرُ عَنْهُ أَمَائِي الْمُتَمَنِّينَ وَ لَا يَبْلُغُهُ أَمَالُ الْأَمِلِينَ.

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Thanked you due to this answer of yours, and Written its Recompense for you, and Affirmed it for you in the Wise Book, and Obligated for you, with every letter from the letters of your words of this answer of yours to them, what the wishes of the wishing ones would be frustrated from – and the deeds of the workers will not reach (to be deserving of this)'.

قَالَ: وَ جَاءَ رَجُلٌ إِلَى عَلِيٍّ بْنِ مُحَمَّدٍ عَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ بَلِيتُ الْيَوْمَ بِقَوْمٍ مِنْ عَوَامِ الْبَلَدِ أَخَذُونِي وَ قَالُوا أَنْتَ لَا تَقُولُ بِإِمَامَةِ أَبِي بَكْرٍ بَنِي فُحَافَةَ فَخَفْتُهُمْ يَا ابْنَ رَسُولِ اللَّهِ وَ أَرَدْتُ أَنْ أَقُولَ بَلَى أَقُولُهَا لِلتَّقِيَّةِ

He<sup>-asws</sup> said: 'And a man came over to Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> and said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I was stuck today with a group from the people of the city. They seized me and they said, 'You are not saying with the leadership of Abu Bakr Bin Abu Qohafa'. So I feared them, O Son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and I wanted to be saying, 'No'. (but instead), I said, 'Yes, I am saying it', out of Taqiyya (dissimulation).

فَقَالَ لِي بَعْضُهُمْ وَوَضَعَ يَدَهُ عَلَى فِيٍّ وَقَالَ أَنْتَ لَا تَتَكَلَّمُ إِلَّا بِمَحَرَقَةٍ أَجِبَ عَمَّا أُلْقِنْتُكَ

So one of them said to me – and he placed his hand upon my mouth – and said, 'You are only speaking frivolously. Answer from what I tell you'.

فُلْتُ فُلُّ

I said, 'Speak'.

فَقَالَ لِي أَتَقُولُ إِنَّ أَبَا بَكْرٍ بَنُ أَبِي فُحَاةٍ هُوَ الْإِمَامُ بَعْدَ رَسُولِ اللَّهِ إِمَامٌ حَقٌّ عَدْلٌ وَلَمْ يَكُنْ لِعَلِيٍّ فِي الْإِمَامَةِ حَقٌّ الْبَتَّةَ

He said, to me, 'Are you saying that Abu Bakr Bin Abu Qohafa, he is the imam after Rasool-Allah<sup>-saww</sup>, being a truthful imam, just, and there does not happen to be for Ali<sup>-asws</sup>, regarding the Imamate, any right, nothing?'

فَقُلْتُ نَعَمْ وَأُرِيدُ نَعْمًا مِنَ الْأَنْعَامِ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ-

I said, 'Naam', and I intended 'Animal (Naam)' from the animals – the camel, and the cow and the sheep (instead of 'yes' (Na'am)).

فَقَالَ لَا أَقْنَعُ بِهَذَا حَتَّى تَخْلِفَ قُلَّ وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الطَّالِبِ الْعَالِبِ الْمُدْرِكِ الْمُهِلِكِ يَعْلَمُ مِنَ السِّرِّ مَا يَعْلَمُ مِنَ الْعَلَانِيَةِ

He said, 'I am not content with this until you swear an oath. Say, 'By Allah<sup>-azwj</sup> Who, there is no god except Him<sup>-azwj</sup>, the Seeker, the Overcomer, the Just, the Aware, the Destroyer, the Knower from the secret what He<sup>-azwj</sup> Knows from the openness'.

فَقُلْتُ نَعَمْ وَأُرِيدُ نَعْمًا مِنَ الْأَنْعَامِ

I said, 'Naam', intending an animal from the animals.

فَقَالَ لَا أَقْنَعُ مِنْكَ إِلَّا بِأَنْ تَقُولَ أَبُو بَكْرٍ بَنُ أَبِي فُحَاةٍ هُوَ الْإِمَامُ وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ سَأَقِ الْيَمِينَ

He said, 'I am not content from you unless if you are saying, 'Abu Bakr Bin Abu Qohafa, he is the imam, by Allah<sup>-azwj</sup> Who there is not god except Him<sup>-azwj</sup>, and take the oath'.

فَقُلْتُ أَبُو بَكْرٍ بَنُ أَبِي فُحَاةٍ إِمَامٌ- أَيْ هُوَ إِمَامٌ مَنِ اثْنَمَ بِهِ وَ اتَّخَذَهُ إِمَامًا وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ مَضَيْتُ فِي صِفَاتِ اللَّهِ

I said, 'Abu Bakr Bin Abu Qohafa is an imam' – i.e. he is an imam of the one who consider him and take him to be an imam – 'By Allah<sup>-azwj</sup> Who, there is no god except Him<sup>-azwj</sup>', and I continued regarding the Attributes of Allah<sup>-azwj</sup>.

فَقَنَعُوا بِهَذَا مِنِّي وَ جَزَوْنِي خَيْرًا وَ نَجَّوْتُ مِنْهُمْ فَكَيْفَ حَالِي عِنْدَ اللَّهِ

He was content with this from me and treated me goodly and I was rescued from them. So how is my state in the Presence of Allah<sup>-azwj?</sup>

قَالَ خَيْرٌ حَالٍ قَدْ أُوجِبَ اللَّهُ لَكَ مُرَافَقَتَنَا فِي أَعْلَى عِلِّيَّينَ حُسْنِ يَقِينِكَ.

He<sup>-asws</sup> said: 'A good state. Allah<sup>-azwj</sup> has Obligated for you our<sup>-asws</sup> friendship in the lofty Illiyeen due to your excellent certainty'.

قَالَ: أَبُو يَعْقُوبَ وَ عَلِيٌّ حَضَرْنَا عِنْدَ الْحُسَيْنِ بْنِ عَلِيٍّ أَبِي الْقَائِمِ ع فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ جَاءَنِي رَجُلٌ مِنْ إِخْوَانِنَا الشَّيْعَةِ قَدْ امْتَحَنَ بِجَهَالِ الْعَامَّةِ يَمْتَحِنُونَهُ فِي الْإِمَامَةِ وَ يُحْلِفُونَهُ فَقَالَ لِي كَيْفَ أَصْنَعُ مَعَهُمْ حَتَّى أَتَخَلَّصَ مِنْهُمْ

Abu Yaqoub and Ali (reporters of the Tafseer) said, 'We were present in the presence of Al-Hassan Bin Ali<sup>-asws</sup>, father<sup>-asws</sup> of Al-Qaim<sup>-asws</sup>, and he<sup>-asws</sup> said to one of his<sup>-asws</sup> companions: 'A man from our Shia brethren came to me<sup>-asws</sup>, and he had been tested by the ignorant general Muslims whom tested him regarding the Imamate, and made him swear an oath and said, 'How do I deal with it until I can finish off from them?'

فَقُلْتُ لَهُ كَيْفَ يَقُولُونَ

I said to him: 'How were they saying?'

قَالَ يَقُولُونَ لِي أَ تَقُولُ إِنَّ قُلَانًا هُوَ الْإِمَامُ بَعْدَ رَسُولِ اللَّهِ فَلَا بُدَّ لِي مِنْ أَنْ أَقُولَ نَعَمْ وَ إِلَّا أَتَخُونَنِي ضَرْبًا فَإِذَا قُلْتُ نَعَمْ قَالُوا لِي قُلْ وَ اللَّهُ

He said, 'They were saying to me, 'Are you saying that so and so, he is the imam after Rasool-Allah<sup>-saww?</sup>' There was no escape for me from saying, 'Yes', or else they would thrash me with strikes. So when I did say, 'Yes', they said to me, 'Say, 'By Allah<sup>-azwj!</sup>'

فَقُلْتُ لَهُ قُلْ نَعَمْ وَ أُرِيدُ بِهِ نَعْمًا مِنَ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ

I said to him, 'Say, 'Naam', and intend with it an animal from the camels, and the cows, and the sheep (instead of 'yes').

فَإِذَا قَالُوا قُلْ وَ اللَّهُ فَقُلْ وَ اللَّهُ وَ أُرِيدُ بِهِ وَلِيٌّ فِي أَمْرِكَذَا فَإِنَّهُمْ لَا يُمَيِّزُونَ وَ قَدْ سَلِمْتُ

So when they are saying, 'Say, 'By Allah<sup>-azwj!</sup>', then say, 'Walla', i.e. turning back, intending, from such and such a matter, for they would not (be able to) differentiate, and you would be safe'.

فَقَالَ لِي فَإِنْ حَقَّقُوا عَلَيَّ وَ قَالُوا قُلْ وَ اللَّهُ وَ بَيَّنَّ الْهَاءَ فَقُلْتُ قُلْ وَ اللَّهُ بَرَفِعِ الْهَاءَ فَإِنَّهُ لَا يَكُونُ بَيِّنًا إِذَا لَمْ يُخَفَّضِ الْهَاءُ

He said to me, 'So there would be an achievement for me', and they are saying, 'Say, 'By Allah<sup>-azwj!</sup>', and manifested the (letter) 'Ha' (grammatical emphasis). I said, 'Say, 'By Allah<sup>-azwj!</sup> – raising the (letter) 'Ha' – for it would not happen to be an oath when the (letter) 'Ha' is not depressed'.

فَدَهَبَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ عَرَضُوا عَلَيَّ وَ حَلَفُونِي وَ قُلْتُ كَمَا لَقَّنْتَنِي

So he went, then returned to me and he said, 'They showed up to me and made me swear an oath, and I said just as you<sup>-asws</sup> had taught me'.

فَقَالَ لَهُ الْحَسَنُ عَ أَنْتَ كَمَا قَالَ رَسُولُ اللَّهِ ص الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلُهُ وَ قَدْ كَتَبَ اللَّهُ لِصَاحِبِكَ بِتَقِيَّتِهِ بَعْدَ كُلِّ مَنْ اسْتَعْمَلَ التَّقِيَّةَ مِنْ شِيعَتِنَا وَ مَوَالِينَا وَ مُحِبِّينَا حَسَنَةً وَ بَعْدَ مَنْ تَرَكَ مِنْهُمْ التَّقِيَّةَ أَذْنَاهَا حَسَنَةً لَوْ قُوبِلَ بِهَا ذُنُوبُ مِائَةِ سَنَةٍ لَغُفِرَتْ وَ لَكَ لِإِشْرَاكَ إِيَّاهُ مِثْلُ مَا لَهُ.

Al-Hassan (Al-Askari<sup>-asws</sup>) said to him: 'You are as just as Rasool-Allah<sup>-saww</sup> said: 'The pointer upon the goodness is like its doer'. Allah<sup>-azwj</sup> has Written for your companion due to his Taqiyya (dissimulation) – with the number of everyone who utilises the Taqiyya (dissimulation) – from our<sup>-asws</sup> Shias, and our<sup>-asws</sup> friends, and the ones who love us<sup>-asws</sup>, a good deed, and with a number of everyone who neglects the Taqiyya from them, a good deed, the least of these good deeds being such that if the sins of one hundred years are faced up to it, these would be Forgiven; and for you, by your guidance to him, would be the like of what would be for him"<sup>1275</sup>.

43- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي الْحُزَّاءِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُنْذِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ أَنَّ سَلْمَانَ قَالَ إِنَّ رَجُلًا دَخَلَ الْجَنَّةَ فِي دُبَابٍ وَ آخَرَ دَخَلَ النَّارَ فِي دُبَابٍ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Abu Al Jaroud, from Al Husayn Bin Ulwan, from Munzir,

'From Abu Abdullah<sup>-asws</sup> having said, mentioning Salman<sup>-ra</sup> having said, 'A man entered the Paradise regarding a fly and another one entered the Fire regarding a fly!'

فَقِيلَ لَهُ وَ كَيْفَ ذَلِكَ يَا أَبَا عَبْدِ اللَّهِ

It was said to him<sup>-ra</sup>, 'And how is that so, O servant of Allah<sup>-azwj</sup>?'

قَالَ مَرًّا عَلَى قَوْمٍ فِي عِيدِهِمْ وَ قَدْ وَضَعُوا أَصْنَامًا لَهُمْ- لَا يُجَوِّزُ بِهِمْ أَحَدٌ حَتَّى يُقَرِّبَ إِلَى أَصْنَامِهِمْ فُرْبَانًا قَلَّ أَمْ كَثُرَ فَقَالُوا لَهُمَا لَا تَجُوزَا حَتَّى تُقَرِّبَا كَمَا يُقَرِّبُ كُلُّ مَنْ مَرَّ

He<sup>-ra</sup> said, 'Two persons passed by a group of people during a festival of their, and they had placed idols of their. No one passed by them until he offered an offering to their idols, be it little or more. They said to them both, 'You cannot pass until you offer an offering just as every one (else) passing by'.

فَقَالَ أَحَدُهُمَا مَا مَعِيَ شَيْءٌ أُقَرِّبُهُ وَ أَخَذَ أَحَدُهُمَا دُبَابًا فَقَرَّبَهُ وَ لَمْ يُقَرِّبِ الْآخَرُ فَقَالَ لَا أَقَرِّبُ إِلَى غَيْرِ اللَّهِ جَلَّ وَ عَزَّ شَيْئًا

One of them said, 'There is nothing with me I can be offering with', and one of them took a fly and offered it, and the other one did not make an offering. He said, 'I will not make an offering of anything to other than Allah<sup>-azwj</sup> Majestic and Mighty'.

<sup>1275</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 42

فَقَتَلُوهُ فَدَخَلَ الْجَنَّةَ وَ دَخَلَ الْآخَرُ النَّارَ.

So, they killed him, and he entered the Paradise, and the other one entered the Fire”.<sup>1276</sup>

44- سن، المحاسن عثمان بن عيسى عن سماعة عن أبي بصير قال قال أبو عبد الله ع التَّقِيَّةُ مِنْ دِينِ اللَّهِ

(The book) ‘Al Mahasin’ – Usman Bin Isa, from Sama’at, from Abu Baseer who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘The Taqiyyah (dissimulation) is from the religion of Allah<sup>-azwj</sup>’.

قُلْتُ مِنْ دِينِ اللَّهِ

I said, ‘From the religion of Allah<sup>-azwj</sup>!’

قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ قَدْ قَالَ يُوسُفُ أَتَيْتُهَا الْعَبْرُ لَكُمْ لَسَارِقُونَ وَ اللَّهِ مَا كَانُوا سَرَقُوا وَ لَقَدْ قَالَ إِبْرَاهِيمُ إِي سَقِيمٌ وَ اللَّهِ مَا كَانَ سَقِيمًا.

He<sup>-asws</sup> said: ‘Yes, by Allah<sup>-azwj</sup>, from the religion of Allah<sup>-azwj</sup>, and Yusuf<sup>-as</sup> had said: **‘O caravan! You are stealing!’ [12:70]**. By Allah<sup>-azwj</sup>, they were not stealing. And Ibrahim<sup>-as</sup> had said: **‘I feel sick’ [37:89]**. By Allah<sup>-azwj</sup>, he<sup>-as</sup> was not sick!”<sup>1277</sup>

45- ع، علل الشرائع بالإسناد إلى العباسي عن إبراهيم بن علي عن إبراهيم بن إسحاق عن يونس عن البطائني عن أبي بصير قال سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا حَيْرَ فِيمَنْ لَا تَقِيَّةَ لَهُ وَ لَقَدْ قَالَ يُوسُفُ أَتَيْتُهَا الْعَبْرُ لَكُمْ لَسَارِقُونَ وَ مَا سَرَقُوا.

(The book) ‘Ilal Al Sharaie’ – By the chain to Al Ayyashi – from Ibrahim Bin Ali, from Ibrahim Bin Is’haq, from Yunus, from Al Batainy, from Abu Baseer who said,

‘I heard Abu Ja’far<sup>-asws</sup> saying: ‘There is no good in the one having no Taqiyya for him, and Yusuf<sup>-as</sup> had said: **‘O caravan! You are stealing!’ [12:70]**, and they were not stealing”.<sup>1278</sup>

46- ع، علل الشرائع بالإسناد إلى العباسي عن محمد بن أحمد عن إبراهيم بن إسحاق التهاوندي عن صالح بن سعيد عن رجل عن رجل عن أصحابنا عن أبي عبد الله ع قال: سَأَلْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي يُوسُفَ - أَتَيْتُهَا الْعَبْرُ لَكُمْ لَسَارِقُونَ قَالَ إِنَّهُمْ سَرَقُوا يُوسُفَ مِنْ أَبِيهِ أ لَا تَرَى أَنَّهُ قَالَ لَهُمْ حِينَ قَالُوا مَاذَا تَفْقِدُونَ قَالُوا نَفْقَدُ صُوعَ الْمَلِكِ وَ لَمْ يَقُلْ سَرَقْتُمْ صُوعَ الْمَلِكِ إِنَّمَا عَنِ أَنَّكُمْ سَرَقْتُمْ يُوسُفَ عَنْ أَبِيهِ.

(The book) ‘Ilal Al Sharaie’ – By the chain to Al Ayyashi – from Muhammad Bin Ahmad, from Ibrahim Bin Is’haq Al Nahawandy, from Salih Bin Saeed, from a man from our companions,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic regarding Yusuf<sup>-as</sup>: **‘O caravan! You are stealing!’ [12:70]**. He<sup>-asws</sup> said: ‘They had stolen Yusuf<sup>-as</sup> from his<sup>-as</sup> father<sup>-as</sup>. Don’t you see that he<sup>-as</sup> said to them when they said, **‘What is that which you are missing?’ [12:71]** They said, **‘We miss the king's drinking cup, [12:72]**,

<sup>1276</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 43

<sup>1277</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 44

<sup>1278</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 45

and he<sup>-as</sup> did not say they were stealing the king's cup. But rather he<sup>-as</sup> meant: 'You have stolen Yusuf<sup>-as</sup> from his<sup>-as</sup> father<sup>-as</sup>'.<sup>1279</sup>

47- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَ مِثْمَ رَحْمَةِ اللَّهِ مِنَ التَّعَبُّدِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ - إِلَّا مِنْ أُكْرَةٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

Tafseer Al Ayyashi – from Muhammad Bin Marwan who said,

'Abu Abdullah<sup>-asws</sup> said: 'What prevents Meesam<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, from the worshipping? By Allah<sup>-azwj</sup>! He had known that this Verse was Revealed regarding Ammar<sup>-ra</sup> and his<sup>-ra</sup> companions: **except for the one coerced, and his heart is content with the Eman, [16:106]**?'<sup>1280</sup>

48- شي، تفسير العياشي عن مَعْمَرِ بْنِ يَحْيَى بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ أَهْلَ الْكُوفَةِ يَزُودُونَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ سَتُدْعَوْنَ إِلَى سَيِّ وَ الْبَرَاءَةِ مِنِّي فَإِنْ دُعِيتُمْ إِلَى سَيِّ فَسُبُّونِي وَ إِنْ دُعِيتُمْ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَنْتَرِزُوا مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ ص

Tafseer Al Ayyashi – from Ma'mar Bin Yahya Bin Salim who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'The people of Al-Kufa are reporting from Ali<sup>-asws</sup> that he<sup>-asws</sup> had said: 'You will be called to revile me<sup>-asws</sup> and the disavowing from me<sup>-asws</sup>. If you are called to revile me<sup>-asws</sup>, then revile me<sup>-asws</sup>, and if you are called to the disavowing from me<sup>-asws</sup>, do not disavow from me<sup>-asws</sup>, for I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup>'.

فَقَالَ أَبُو جَعْفَرٍ ع مَا أَكْثَرَ مَا يَكْذِبُونَ عَلَى عَلِيٍّ ع إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَيِّ وَ الْبَرَاءَةِ مِنِّي فَإِنْ دُعِيتُمْ إِلَى سَيِّ فَسُبُّونِي وَ إِنْ دُعِيتُمْ إِلَى الْبَرَاءَةِ مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ ص وَ لَمْ يَغُلْ فَلَا تَنْتَرِزُوا مِنِّي

Abu Ja'far<sup>-asws</sup> said: 'How much they are lying upon Ali<sup>-asws</sup>! But rather, he<sup>-asws</sup> said: 'You will be called to reviling me<sup>-asws</sup> and the disavowing from me<sup>-asws</sup>. If you are called to revile me<sup>-asws</sup>, then revile me<sup>-asws</sup>, and if you are called to the disavowing from me<sup>-asws</sup>, surely I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup>, and he<sup>-asws</sup> did not say: 'Do not disavow from me<sup>-asws</sup>'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ أَرَادَ رَجُلٌ مَخْضِي عَلَى الْقَتْلِ وَ لَا يَنْتَرِزُ

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>-asws</sup>! Supposing a man were to intend going upon being killed and not disavow?'

فَقَالَ لَا وَ اللَّهُ إِلَّا عَلَى الَّذِي مَضَى عَلَيْهِ عَمَّارٌ إِنَّ اللَّهَ يَقُولُ إِلَّا مِنْ أُكْرَةٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

He<sup>-asws</sup> said: 'No, by Allah<sup>-saww</sup>, except upon which Allah<sup>-azwj</sup> had gone upon. Allah<sup>-azwj</sup> Says: **except for the one coerced, and his heart is content with the Eman, [16:106]**'.

قَالَ ثُمَّ كَسَعَ هَذَا الْحَدِيثَ بِوَاحِدٍ وَ التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ.

<sup>1279</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 46

<sup>1280</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 47

He (the narrator) said, 'Then he<sup>-asws</sup> expanded the Hadeeth as one: 'And the Taqiyyah is in all things'.<sup>1281</sup>

Tafseer Al Ayyashi – from Abu Bakr who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'And what are Al-Harouriya? We used to be distant from each other, and today they are in our circles. What is your<sup>-asws</sup> view, shall we take with the oaths?'

49- شي، تفسير العياشي عن أبي بكرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع وَ مَا الْحُرُورِيَّةُ إِنَّا قَدْ كُنَّا مُتَعَايِرِينَ وَ هُمْ الْيَوْمَ فِي دُورِنَا أَرَأَيْتَ إِنْ أَخَذُونَا بِالْإِيمَانِ قَالَ فَرَحَّصَ لِي فِي الْخُلْفِ لَهُمْ بِالْعَتَاكِ وَ الطَّلَاقِ فَقَالَ بَعْضُنَا مَدُّ الرِّقَابِ أَحَبُّ إِلَيْكَ أَمْ الْبَرَاءَةُ مِنْ عَلِيٍّ ع

He (the narrator) said, 'He<sup>-asws</sup> allowed to me regarding the oath to them with the freeing of the slave and the divorce. One of us said, 'Is extending the neck (to be killed) more beloved to you<sup>-asws</sup> or the disavowing from Ali<sup>-asws</sup>?'

فَقَالَ الرُّحْصَةُ أَحَبُّ إِلَيَّ أَمَا سَمِعْتَ قَوْلَ اللَّهِ فِي عَمَّارٍ - إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

He<sup>-asws</sup> said: 'The allowance (concession) is more beloved to me<sup>-asws</sup>. Have you not heard Words of Allah<sup>-azwj</sup> regarding Ammar<sup>-ra</sup>: **except for the one coerced, and his heart is content with the Eman, [16:106]**'.<sup>1282</sup>

50- شي، تفسير العياشي عن عمرو بن مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَوْلَ رَسُولِ اللَّهِ ص رُفِعَتْ عَنْ أُمَّتِي أَرْبَعَةُ خِصَالٍ مَا أَخْطَأُوا وَ مَا نَسُوا وَ مَا أَكْرَهُوا عَلَيْهِ وَ مَا لَمْ يُطِئُوا وَ ذَلِكَ فِي كِتَابِ اللَّهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ مُحْتَصِرٌ.

Tafseer Al Ayyashi – from Amro Bin Marwan who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Words of Rasool-Allah<sup>-saww</sup>: 'Four traits have been Raised from my<sup>-saww</sup> community – what they are mistaken in, and what they forget, and what they are coerced upon, and what they cannot endure, and that is in the Book of Allah<sup>-azwj</sup>: **except for the one coerced, and his heart is content with the Eman, [16:106]**, in brief'.<sup>1283</sup>

51- شي، تفسير العياشي عن عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ فَقُلْتُ لَهُ إِنَّ الصَّحَّاحَ قَدْ ظَهَرَ بِالْكُوفَةِ - وَ يُوشِكُ أَنْ نُدْعَى إِلَى الْبَرَاءَةِ مِنْ عَلِيٍّ ع فَكَيْفَ نَصْنَعُ

Tafseer Al Ayyashi – From Abdullah Bin Ajlan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup>, I said to him<sup>-asws</sup>, 'The comedians have appeared in Al-Kufa and we are on the verge of being called to the disavowing from Ali<sup>-asws</sup>. How shall we deal with it?'

قَالَ فَأَبْرَأُ مِنْهُ

<sup>1281</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 48

<sup>1282</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 49

<sup>1283</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 50



'He<sup>-asws</sup> said: 'Disavow from him<sup>-asws</sup>'.

قَالَ قُلْتُ لَهُ أَيُّ شَيْءٍ أَحَبُّ إِلَيْكَ

He (the narrator) said, 'I said to him<sup>-asws</sup>, 'Which thing is more beloved to you<sup>-asws</sup>?'

قَالَ أَنْ يَمْضُوا عَلَى مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ أَخَذَ بِمَكَّةَ فَقَالُوا لَهُ ابْرَأْ مِنْ رَسُولِ اللَّهِ ص فَبَرَأَ مِنْهُ فَأَنْزَلَ اللَّهُ عُذْرَهُ - إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

He<sup>-asws</sup> said: 'Going upon what Ammar Bin Yasser<sup>-ra</sup> had gone upon. He<sup>-ra</sup> was seized in Makkah. They said to him<sup>-ra</sup>, 'Disavow from Rasool-Allah<sup>-saww</sup>!' He<sup>-ra</sup> disavowed from him<sup>-saww</sup>. So, Allah<sup>-azwj</sup> Revealed his<sup>-ra</sup> excuse: **except for the one coerced, and his heart is content with the Eman, [16:106]**'.<sup>1284</sup>

52- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ - لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

Tafseer of the Imam<sup>-asws</sup> (Hassan Al Askari<sup>-asws</sup>) – Words of Mighty and Majestic: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]**.

قَالَ الْإِمَامُ ع وَ إِلَهُكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بِالْفَضِيلَةِ وَ أَكْرَمَ أَلَهُمَا الطَّيِّبِينَ بِالْخِلَافَةِ وَ أَكْرَمَ شَبْعَتَهُم بِالرَّوْحِ وَ الرَّيْحَانِ وَ الْكَرَامَةِ وَ الرِّضْوَانِ وَاحِدٌ لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا عَدِيلَ -

The Imam (Hassan Al-Askari<sup>-asws</sup>) said: '**And your God** - the One Who Honoured Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> with the merits and Honoured their<sup>-asws</sup> goodly Progeny<sup>-asws</sup> with the Caliphate, and Honoured their<sup>-asws</sup> Shias with the tranquillity and the fragrance (cool breezes of Paradise), and the Prestige, and the (Divine) Pleasure, **is one God!** – there being no associates for Him<sup>-azwj</sup> nor a peer, nor an equal.

لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الرَّازِقُ الْبَاسِطُ الْمُغْنِي الْمُقَرِّرُ الْمُعِزُّ الْمُدِلُّ الرَّحْمَنُ الرَّحِيمُ يَزُوقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ وَ صَالِحَهُمْ وَ طَالِحَهُمْ - لَا يَقْطَعُ عَنْهُمْ مَادَّةَ فَضْلِهِ وَ رِزْقِهِ وَ إِنْ انْقَطَعُوا عَنْ طَاعَتِهِ

**There is no god except Him** – the Creator, the Maker, the Designer, the Sustainer, the Extender, the Enricher, the Improver, the Honourer, the Disgracer. **the Beneficent** – Sustaining their Momineen and their Kafirs, and their righteous ones and their wicked ones. He<sup>-azwj</sup> does not Cut-off from them the items of His<sup>-azwj</sup> Grace and His<sup>-azwj</sup> sustenance, and even if they cut Him<sup>-azwj</sup> off from His<sup>-azwj</sup> obedience.

الرَّحِيمُ بِعِبَادِهِ الْمُؤْمِنِينَ مِنْ شَبْعَةِ آلِ مُحَمَّدٍ ص وَسَعَ لَهُمْ فِي التَّيَّةِ يُجَاهِرُونَ بِإِظْهَارِ مَوْلَاةٍ أَوْلِيَاءِ اللَّهِ وَ مُعَادَاةٍ أَعْدَاءِ اللَّهِ إِذَا قَدَرُوا وَ يَسْتُرُوهَا إِذَا عَجَزُوا

**The Merciful** – with His<sup>-azwj</sup> Momineen servants from the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Expands for them regarding (the scope) of the dissimulation they can be open with the displaying the friendship of the Guardians<sup>-asws</sup> of Allah<sup>-azwj</sup> and enmity to

His<sup>-azwj</sup> enemies, whenever they are able to, and they can be veiling it when they are frustrated (from doing so).

قَالَ رَسُولُ اللَّهِ ص وَ لَوْ شَاءَ لَحَرَّمَ عَلَيْكُمُ التَّقِيَّةَ وَ أَمَرَكُمْ بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمْ الْحَقَّ

Rasool-Allah<sup>-saww</sup> said: 'And had He<sup>-azwj</sup> so Desired, He<sup>-azwj</sup> would have Prohibited the dissimulation upon you, and (but instead) He<sup>-azwj</sup> Commanded you with the patience upon what you are facing from your enemies during the manifestation of the Truth.

أَلَا فَأَعْظَمَ فَرَائِضِ اللَّهِ عَلَيْكُمْ بَعْدَ فَرَضِ مُؤَالَاتِنَا وَ مُعَادَاةِ أَعْدَائِنَا اسْتِعْمَالُ التَّقِيَّةِ عَلَى أَنْفُسِكُمْ وَ إِخْوَانِكُمْ وَ مَعَارِفِكُمْ وَ قَضَاءِ حُقُوقِ إِخْوَانِكُمْ فِي اللَّهِ

Indeed! The greatest of the Impositions of Allah<sup>-azwj</sup> upon you all, after the necessitation of our<sup>-asws</sup> friendship and the enmity of our<sup>-asws</sup> enemies, is the utilisation of the Taqiyyah (dissimulation) upon yourselves and your brethren, and your acquaintances, and the fulfilment of the rights of your brethren for the Sake of Allah<sup>-azwj</sup>.

أَلَا وَ إِنَّ اللَّهَ يَغْفِرُ كُلَّ ذَنْبٍ بَعْدَ ذَلِكَ وَ لَا يَسْتَقْصِي

Indeed! And He<sup>-azwj</sup> will Forgive every sin after that and will not Inquire (any further).

وَ أَمَّا هَذَانِ فَقُلٌّ مَنْ يَنْجُو مِنْهُمَا إِلَّا بَعْدَ مَسِّ عَذَابٍ شَدِيدٍ إِلَّا أَنْ يَكُونَ لَهُمْ مَظْلَمٌ عَلَى النَّوَاصِبِ وَ الْكُفَّارِ فَيَكُونُ عَذَابُ هَذَيْنِ عَلَى أُولَئِكَ الْكُفَّارِ وَ النَّوَاصِبِ قِصَاصاً بِمَا لَكُمْ عَلَيْهِمْ مِنَ الْحُقُوقِ

And as for these two (the neglecter of the Taqiyyah and the neglecter of the rights), so the least one of the two would be rescued only after having touched by the severe Punishment, unless if there happens to be for them (certain) injustices against the Nasibis and the Kafirs, so the Punishment of these two would occur upon those Kafirs and the Nasibis as a retaliation with for if you all against them from the rights.

وَ مَا لَكُمْ إِلَيْكُمْ مِنَ الظُّلْمِ فَأَتَّقُوا اللَّهَ وَ لَا تَتَعَرَّضُوا لِمَقْتِ اللَّهِ بِرُكِّ التَّقِيَّةِ وَ التَّقْصِيرِ فِي حُقُوقِ إِخْوَانِكُمُ الْمُؤْمِنِينَ.

And whatever is for them (Kafirs and the Nasibis) from the injustices, so fear Allah<sup>-azwj</sup> and do not be exposing yourselves to the Detestation of Allah<sup>-azwj</sup> by neglecting the Taqiyyah, and the deficiencies regarding the rights of your Momineen brethren".<sup>1285</sup>

53- جاء، المجالس للمفيد المرزباني عن محمد بن الحسين عن هارون بن عبيد الله عن عثمان بن سعيد عن أبي يحيى التميمي عن كثير عن أبي مريم الخولاني عن مالك بن زمهر قال سمعت علياً أمير المؤمنين ع يقول أما إنكم معرضون على لغني و دعائي كذاباً فمن لعني كاريها مكرها يعلم الله أنه كان مكرها وزدت أنا و هو على محمد ص معاً و من أمسك لسانه فلم يلغني سبقي كرمية سهم أو لمحقة بالبصر

(The book) 'Majaalis' of Al Mufeed – Al Marzubany, from Muhammad Bin Al Husayn, from Haroun Bin Ubeydullah, from Usman Bin Saeed, from Abu Yahya Al Tameemi, from Kaseer, from Abu Maryam Al Khawlani, from Malik Bin Zamrah who said, '

'I heard Ali Amir Al-Momineen<sup>-asws</sup> saying: 'As for you (Shias), you will be presented upon cursing me<sup>-asws</sup> and calling me<sup>-asws</sup> a liar! So, the one who curses me<sup>-asws</sup> unwillingly, coerced, Allah<sup>-azwj</sup> Knows that he is being coerced, I<sup>-asws</sup> and he would arrive unto Muhammad<sup>-saww</sup> together, and the one who withholds his tongue and does not curse me<sup>-asws</sup>, will precede me<sup>-asws</sup> by distance of an arrow or blink of the eye.

وَمَنْ لَعَنِي مُنْشَرِحاً صَدْرُهُ بِلَغْنِي فَلَا حِجَابَ بَيْنَهُ وَبَيْنَ اللَّهِ وَ لَا حُجَّةَ لَهُ عِنْدَ مُحَمَّدٍ ص

And one who curses me<sup>-asws</sup>, expanding his chest with cursing me<sup>-asws</sup>, there will neither be a veil between him and (Punishment of) Allah<sup>-azwj</sup>, nor any argument for him in the presence of Muhammad<sup>-saww</sup>.

إِلَّا أَنْ مُحَمَّداً ص أَخَذَ بِيَدِي يَوْمَ فَقَالَ مَنْ بَايَعَ هَؤُلَاءِ الْخَمْسَ ثُمَّ مَاتَ وَ هُوَ يُحِبُّكَ فَقَدْ قَضَىٰ حُبَّهُ وَ مَنْ مَاتَ وَ هُوَ يُبْغِضُكَ مَاتَ مِيتَةً جَاهِلِيَّةً يُحَاسِبُ بِمَا عَمِلَ فِي الْإِسْلَامِ.

Indeed! One day Muhammad<sup>-saww</sup> held my<sup>-asws</sup> hand and said: 'One who pledges allegiance to these five, then dies while he loves you, so he has fulfilled his vow, and one who dies while he hates you<sup>-asws</sup> dies a death of the pre-Islamic period. He will be Reckoned with what he had done during Al-Islam".<sup>1286</sup>

54- جاء المجلس للمفيد الجعافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ الْحَارِثِ عَنْ أَبِيهِ عَنْ أَبِي الصَّبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ أَبِيهِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِشِبَعِ بْنِ كُوَيْلٍ فِي النَّاسِ كَالنَّحْلَةِ فِي الطَّيْرِ لَيْسَ شَيْءٌ مِنَ الطَّيْرِ إِلَّا وَ هُوَ يَسْتَحْفُهَا وَ لَوْ يَعْلَمُونَ مَا فِي أَجْوَاهِهَا مِنَ الْبَرَكَةِ لَمْ يَفْعَلُوا ذَلِكَ بِهَا

(The book) 'Al Majaalis' of Al Mufeed – Al Jiany, from Al Husayn Bin Muhammad Al Kindy, from Umar Bin Muhammad Bin Al Haris, from his father, from Abu Al Sabbah Al Muzanny, from Al Haris Bin Haseyra, from his father who said,

'Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said to his<sup>-asws</sup> Shias: 'Be among the people like the bee among the birds! There isn't anything from the birds except and it fears it, and had they know what Blessings there are in its interior, they would no do that with it.

خَالِطُوا النَّاسَ بِاللِّسَانِ وَ أَجْسَادِكُمْ وَ زَالِوْهُمْ بِقُلُوبِكُمْ وَ أَعْمَالِكُمْ لِكُلِّ امْرِيٍّ مَا اكْتَسَبَ وَ هُوَ يَوْمَ الْقِيَامَةِ مَعَ مَنْ أَحَبَ.

Mingle with the people with your tongues and your bodies, and be removed from them with your hearts and your deeds. For every person is what he earns, and on the Day of Qiyamah he will be with the one he loves".<sup>1287</sup>

55- جاء المجلس للمفيد أحمد بن الوليد عَنِ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَرْزُوقٍ عَنِ ابْنِ مَهْرَبَارٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْحُسَيْنِ بْنِ بَخْرِ عَنْ فُرَاتِ بْنِ أَخْنَفٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُهُ يَقُولُ تَبَدَّلْ وَ لَا تُشْهَرْ وَ أَحْفِ شَخْصَكَ لِأَنَّكَ تُذَكَّرُ وَ تَعْلَمُ وَ اكْتُمُ وَ اصْمُتْ تَسْلَمُ وَ أَوْمَأَ يَدِهِ إِلَى صَدْرِهِ تَسُرُّ الْأَبْرَارَ وَ تَغِيظُ الْفُجَّارَ وَ أَوْمَأَ يَدِهِ إِلَى الْعَامَّةِ.

<sup>1286</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 53

<sup>1287</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 54

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Abu Najra, from Al-Hassan Bin Bahr, from Furat Bin Ahnaf,

'From a man from the companions of Amir Al-Momineen<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Spend (on others) and do not publicise, and hide your person lest you are mentioned, and learn and conceal and be silent, you will be safe' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> chest – 'you will cheer the righteous ones and enrage the immoral' – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to the general public''.<sup>1288</sup>

56- ين، كتاب حسين بن سعيد و النوادر ابن فضال و فضالة عن ابن بكير عن زرارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ إِنَّا نَمُرُّ بِهَؤُلَاءِ الْقَوْمِ فَيَسْتَحْلِفُونَا عَلَى أَمْوَالِنَا وَ قَدْ أَذَيْنَا زَكَاةَهَا

The book Husayn Bin Saeed, and 'Al Nawadir' – Ibn Fazzal and Fazalah, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said, 'We pass by these people, so they make us swear on oath upon our wealth, and we have already paid our Zakat!'

قَالَ يَا زُرَّارَةُ إِذَا خِفْتَ فَاحْلِفْ لَهُمْ بِمَا شَاءُوا

He<sup>-asws</sup> said: 'O Zurara! When you fear, then oath to them with whatever they so desire to'.

فَقُلْتُ جُعِلْتُ فِدَاكَ بِطَلَاتِي وَ عَتَايَ

I said, 'May I be sacrificed for you<sup>-asws</sup>! With divorce and liberation (of slaves)?'

قَالَ بِمَا شَاءُوا

He<sup>-asws</sup> said: 'With whatever they so desire to'.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ.

Abu Abdullah<sup>-asws</sup> said: 'The Taqiyyah is in every necessity, and its doer is more knowing with it when it befalls with him''.<sup>1289</sup>

57- ين، كتاب حسين بن سعيد و النوادر عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ مَعِيَ بَضَائِعَ لِلنَّاسِ وَ نَحْنُ نَمُرُّ بِهَا عَلَى هَؤُلَاءِ الْعُشَّارِ فَيُحْلِفُونَا عَلَيْهَا فَتَحْلِفُ لَهُمْ

From the book of Husayn Bin Saeed, and 'Al Nawadir' – From Ma'mar Bin Yahya who said,

'I said to Abu Ja'far<sup>-asws</sup>, 'With me is merchandise of the people, and we pass by with it these tithe (Zakat) collectors. They make us oath upon it, so we oath to them'.

قَالَ وَرَدْتُ أَنِّي أَقْدِرُ أَنْ أُحْزِرَ أَمْوَالَ الْمُسْلِمِينَ كُلِّهَا وَ أَخْلِفَ عَلَيْهَا كُلَّمَا خَافَ الْمُؤْمِنُ عَلَى نَفْسِهِ فِيهِ ضَرُورَةٌ فَلَهُ فِيهِ التَّقِيَّةُ.

<sup>1288</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 55

<sup>1289</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 56

He<sup>-asws</sup> said: 'I<sup>-asws</sup> would love to be able upon allowing wealth of the Muslims, all of it, and oath upon it every time the Momin fears upon himself it is necessary in it, the Taqiyyah (dissimulation) is for him'.<sup>1290</sup>

58- ين، كتاب حسين بن سعيد و النوادر عن سماعة قال: إِذَا حَلَفَ الرَّجُلُ بِاللَّهِ تَقِيَّةً لَمْ يَضُرَّهُ وَ بِالطَّلَاقِ وَ الْعَتَاقِ أَيْضاً لَا يَضُرُّهُ إِذَا هُوَ أُكْرِهَ وَ اضْطُرَّ إِلَيْهِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Sama'at who said,

'When the man oaths by Allah<sup>-azwj</sup> in Taqiyyah, it will not harm him, and with the divorce and the liberation (of the slaves) as well when he is coerced and desperate to it'.

وَ قَالَ لَيْسَ شَيْءٌ مِمَّا حَرَّمَ اللَّهُ إِلَّا وَ قَدْ أَحَلَّهُ لِمَنِ اضْطُرَّ إِلَيْهِ.

And he<sup>-asws</sup> said: 'There isn't anything from what Allah<sup>-azwj</sup> has Prohibited, except and He<sup>-azwj</sup> has Permitted it for the one desperate to it'.<sup>1291</sup>

59- ين، كتاب حسين بن سعيد و النوادر عن أبي بكرٍ الحَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ تَخَلَّفُ لِصَاحِبِ الْعَشَارِ يُجِيزُ بِذَلِكَ مَا لَنَا

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Abu Bakr Al Hazramy who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'We oath to the tithe (Zakat) collected, to allow our wealth (to pass through) with that'.

قَالَ نَعَمْ

He<sup>-asws</sup> said: 'Yes'.

وَ فِي الرَّجُلِ يَخْلِفُ تَقِيَّةً قَالَ إِنْ خَشِيتَ عَلَى دِمِكَ وَ مَالِكَ فَاحْلِفْ تَرُدُّهُ عَنْكَ يَمِينِكَ وَ إِنْ رَأَيْتَ أَنَّ يَمِينَكَ لَا يَرُدُّ عَنْكَ شَيْئاً فَلَا تَخْلِفْ لَهُمْ.

And regarding the man who oaths in Taqiyyah (dissimulation), he<sup>-asws</sup> said: 'If you fear upon your blood and your wealth, then oath to repel it away from you by your oath, and if you see that your oath will not repel anything from you, then do not oath to them'.<sup>1292</sup>

60- تم، فلاح السائل الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ أَصْبَاطٍ عَنْ رَجُلٍ عَنْ صَفْوَانَ الْجُمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ هَذَا الْأَمْرَ عَلَى أَهْلِ هَذِهِ الْعَصَاةِ سِرّاً وَ لَنْ يَقْبَلَهُ عَلَانِيَةً

(The book) 'Falah Al Sa'il' – Al Saffar, from Muhammad Bin Isa, from Ibn Asbat, from a man, from Safwan Al Jammal,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said: 'Allah<sup>-azwj</sup> Blessed and Exalted Imposed this matter upon the people of this group secrecy, and will never Accept it openly'.

<sup>1290</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 57

<sup>1291</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 58

<sup>1292</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 59

قَالَ صَفْوَانُ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَظَرَ رِضْوَانُ خَازِنُ الْجَنَّةِ إِلَى قَوْمٍ لَمْ يَمُرُّوا بِهِ فَيَقُولُ مَنْ أَنْتُمْ وَمِنْ أَيْنَ دَخَلْتُمْ

Safwan said, 'Abu Abdullah<sup>asws</sup> said: 'When it will be the Day of Qiyamah, Rizwan the treasurer of the Paradise will look at a group of people (in Paradise) not having passed by him. He will say, 'Who are you, and where are you entering from?'

قَالَ يَقُولُونَ إِيَّاكَ عَنَّا فَإِنَّا قَوْمٌ عَبَدْنَا اللَّهَ سِرًّا فَأَدْخَلَنَا اللَّهُ سِرًّا.

He<sup>asws</sup> said: 'He means us<sup>asws</sup>, for we<sup>asws</sup> are a people who had worshipped Allah<sup>azwj</sup> secretly, so Allah<sup>azwj</sup> will Enter us (into Paradise) secretly'.<sup>1293</sup>

61- جمع، جامع الأخبار قَالَ الصَّادِقُ ع مَنْ تَرَكَ التَّقِيَّةَ قَبْلَ خُرُوجِ قَائِمِنَا فَلَيْسَ مِنَّا.

(The book) 'Jawamie Al Akhbar' –

'Al-Sadiq<sup>asws</sup> said: 'One who neglects the Taqiyyah (dissimulation) before rising of our<sup>asws</sup> Qaim<sup>ajfj</sup>, he isn't from us<sup>asws</sup>'.<sup>1294</sup>

وَقَالَ ع التَّقِيَّةُ دِينِي وَدِينُ آبَائِي.

And he<sup>asws</sup> said: 'The Taqiyyah (dissimulation) is my<sup>asws</sup> religion and religion of my<sup>asws</sup> forefathers<sup>asws</sup>'.<sup>1295</sup>

وَقَالَ الصَّادِقُ ع مَنْ أَذَاعَ عَلَيْنَا شَيْئًا مِنْ أَمْرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْدًا وَلَمْ يَفْتُلْنَا خَطَأً.

And Al-Sadiq<sup>asws</sup> said: 'One who publicises against us<sup>asws</sup> anything from our<sup>asws</sup> matters, so he is like the one who killed us<sup>asws</sup> deliberately and did not kill us<sup>asws</sup> mistakenly'.<sup>1296</sup>

وَقَالَ ع التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَصَاحِبُهَا أَغْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ.

And he<sup>asws</sup> said: 'The Taqiyyah (dissimulation) is in every necessity, and its doer is more knowing with it when it befalls with him'.<sup>1297</sup>

عَنِ ابْنِ مُسْكَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي لَأَحْسِبُكَ إِذَا شِئِمَ عَلَيَّ بَيْنَ يَدَيْكَ إِنْ تَسْتَطِيعُ أَنْ تَأْكُلَ أَنْفَ شَاتِيهِ لَفَعَلْتُ

And from Ibn Muskan who said,

'I<sup>asws</sup> reckon if Ali<sup>asws</sup> were to be insulted in front of you, if you are capable of eating the nose of his insulter, you will do so!'

<sup>1293</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 60

<sup>1294</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 1

<sup>1295</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 2

<sup>1296</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 3

<sup>1297</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 4

فَقُلْتُ إِي وَ اللَّهِ جُعِلْتُ فِدَاكَ إِنِّي لَهَكَذَا وَ أَهْلُ بَيْتِي

I said, 'Yes, by Allah<sup>-azwj</sup>, may I be sacrificed for you<sup>-asws</sup>! I am like this and so are my family members'.

قَالَ فَلَا تَفْعَلْ فَوَ اللَّهِ لَرُبَّمَا سَمِعْتُ مَنْ شَتَمَ عَلِيًّا وَ مَا بَيْنِي وَ بَيْنَهُ إِلَّا أَسْطُوَانَةٌ فَأَسْتَبِرُّ بِهَا فَإِذَا فَرَعْتُ مِنْ صَلَاتِي أَمُرُّ بِهِ فَأَسَلِّمُ عَلَيْهِ وَ أَصَافِحُهُ.

He<sup>-asws</sup> said: 'Do not do so, for by Allah<sup>-azwj</sup>! sometimes I<sup>-asws</sup> heard someone insulting Ali<sup>-asws</sup>, and there is nothing between me and him except a pillar, so I conceal by it. When I<sup>-asws</sup> am free from my<sup>-asws</sup> Salat, I<sup>-asws</sup> pass by him, I<sup>-asws</sup> greet unto him and shake his hand".<sup>1298</sup>

مِنْ كِتَابِ صِفَاتِ الشَّيْبَةِ، قَالَ أَبُو عَبْدِ اللَّهِ عَ لَيْسَ مِنْ شِيعَةِ عَلِيٍّ مَنْ لَا يَتَّقِي.

From the book 'Sifaat Al Shia' –

'Abu Abdullah<sup>-asws</sup> said: 'He isn't from Shias of Ali<sup>-asws</sup>, one not utilising Taqiyyah (dissimulation)".<sup>1299</sup>

مِنْ كِتَابِ التَّقِيَّةِ لِلْعِيَّاشِيِّ، قَالَ الصَّادِقُ عَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ إِنَّ التَّقِيَّةَ لَأَوْسَعُ مِمَّا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from the book 'Al Taqiyyah' of Al Ayyashi –

'Al-Sadiq<sup>-asws</sup> said: 'There is no religion for the one having no Taqiyyah (dissimulation) for him, and the Taqiyyah is vaster than what is between the sky and the earth".<sup>1300</sup>

وَ قَالَ عَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَتَكَلَّمُ فِي ذَوْلَةِ الْبَاطِلِ إِلَّا بِالتَّقِيَّةِ.

And he<sup>-asws</sup> said: 'One who were to believe in Allah<sup>-azwj</sup> and the Last Day, he should not speak in the government of falsehood except with the Taqiyyah (dissimulation)".<sup>1301</sup>

وَ عَنْهُ عَ إِذَا كُنْتُمْ عَنْ دِينٍ مِنْ كَتَمْتُمْ أَعَزَّهُ اللَّهُ وَ مَنْ أَدَّاعَهُ أَذَلَّهُ اللَّهُ.

And from him<sup>-asws</sup>, 'Beware of religion! One who conceals it, Allah<sup>-azwj</sup> will Honour him, and one who publicises it, Allah<sup>-azwj</sup> will Humiliate him".<sup>1302</sup>

وَ عَنْهُ عَ لَا خَيْرَ فِيمَنْ لَا تَقِيَّةَ لَهُ وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ.

And from him<sup>-asws</sup>: 'There is no good in the one having not Taqiyyah (dissimulation) for him, nor any Eman for the one having no Taqiyyah for him".<sup>1303</sup>

<sup>1298</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 5

<sup>1299</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 6

<sup>1300</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 7

<sup>1301</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 8

<sup>1302</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 9

<sup>1303</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 10

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَبِي كَانَ يَقُولُ مَا مِنْ شَيْءٍ أَقَرَّ لِعَيْنِ أَبِيكَ مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جَنَّةٌ لِلْمُؤْمِنِينَ.

From Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> had said: 'There is nothing more delighting to the eyes of your<sup>-asws</sup> father<sup>-asws</sup> than the Taqiyyah (dissimulation). The Taqiyyah is a shield for the Momin".<sup>1304</sup>

قَالَ الرِّضَا ع لَا إِسْلَامَ لِمَنْ لَا وَرَعَ لَهُ وَلَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ.

Al-Reza<sup>-asws</sup> said: 'There is no Islam for the one having not devoutness for him, nor any Eman for the one having no Taqiyyah (dissimulation) for him".<sup>1305</sup>

عَنِ الْبَاقِرِ ع قَالَ: جُعِلَتِ التَّقِيَّةُ لِيُحَقِّنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَا تَقِيَّةَ.

From Al-Baqir<sup>-asws</sup> having said: 'The Taqiyyah (dissimulation) has been made to save the blood (shed) by it. When it reaches the blood (shed), there is no Taqiyyah".<sup>1306</sup>

عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: التَّقِيَّةُ مِنْ دِينِ اللَّهِ

From Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Taqiyyah (dissimulation) is from the religion of Allah<sup>-azwj</sup>'.

قُلْتُ مِنْ دِينِ اللَّهِ

I said, 'From the religion of Allah<sup>-azwj</sup>?'

قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَقُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ إِنِّي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيماً.

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from the religion of Allah<sup>-azwj</sup>! And Yusuf<sup>-as</sup> had said: '**O caravan! You are stealing!**' [12:70]. By Allah<sup>-azwj</sup>, they were not stealing! And Ibrahim<sup>-as</sup> had said: '**I feel sick**' [37:89]. By Allah<sup>-azwj</sup>, he<sup>-as</sup> was not sick!"<sup>1307</sup>

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ.

And from Abu Abdullah<sup>-asws</sup> having said: 'When this matter (rising of Al-Qaim<sup>-ajfi</sup>) draws near, it would be severer for the Taqiyyah".<sup>1308</sup>

وَ عَنْهُ ع مَنْ أَفْشَى سِرّاً أَهْلَ الْبَيْتِ أَذَاقَهُ اللَّهُ حَرَّ الْحَدِيدِ.

<sup>1304</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 11

<sup>1305</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 12

<sup>1306</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 13

<sup>1307</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 14

<sup>1308</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 15



And from him<sup>-asws</sup>: ‘O who spreads (publicises) our<sup>-asws</sup> secrets of People<sup>-asws</sup> of the Household, Allah<sup>-azwj</sup> will Make him taste the heat of iron (sword)’.<sup>1309</sup>

وَقَالَ النَّبِيُّ صَلَّى تَارِكُ التَّقِيَّةِ كَتَارِكِ الصَّلَاةِ.

And the Prophet<sup>-saww</sup>: ‘Neglecter of the Taqiyyah (dissimulation) is like a neglecter of the Salat’.<sup>1310</sup>

وَقَالَ ع مَنْ صَلَّى خَلْفَ الْمُنَافِقِينَ بَتَقِيَّةٍ كَانَ كَمَنْ صَلَّى خَلْفَ الْأَيْمَةِ.

And he<sup>-asws</sup> said: ‘One who prays Salat behind the hypocrites due to Taqiyyah (dissimulation), would be like the one who prayed Salat behind the Imams<sup>-asws</sup>’.<sup>1311</sup>

62- غُو، غَوَالِي اللَّغَالِي فِي الْحَدِيثِ أَنَّ يَاسِرًا وَ ابْنَهُ عَمَّارًا وَ امْرَأَتَهُ سُمَيَّةَ قَبَضَ عَلَيْهِمْ أَهْلُ مَكَّةَ وَ عَذَّبُوهُمْ بِأَنْوَاعِ الْعَذَابِ لِأَجْلِ إِسْلَامِهِمْ وَ قَالُوا لَا يُنْجِيكُمْ مِنَّا إِلَّا أَنْ تَنَالُوا مُحَمَّدًا وَ تَبَرَّءُوا مِنْ دِينِهِ

(The book) ‘Gawaly Al La’ali’ –

‘In the Hadeeth: ‘Yasser<sup>-ra</sup>, and his<sup>-ra</sup> son<sup>-ra</sup> Ammar<sup>-ra</sup>, and his<sup>-ra</sup> wife<sup>-ra</sup> Sumayya<sup>-ra</sup>, the people of Makkah captured them and tormented them with a variety of punishments due to the reason of their having become Muslims, and they said, ‘You<sup>-ra</sup> will not be saved from us except if you<sup>-ra</sup> were to talk badly about Muhammad<sup>-saww</sup> and disavow from his<sup>-saww</sup> religion!’

فَأَمَّا عَمَّارٌ فَأَعْطَاهُمْ بِلِسَانِهِ كُلَّمَا أَرَادُوا مِنْهُ وَ أَمَّا أَبَوَاهُ فَاِمْتَنَعَا فُقْتِلَا ثُمَّ أَخْبَرَ رَسُولُ اللَّهِ ص بِذَلِكَ فَقَالَ فِي عَمَّارٍ جَمَاعَةٌ إِنَّهُ كَفَرَ

As for Ammar<sup>-ra</sup>, he<sup>-ra</sup> obeyed them by his<sup>-ra</sup> tongue every time they wanted from him<sup>-ra</sup>, and as for his<sup>-ra</sup> parents<sup>-ra</sup>, they<sup>-ra</sup> refused so they<sup>-ra</sup> were killed. Then Rasool-Allah<sup>-saww</sup> was informed with that. A group said regarding Ammar<sup>-ra</sup> that he<sup>-ra</sup> had become a Kafir.

فَقَالَ ص كَلَّا إِنَّ عَمَّارًا مُلِئَ إِيمَانًا مِنْ قَرْنِهِ إِلَى قَدَمِهِ وَ اخْتَلَطَ الْإِيمَانُ بِلَحْمِهِ وَ دَمِهِ

He<sup>-saww</sup> said: ‘Never! Ammar<sup>-ra</sup> is filled with Eman, from his<sup>-ra</sup> head to his<sup>-ra</sup> feet, and the Eman is mingled with his<sup>-ra</sup> flesh and his<sup>-ra</sup> blood!’

وَ جَاءَ عَمَّارٌ وَ هُوَ يَبْكِي فَقَالَ لَهُ النَّبِيُّ ص مَا حَبْرُكَ

And Ammar<sup>-ra</sup> came and he<sup>-ra</sup> was weeping. The Prophet<sup>-saww</sup> said to him<sup>-ra</sup>: ‘What is your<sup>-ra</sup> news?’

فَقَالَ يَا رَسُولَ اللَّهِ ص مَا تُرْكْتُ حَتَّى نَلْتُ مِنْكَ وَ ذَكَرْتُ أَهْلَهُمْ بِخَيْرٍ

<sup>1309</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 16

<sup>1310</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 17

<sup>1311</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 61 / 18

He<sup>-ra</sup> said, 'O Rasool-Allah<sup>-saww</sup>! I<sup>-ra</sup> was not left along until I<sup>-asws</sup> talked badly about you<sup>-saww</sup> and mentioned their gods with goodness'.

فَصَارَ رَسُولُ اللَّهِ يَمْسَحُ عَيْنَيْهِ وَ يَقُولُ إِنَّ عَادُوا لَكَ فَعُدَّ لَهُمْ بِمَا قُلْتَ.

Rasool-Allah<sup>-saww</sup> came and wiped his<sup>-ra</sup> eyes and said: 'If they return to you<sup>-ra</sup>, then repeat to them what you<sup>-ra</sup> had said'.<sup>1312</sup>

وَرُوي أَنَّ مُسَيْلَمَةَ الْكُذَّابِ أَخَذَ رَجُلَيْنِ مِنَ الْمُسْلِمِينَ فَقَالَ لِأَحَدِهِمَا مَا تَقُولُ فِي مُحَمَّدٍ قَالَ رَسُولُ اللَّهِ قَالَ فَمَا تَقُولُ فِيَّ قَالَ أَنْتَ أَيْضاً فَخَلَّاهُ

And it is reported,

'Musaylama<sup>-la</sup> the liar seized two men from the Muslims. He<sup>-la</sup> said to one of them, 'What are you saying regarding Muhammad<sup>-saww</sup>?' He said, 'A Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. He<sup>-la</sup> said, 'So what are you saying regarding me<sup>-la</sup>?' He said, 'You also'. So he<sup>-la</sup> freed him.

وَقَالَ لِلْآخَرِ مَا تَقُولُ فِي مُحَمَّدٍ قَالَ رَسُولُ اللَّهِ قَالَ فَمَا تَقُولُ فِيَّ قَالَ أَنَا أَصَمُّ فَأَعَادَ عَلَيْهِ ثَلَاثاً فَأَعَادَ جَوَابَهُ الْأَوَّلَ فَقَتَلَهُ

And he<sup>-la</sup> said to the other, 'What are you saying regarding Muhammad<sup>-saww</sup>?' He said, 'A Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. He<sup>-la</sup> said, 'So what are you saying regarding me<sup>-la</sup>?' He said, 'I am mute'. He<sup>-la</sup> repeated to him thrice, and he kept repeating his first answer, so he<sup>-la</sup> killed him.

فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ أَمَّا الْأَوَّلُ فَقَدْ أَخَذَ بِرُخْصَةِ اللَّهِ وَ أَمَّا الثَّانِي فَقَدْ صَدَعَ بِالْحَقِّ فَهَنَيْتَاهُ لَهُ.

That reached Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'As for the first one, he took with the Allowance of Allah<sup>-azwj</sup>, and as for the second, he had proclaimed the truth, so congratulations to him'.<sup>1313</sup>

63- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع فِي خَيْرِ طَوِيلٍ يَذْكُرُ فِيهِ مَا لَقِيَ سَلْمَانَ مِنَ الْيَهُودِ حِينَ جَلَسَ إِلَيْهِمْ فَضَرَبُوهُ بِالسَّيَاطِ وَ كَلَّفُوهُ أَنْ يَكْفُرَ بِمُحَمَّدٍ ص وَ لَمْ يَفْعَلْ سَلْمَانٌ وَ سَأَلَ اللَّهُ تَعَالَى الصَّبْرَ عَلَى أَدَائِهِمْ

Tafseer of the Imam<sup>-asws</sup> (Hassan Al Askari<sup>-asws</sup>) – The Imam<sup>-asws</sup> said in a lengthy Hadeeth mentioning in it what Salman<sup>-ra</sup> faced from the Jews when he<sup>-ra</sup> sat to them. They beat him<sup>-ra</sup> with the whips and encumbered him<sup>-ra</sup> to deny Muhammad<sup>-saww</sup>, and Salman<sup>-ra</sup> did not do so, and he<sup>-ra</sup> asked Allah<sup>-azwj</sup> the Exalted for the patience upon their harm.

فَقَالُوا أَوْ لَيْسَ مُحَمَّدٌ قَدْ رَخَّصَ لَكَ أَنْ تَقُولَ مِنَ الْكُفْرِ بِهِ مَا تَعْتَقِدُ ضِدَّهُ لِلتَّقِيَّةِ مِنْ أَعْدَائِكَ فَمَا لَكَ لَا تَقُولَ مَا نَقَرَّخُ عَلَيْكَ لِلتَّقِيَّةِ

They said, 'And hasn't Muhammad<sup>-saww</sup> allowed for you<sup>-ra</sup> to be saying from the denial of him<sup>-saww</sup>, for as long as you<sup>-ra</sup> believe opposite to it due to the Taqiyyah (dissimulation) from your<sup>-ra</sup> enemies? So what is the matter with you<sup>-ra</sup> not saying what we are suggesting to you<sup>-ra</sup> for the Taqiyyah?'

<sup>1312</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 62 a

<sup>1313</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 62 b

فَقَالَ سَلْمَانُ إِنَّ اللَّهَ قَدْ رَخَّصَ لِي فِي ذَلِكَ وَلَمْ يَفْرِضْهُ عَلَيَّ بَلْ أَجَازَ لِي أَنْ لَا أُعْطِيَكُمْ مَا تُرِيدُونَ وَ أَحْتَمِلَ مَكَارِهِكُمْ وَ جَعَلَهُ أَفْضَلَ الْمُنَزَّلِينَ وَ أَنَا لَا أَخْتَارُ غَيْرَهُ.

Salman<sup>-ra</sup> said, 'Allah<sup>-azwj</sup> has Allowed for me<sup>-ra</sup> regarding that and did not Obligate upon me<sup>-ra</sup>, but He<sup>-azwj</sup> has Allowed for me<sup>-ra</sup> that I<sup>-ra</sup> should not obey you all in what you are wanting, and I<sup>-ra</sup> should endure your abhorrence's, and He<sup>-azwj</sup> has Made it to be the superior of the two statuses, and I<sup>-ra</sup> am not choosing other than it'.<sup>1314</sup>

64- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ طَوِيلٍ يَشْكُو فِيهِ مَنْ تَقَدَّمَ وَ اللَّهُ لَوْ نَادَيْتُ فِي عَسْكَرِي هَذَا بِالْحَقِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّنَا وَ أَظْهَرْتُهُ وَ دَعَوْتُ إِلَيْهِ وَ شَرَحْتُهُ وَ فَسَّرْتُهُ عَلَى مَا سَمِعْتُ مِنْ نَبِيِّ اللَّهِ ص مَا بَقِيَ فِيهِ إِلَّا أَقْلُهُ وَ أَذَلُّهُ وَ أَزْدَلُّهُ وَ لَا سَتَوْحَشُوا مِنْهُ وَ لَتَفَرَّقُوا عَنِّي -

(The book) 'Kitab Suleym Bin Qays' –

'He (Suleym) said, 'Amir Al-Momineen<sup>-asws</sup> said in a lengthy speech complaining in it of the ones who had preceded him (in the caliphate): 'By Allah<sup>-azwj</sup>! If I<sup>-asws</sup> were to call out among this army of mine with the truth which Allah<sup>-azwj</sup> had Revealed our Prophet<sup>-saww</sup> and Manifested it, and Called to it, and Commented on it, and Interpreted it upon what I<sup>-asws</sup> have heard from the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, there will not remain in it except its few, and its humiliated ones, and its lowly ones, and the fearing ones from it, and they would disperse away from me<sup>-asws</sup>.

وَ لَوْ لَا مَا عَهْدُهُ رَسُولُ اللَّهِ ص إِلَيَّ وَ سَمِعْتُهُ مِنْهُ وَ تَقَدَّمَ إِلَيَّ فِيهِ لَفَعَلْتُ وَ لَكِنَّ رَسُولَ اللَّهِ ص قَدْ قَالَ كُلُّمَا اضْطَرَّ إِلَيْهِ الْعَبْدُ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ وَ أَبَاحَهُ إِلَيْهِ وَ سَمِعْتُهُ يَقُولُ إِنَّ التَّقِيَّةَ مِنْ دِينِ اللَّهِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ.

And had it not been for what Rasool-Allah<sup>-saww</sup> had covenanted to me<sup>-asws</sup>, and I<sup>-asws</sup> had heard from him<sup>-saww</sup>, and has come to me<sup>-asws</sup> regarding it, I<sup>-asws</sup> could have done so, but Rasool-Allah<sup>-saww</sup> had said: 'All what the servant is desperate to it, so Allah<sup>-azwj</sup> has Permitted it for him, and Legalised it for him<sup>-asws</sup>, and I<sup>-asws</sup> have heard him<sup>-saww</sup> saying: 'The Taqiyyah (dissimulation) is from the religion of Allah<sup>-azwj</sup>, and there is no religion for the one there is no Taqiyyah for him''.<sup>1315</sup>

65- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ يَقُولُ قَالَ اللَّهُ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا.

Tafseer Al Ayyashi – from Al Husayn Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> had said: 'There is no Eman for the one having not Taqiyyah (dissimulation) for him', and Allah<sup>-azwj</sup> Says: **except that you should be guarding from them guarding carefully; [3:28]**'.<sup>1316</sup>

66- سر، السرائر فِي كِتَابِ الْمَسَائِلِ عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ: قَالَ لِي أَبُو الْحَسَنِ ع يَا دَاوُدُ لَوْ قُلْتُ إِنَّ تَارَكَ التَّقِيَّةَ كَتَارَكَ الصَّلَاةَ لَكُنْتُ صَادِقًا.

(The book) 'Al Saraair' – In the book 'Masaail', from Dawood Al Sarmy who said,

<sup>1314</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 63

<sup>1315</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 64

<sup>1316</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 65

'Abu Al-Hassan<sup>-asws</sup> said to me: 'O Dawood<sup>-as</sup>! If I<sup>-asws</sup> were to say that the neglecter of the Taqiyyah (dissimulation) is like a neglecter of the Salat, I<sup>-asws</sup> would be truthful".<sup>1317</sup>

67- شي، تفسير العياشي عن فُرَاتِ بْنِ أَخْنَفَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: مَا نَزَلَ بِالنَّاسِ أَرْمَةٌ قَطُّ إِلَّا كَانَ شِيعَتِي فِيهَا أَحْسَنَ خَالًا وَ هُوَ قَوْلُ اللَّهِ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا.

Tafseer Al Ayyashi – from Furat Bin Ahnaf, from one of his companions,

'From Ali<sup>-asws</sup> having said: 'No crisis has befallen at all except my<sup>-asws</sup> Shias were of the best state in it, and it is the Word of Allah<sup>-azwj</sup>: **For now, Allah has Lightened from you and Knows that among you there are weak ones. [8:66]**".<sup>1318</sup>

68- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَثَلُ مُؤْمِنٍ لَا تَقِيَّةَ لَهُ كَمَثَلِ جَسَدٍ لَا رَأْسَ لَهُ وَ مَثَلُ مُؤْمِنٍ لَا يَرْعَى حُقُوقَ إِخْوَانِهِ الْمُؤْمِنِينَ كَمَثَلِ مَنْ حَوَاسُهُ كُلُّهَا صَحِيحَةٌ وَ هُوَ لَا يَتَأَمَّلُ بِعَقْلِهِ وَ لَا يَنْصُرُ بِعَيْنِهِ وَ لَا يَسْمَعُ بِأُذُنِهِ وَ لَا يُعَبِّرُ بِلِسَانِهِ عَنْ حَاجَتِهِ وَ لَا يَدْفَعُ الْمَكَارَةَ بِالْإِذْلَاءِ بِحُجَّتِهِ فَلَا يَبْطِشُ بِشَيْءٍ يَبْدِيهِ وَ لَا يَنْهَضُ إِلَى شَيْءٍ يَرْجُلِيهِ

Tafseer of the Imam<sup>-asws</sup> (Hassan Al Askari<sup>-asws</sup>) - Rasool-Allah<sup>-saww</sup> said: 'An example of a Momin without (observing) Taqiyyah is like an example of a body without head (attached) to it; and an example of a Momin who does not see the rights of his Momineen brothers, is like an example of one who does not function (even though) all of them (his body parts) are healthy, but he does not work by (using) his intellect, and does not see with his eyes, and does not hear by his ears, and does not express his needs by his tongue, nor does he defend the abhorrence's from himself by making a case, nor does he strike at anything by his hand, nor does he stand up for anything by his legs.

فَذَلِكَ قِطْعُهُ لَحْمٍ قَدْ فَاتَتْهُ الْمَنَافِعُ وَ صَارَ غَرْضًا لِلْمَكَارِهِ

So that (fellow) is a piece of flesh the benefits of which are lost and becomes a purpose for every abhorrence.

فَكَذَلِكَ الْمُؤْمِنُ إِذَا جَهِلَ حُقُوقَ إِخْوَانِهِ فَاتَتْ ثَوَابُ حُقُوقِهِمْ فَكَانَ كَالْعَطْشَانِ بِحَضْرَةِ الْمَاءِ الْبَارِدِ فَلَمْ يَشْرَبْ حَتَّى طَفَأَ فَإِذَا هُوَ سَلِيبٌ ذِي الْحَوَاسِ لَمْ يَسْتَعْمِلْ شَيْئًا مِنْهَا لِدِفَاعِ مَكْرُوهِ وَ لَا انْتِفَاعِ بِمَحْبُوبٍ

Like that is the Momin when he ignores the rights of his brethren. The Rewards of (fulfilling) their rights is lost from him, and he would be like the thirsty in the presence of the cold water, but does not drink until he dies of thirst; and he would be at the status of the one with the (healthy) faculties who does not utilise anything from these to defend against the abhorrence, nor for the benefit of the loved ones.

فَإِذَا هُوَ سَلِيبٌ كُلِّ نِعْمَةٍ مُبْتَلَى بِكُلِّ آفَةٍ.

<sup>1317</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 66

<sup>1318</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 67

So, then he has wasted away every bounty, and be afflicted with every calamity”<sup>1319</sup>.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّقِيَّةُ مِنْ أَفْضَلِ أَعْمَالِ الْمُؤْمِنِينَ يَصُونَ بِهَا نَفْسَهُ وَ إِخْوَانَهُ عَنِ الْفَاجِرِينَ وَ قَضَاءُ حُقُوقِ الْإِخْوَانِ أَشْرَفُ أَعْمَالِ الْمُتَّقِينَ وَ يَسْتَجْلِبُ مَوَدَّةَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ شَوْقَ الْخَوَرِ الْعَيْنِ.

Amir Al-Momineen<sup>-asws</sup> said: ‘The Taqiyyah (dissimulation) is from superior deeds of the Momineen. He fortifies by it himself and his brethren from the immoral ones; and fulfilling rights of the brethren is noblest of the deeds of the pious one, and it attracts the cordiality of the Angel of Proximity and yearning of the Maiden Houries”<sup>1320</sup>.

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ التَّقِيَّةَ يُصْلِحُ اللَّهُ بِهَا أُمَّةً لِمَصَاحِبِهَا مِثْلُ ثَوَابِ أَعْمَالِهِمْ وَ إِنْ تَرَكَهَا رُبَّمَا أَهْلَكَ أُمَّةً تَارَكُهَا شَرِيكَ مَنْ أَهْلَكَهُمْ

And Al-Hassan Bin Ali<sup>-asws</sup> said: ‘The Taqiyyah is what Allah<sup>-azwj</sup> corrects the community with. For its performer would be the likes of their Rewards, and that sometimes its neglect can destroy a community, and its neglecter (from the Momineen) would be (considered) as a participant of the (dreadful actions of the) ones (Nasibis) who destroyed them (the Momineen).

وَ إِنْ مَعْرِفَةُ حُقُوقِ الْإِخْوَانِ تُحِبُّ إِلَى الرَّحْمَنِ وَ تُعْظِمُ الرَّؤْفَى لَدَى الْمَلِكِ الدَّيَّانِ

And that recognition of the rights of the brethren would make you Beloved to the Beneficent, and maximise the closeness to the King, the Judge.

وَ إِنْ تَرَكَ قَضَاءَهَا لَمَقْتَ [بِمَقْتٍ] إِلَى الرَّحْمَنِ وَ تَصْغُرُ [يُصْغَرُ] الرَّبِّيَّةُ عِنْدَ الْكَرِيمِ الْمَنَّانِ.

And if you were to neglect fulfilling these, you will be hateful to the Beneficent and of reduced rank in the Presence of the Benevolent, the Conferrer”<sup>1321</sup>.

وَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَوْ لَا التَّقِيَّةُ مَا عَرِفَ وَلِيُّنَا مِنْ عَدُوِّنَا وَ لَوْ لَا مَعْرِفَةُ حُقُوقِ الْإِخْوَانِ - مَا عَرِفَ مِنَ السَّيِّئَاتِ شَيْءٌ إِلَّا عُوقِبَ عَلَى جَمِيعِهَا لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ.

And Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘Had there not been for the Taqiyyah, our<sup>-asws</sup> friends would not be recognised, and had there been no recognition of the rights of the brethren, nothing from the evil deeds be recognised except they would all be Punishment – all together. But Allah<sup>-azwj</sup> Mighty and Majestic is Saying: **And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults) [42:30]**”<sup>1322</sup>.

وَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَغْفِرُ اللَّهُ لِلْمُؤْمِنِينَ كُلَّ ذَنْبٍ وَ يُطَهِّرُ مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ مَا خَلَا ذَنْبَيْنِ تَرَكَ التَّقِيَّةَ وَ تَضَيَّعَ حُقُوقِ الْإِخْوَانِ.

<sup>1319</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 1

<sup>1320</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 2

<sup>1321</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 3

<sup>1322</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 4

And Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> will Forgive for the Momin, every sin and Clean him from it in the world and the Hereafter, apart from two sins – neglect of the Taqiyyah and the wasting of the rights of the brethren’.<sup>1323</sup>

وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ عَ اشْرَفُ اخْلَاقِ الْاَيِّمَةِ وَالْفَاضِلِينَ مِنْ شِيعَتِنَا التَّقِيَّةُ وَ اخْذُ النَّفْسِ بِحُقُوقِ الْاِخْوَانِ.

And Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘The most noble of the manners of the Imams<sup>-asws</sup> and the meritorious ones from our<sup>-asws</sup> Shias is the utilisation of the Taqiyyah, and the person fulfilling the rights of his brothers’.<sup>1324</sup>

وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ اسْتَعْمَالُ التَّقِيَّةِ لِصِبَاغَةِ الدِّينِ وَالْاِخْوَانِ فَإِنْ كَانَ هُوَ يَحْمِي الْجَانِبَ فَهُوَ مِنْ أَشْرَفِ خِصَالِ الْكَرَمِ

And Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> said: ‘Utilise the *Taqiyya* for the protection of the brethren, for it he was worried, fearful, then it would be from the most noble of the characteristics, the most honourable.

وَالْمَعْرِفَةُ بِحُقُوقِ الْاِخْوَانِ مِنْ أَفْضَلِ الصَّدَقَاتِ وَالزُّكُوتِ وَالصَّلَوَاتِ وَالْحَجِّ وَالْمُجَاهَدَاتِ.

The recognition of the rights of the brethren is from the most superior of the charities – and the *Salat*, and the Zakat, and the Hajj, and the Jihads’.<sup>1325</sup>

وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَ وَ قَدْ خَضَرَ فَقِيرٌ مُؤْمِنٌ يَسْأَلُهُ سَدَّ فَاغَتِهِ فَضَحِكَ فِي وَجْهِهِ وَ قَالَ أَسْأَلُكَ مَسْأَلَةً فَإِنْ أَصَبْتَهَا أُعْطَيْتُكَ عَشْرَةَ أَضْعَافٍ مَا طَلَبْتَ وَإِنْ لَمْ تُصِبْنَهَا أُعْطَيْتُكَ مَا طَلَبْتَ وَ كَانَ قَدْ طَلَبَ مِنْهُ مِائَةَ دِرْهَمٍ يَجْعَلُهَا فِي بَضَاعَةٍ يَتَعَاشُّ بِهَا فَقَالَ الرَّجُلُ سَلْ

And Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup> said, and there had presented to him<sup>-asws</sup> a poor Momin asking him to block his destitution, so he<sup>-asws</sup> smiled in his<sup>-asws</sup> face and said: ‘I<sup>-asws</sup> ask you a question, and if you get it right, I<sup>-asws</sup> shall give you ten times what you seek, and if you do not get it right, I<sup>-asws</sup> shall give you (only) what you seek’ – and he had sought one hundred Dirhams from him<sup>-asws</sup> to make these to be in commodities for him to live with it. So, the man said, ‘Ask’.

فَقَالَ مُوسَى عَ لَوْ جُعِلَ إِلَيْكَ التَّمَنَّى لِتَفْسِكَ فِي الدُّنْيَا مَا دَا كُنْتَ تَتَمَنَّى

Musa<sup>-asws</sup> said: ‘If the wish was to be made for you for yourself in the world, what is that which you would wish for?’

قَالَ كُنْتُ أَتَمَنَّى أَنْ أَرْزَقَ التَّقِيَّةَ فِي دِينِي وَ قَضَاءَ حُقُوقِ اِخْوَانِي

He said, ‘I would wish that I be Graced with the Taqiyyah (dissimulation) in my Religion, and fulfilment of the rights of my brethren’.

<sup>1323</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 5

<sup>1324</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 6

<sup>1325</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 7

قَالَ وَمَا لَكَ لَمْ تَسْأَلِ الْوِلَايَةَ لَنَا أَهْلَ الْبَيْتِ

He<sup>-asws</sup> said: 'What is the matter with you not asking for the Wilayah for us<sup>-asws</sup>, the People<sup>-asws</sup> of the Household?'

قَالَ ذَلِكَ قَدْ أُعْطِيَتهُ وَ هَذَا لَمْ أُعْطَهُ فَأَنَا أَشْكُرُ عَلَى مَا أُعْطِيتُ وَأَسْأَلُ رَبِّي عَزَّ وَ جَلَّ مَا مُنِعْتُ

He said, 'That, I have already been Given, and this I have not been Given. I thank upon what I have been Given and ask my Lord<sup>-azwj</sup> Mighty and Majestic what I have been Prevented from'.

فَقَالَ أَحْسَنْتَ أُعْطُوهُ أَلْفِي دِرْهَمٍ وَ قَالَ اصْرِفْهَا فِي كَذَا يَغْنِي فِي الْعُقْصِ فَإِنَّهُ مَتَاعٌ يَابِسٌ وَ سَيُغْبِلُ بَعْدَ مَا يُدْبِرُ فَانْتَظِرْ بِهِ سَنَةً وَ اخْتَلِفْ إِلَى دَارِنَا وَ اخْذِ الْأَجْزَاءَ فِي كُلِّ يَوْمٍ

He<sup>-asws</sup> said: 'Excellent! I<sup>-asws</sup> shall give you two thousand Dirhams'. And he<sup>-asws</sup> said: 'Spend these in such' – meaning the oak tannin (trees) – 'It is a dry good and would becoming green after having dried up. Then wait with it for a year, and come to our<sup>-asws</sup> house and take the workers during every day'.

فَفَعَلَ فَمَا تَمَّتْ لَهُ سَنَةٌ إِذْ قَدْ زَادَ فِي ثَمَنِ الْعُقْصِ لِلْوَحِيدِ خَمْسَةَ عَشَرَ فَبَاعَ مَا كَانَ اشْتَرَى بِأَلْفِي دِرْهَمٍ بِثَلَاثِينَ أَلْفَ دِرْهَمٍ

He did, and when a year was completed for him, the oak tannin had increased in value, fifteen for one. He sold whatever he had bought with the two thousand Dirhams, for thirty thousand Dirhams<sup>1326</sup>.

وَ كَانَ عَلِيٌّ بْنُ مُوسَى عَ بَيْنَ يَدَيْهِ فَرَسٌ صَعْبٌ وَ هُنَاكَ رَاضَةٌ لَا يَجْسُرُ أَحَدٌ مِنْهُمْ أَنْ يَرْكَبَهُ وَ إِنَّ رَكْبَهُ لَمْ يَجْسُرْ أَنْ يُسِيرَهُ خَافَةَ أَنْ يَتَّبِعَ بِهِ فَيَرْمِيَهُ وَ يَدُوسَهُ بِخَافِرِهِ وَ كَانَ هُنَاكَ صَبِيٌّ ابْنُ سَبْعِ سِنِينَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَ تَأْذُنُ لِي أَنْ أَرْكَبَهُ وَ أُسِيرَهُ وَ أَذْلِكَهُ

And it was so that in front of Ali<sup>-asws</sup> Bin Musa<sup>-asws</sup> was a difficult horse, and over there was a baby horse. No one from them was brave enough to ride it, but if one could ride it, was not brave enough to tame it – fearing that it might raise its front-legs and throw him off it and trample him with its hooves. And over there was a boy of seven years old, and he said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Would you<sup>-asws</sup> permit me to ride it and tame it, by the Permission of Allah<sup>-azwj</sup>?'

قَالَ أَنْتَ قَالَ نَعَمْ قَالَ لِمَاذَا

He<sup>-asws</sup> said: 'You?' He said, 'Yes'. He<sup>-asws</sup> said: 'And due to what is that (possible)?'

قَالَ لِأَنِّي اسْتَوْتَفْتُ مِنْهُ قَبْلَ أَنْ أَرْكَبَهُ بِأَنْ صَلَّيْتُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ مِائَةً مَرَّةً وَ جَدَّدْتُ الْوِلَايَةَ لَكُمْ أَهْلَ الْبَيْتِ

He said, 'Because I have ascertained from it – before I ride it, I shall recite Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, one hundred times, and renew upon myself the Wilayah for you<sup>-asws</sup>, the People<sup>-asws</sup> of the Household'.

<sup>1326</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 8

فَقَالَ ارْكَبْهُ فَرَكَبَهُ فَقَالَ سَيِّرْهُ فَسَيَّرَهُ وَ مَا زَالَ يُسَيِّرُهُ وَ يُعَدِّيه حَتَّى اَنْعَبَهُ وَ كَدَّهُ

He<sup>-asws</sup> said: 'Ride it'. So, he rode it. He<sup>-asws</sup> said: 'Tame it!' So he tamed it. And he did not cease to tame it and training it until had exhausted and toiled it.

فَنَادَى الْفَرَسُ يَا ابْنَ رَسُولِ اللَّهِ فَقَدْ آَلَمَنِي مُنْذُ الْيَوْمِ فَأَعْفِنِي مِنْهُ وَ إِلَّا فَصَّرَنِي تَحْتَهُ

The horse called out, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! He has pained me since today, therefore excuse me from him, or else cause me to be patient under him'.

قَالَ الصَّبِيُّ سَلْ مَا هُوَ خَيْرٌ لَكَ أَنْ يُصَبِّرَكَ تَحْتَ مُؤْمِنٍ

The boy said, 'Ask what is better for you, that you should be patient under a Momin'.

قَالَ الرِّضَا ع صَدَقَ اللَّهُمَّ صَبْرَهُ فَلَانَ الْفَرَسُ وَ سَارَ

Al-Reza<sup>-asws</sup> said: 'You speak the truth. O Allah<sup>-azwj</sup>! Cause so and so horse to be patient', and went.

فَلَمَّا نَزَلَ الصَّبِيُّ قَالَ سَلْ مِنْ دَوَابِّ دَارِي وَ عِبِيدِهَا وَ حَوَارِبِهَا وَ مِنْ أَمْوَالِ خَزَائِنِي مَا شِئْتَ فَإِنَّكَ مُؤْمِنٌ قَدْ شَهَرَكَ اللَّهُ بِالْإِيمَانِ فِي الدُّنْيَا

When the boy descended, he<sup>-asws</sup> said, 'Ask for, from the animals of my<sup>-asws</sup> house and its slaves and its maids, and from the wealth of my<sup>-asws</sup> treasurers whatever you so desire, for you are a Momin whom Allah<sup>-azwj</sup> the Exalted has Popularised with the Eman in the world'.

قَالَ الصَّبِيُّ يَا ابْنَ رَسُولِ اللَّهِ وَ أَسْأَلُ مَا أَقْتَرِحُ

The boy said, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! May Allah<sup>-azwj</sup> Send Salawaat upon you<sup>-asws</sup> and your<sup>-asws</sup> family, and I shall ask whatever you<sup>-asws</sup> suggest'.

قَالَ يَا فَتَى اقْتَرِحْ فَإِنَّ اللَّهَ تَعَالَى يُؤَفِّقُكَ لِافْتِرَاحِ الصَّوَابِ

He<sup>-asws</sup> said: 'O youth! You suggest, for Allah<sup>-azwj</sup> the Exalted would Incline you to the correct option'.

فَقَالَ سَلْ لِي رَبَّكَ التَّقِيَّةَ الْحَسَنَةَ وَ الْمَعْرِفَةَ بِخُفُوقِ الْإِخْوَانِ وَ الْعَمَلَ بِمَا أَعْرِفُ مِنْ ذَلِكَ

He said, 'Ask your<sup>-asws</sup> Lord<sup>-azwj</sup> for the Taqiyyah for me and the recognition of the rights of the brethren, and the performing with what I recognise from that'.

قَالَ الرِّضَا ع قَدْ أَعْطَاكَ اللَّهُ ذَلِكَ لَقَدْ سَأَلْتَ أَفْضَلَ شِعَارِ الصَّالِحِينَ وَ دِئَارِهِمْ

Al-Reza<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> has Given you that. You have asked for the most superior of the signs (merits) of the righteous and their coverings'.

وَ قِيلَ لِمُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع إِنَّ فُلَانًا نَقَبَ فِي جَوَارِهِ عَلَى قَوْمٍ فَأَخَذُوهُ بِالثَّهْمَةِ وَ ضَرَبُوهُ خَمْسِمِائَةَ سَوْطٍ



And it was said to Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup>, ‘So and so pried into his neighbour upon a people, so they seized him and struck him five hundred lashes’<sup>1327</sup>.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع ذَلِكَ أَسْهَلُ مِنْ مِائَةِ أَلْفِ سَوْطٍ مِنَ النَّارِ نُتِبَ عَلَى التَّوْبَةِ حَتَّى يُكَفِّرَ ذَلِكَ

Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> said: ‘That is easier than one million lashes in the Fire, being a warning upon the repentance until he expiates that’.

قِيلَ وَكَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

It was said, ‘And how can that be so, O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>?’

قَالَ إِنَّهُ فِي غَدَاةِ يَوْمِهِ الَّذِي أَصَابَهُ مَا أَصَابَهُ صَبَّحَ حَقٌّ أَحِ مُؤْمِنٍ وَ جَهَرَ بِشْتَمِ أَبِي الْفَصِيلِ وَ أَبِي الدَّوَاهِي وَ أَبِي الشُّرُورِ وَ أَبِي الْمَلَاهِي وَ تَرَكَ التَّقِيَّةَ وَ لَمْ يَسْتَرْ عَلَى إِخْوَانِهِ وَ مُخَالِفِيهِ

He<sup>-asws</sup> said, ‘In the morning of the day in which hit him what he was hit by, he wasted a right of a Momin brother, and openly cursed Abu Al-Fazeyl, and Abu Al-Dawwahy, and Abu Al-Shuroor, and Abu Al-Malahy, and so neglected the Taqiyyah, and did not veil upon his brothers and his opponents.

فَأَتَمَّهُمْ عِنْدَ الْمُخَالِفِينَ وَ عَرَضَهُمْ لِلْغَنِيمِ وَ سَبَّهِمْ وَ مَكْرُوهِهِمْ وَ تَعَرَّضَ هُوَ أَيْضاً فَهَمَّ الَّذِينَ بَغْتُوا عَلَيْهِ الْبَلِيَّةَ وَ قَدَفُوهُ بِهَذِهِ التُّهْمَةِ

So, he accused them in the presence of the adversaries, and exposed them to their curses and their insults and their abhorrence, and he exposed himself as well, and those whom he slandered upon understood the scourge and threw at him with these accusations.

فَوَجَّهُوا إِلَيْهِ وَ عَرَفُوهُ ذَنْبَهُ لِيُتُوبَ وَ يَتَلَاقَى مَا قَرَطَ مِنْهُ فَإِنْ لَمْ يَفْعَلْ فَلْيُوطِنْ نَفْسَهُ عَلَى ضَرْبِ خَمْسِمَائَةِ سَوْطٍ أَوْ حَبْسٍ فِي مُطَبِقٍ لَا يَفْرُقُ بَيْنَ اللَّيْلِ وَ النَّهَارِ

(Now) go to him and make him recognise his sin so that he can repent, and he can avoid what is excessive from it. But, if he does not do so, then let him settle himself upon the five hundred lashes and an imprisonment in a dungeon where he would not (be able to) differentiate therein between the night and the day’.

فَوَجَّهَ إِلَيْهِ وَ تَابَ وَ قَضَى حَقَّ الْأَخِ الَّذِي كَانَ قَصَرَ فِيهِ فَمَا فَرَعَ مِنْ ذَلِكَ حَتَّى عُثِرَ بِاللَّصِّ وَ أَخَذَ مِنْهُ الْمَالُ وَ حُلِّيَ عَنْهُ وَ جَاءَهُ الْوُشَاةُ يَعْتَذِرُونَ إِلَيْهِ.

He headed for him, and he repented, and fulfilled the right of the brother, which he had been deficient in. He had not been free from that until the thief was tracked and the wealth was seized from him, and he was freed from it, and the whistle-blower came apologising to him’<sup>1328</sup>.

وَ قِيلَ لِعَلِيِّ بْنِ مُحَمَّدٍ ع مَنْ أَكْمَلَ النَّاسِ فِي خِصَالِ الْحَيْرِ

<sup>1327</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 9

<sup>1328</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 9

And it was said to Ali<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, ‘Who is most perfect of the people in good characteristics?’

قَالَ أَعْمَلُهُم بِالَّتَقِيَّةِ وَأَفْضَاهُمْ لِحُقُوقِ إِخْوَانِهِ.

He<sup>-asws</sup> said: ‘Their one most working with the Taqiyyah (dissimulation), and their most fulfilling the rights of his brethren’<sup>1329</sup>.

69- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن داود بن أبي هيثم عن جده إسحاق بن هلول عن أبي هلول بن حسن عن طلحة بن زيد عن الوصين بن عطاء عن عمير بن هاني العبسي عن جنادة بن أبي أمية عن عباد بن الصامت عن النبي ص قال: سَتَكُونُ فِتْنٌ - لَا يَسْتَطِيعُ الْمُؤْمِنُ أَنْ يُغَيِّرَ فِيهَا بَيْدٌ وَلَا لِسَانٌ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Dawood Bin Al Heysam, from his grandfather Is’haq Bin Bahloul, from Abu Bahloul Bin Hassan, from Talha Bin Zaud, from Al Waseyn Bin Ata’a, from Umeyr Bin Hany Al Absy, from Junadah Bin Abu Umayya, from Abbad Bin Al Samit,

‘From the Prophet<sup>-saww</sup> said: ‘Such Fitna will be taking place, the Momin will not be capable of changing (matters) during it, neither by hand not tongue’.

فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ فِيهِمْ يَوْمَئِذٍ مُؤْمِنُونَ

Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘And will there be Momineen among them in those days?’

قَالَ نَعَمْ

He<sup>-saww</sup> said: ‘Yes’.

قَالَ فَيَنْقُصُ ذَلِكَ مِنْ إِيْمَانِهِمْ شَيْئاً

He<sup>-asws</sup> said: ‘Would that reduce anything from their Eman?’

قَالَ لَا إِلَّا كَمَا يَنْقُصُ الْقَطْرُ مِنَ الصَّفا إِثْمٌ يَكْرَهُونَهُ بِقُلُوبِهِمْ.

He<sup>-saww</sup> said: ‘No, except like what the (one) drop reduces from (mount) Al-Safa. They will be disliking it with their hearts’<sup>1330</sup>.

70- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن الكليني عن علي عن أبيه عن القتيبي عن يونس عن عمرو بن شمر عن جابر عن أبي جعفر قال: اكْتُمُوا أَسْرَارَنَا وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَعْنَاقِنَا الْخَبَرِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from Ali, from his father, from Al Yaqteeny, from Yunus, from Amro Bin Shimr, from Jabir,

<sup>1329</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 68 / 10

<sup>1330</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 69



72- ج، الإحتجاج بالإسناد إلى أبي مُحَمَّدٍ الْعَسْكَرِيِّ ع عَنْ آبَائِهِ ع أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِئُونَايَ الَّذِي أَرَاهُ الْمُعْجَزَاتِ الْبَاهِرَاتِ بَعْدَ مَا أَسْلَمَ وَ أَمَرَكَ أَنْ تَصُونَ دِينَكَ وَ عِلْمَنَا الَّذِي أَوْدَعْنَاكَ وَ أَسْرَارَنَا الَّذِي حَمَلْنَاكَ

(The book) 'Al Ijtijaj' –

'By the chain to Abu Muhammad Al-Askari<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: Amir Al-Momineen<sup>-asws</sup> said to the Greek whom he<sup>-asws</sup> had showed the dazzling miracles after he had become a Muslim: 'And I<sup>-asws</sup> instruct you to safeguard your Religion and our<sup>-asws</sup> knowledge which I<sup>-asws</sup> am entrusting you – and our<sup>-asws</sup> secrets which we<sup>-asws</sup> load (upon) you.

فَلَا تُبْدِ عُلُومَنَا لِمَنْ يُقَابِلُهَا بِالْعِنَادِ وَ يُقَابِلُكَ مِنْ أَجْلِهَا بِالسُّتْمِ وَ اللَّعْنِ وَ التَّنَاوُلِ مِنَ الْعُرْضِ وَ الْبَدَنِ وَ لَا تُفْشِ سِرَّنَا إِلَى مَنْ يُشْتَبِعُ عَلَيْنَا عِنْدَ الْجَاهِلِينَ بِأَحْوَالِنَا وَ يَعْرِضُ أَوْلِيَاءَنَا لِيَوَادِرِ الْجُهَّالِ

Do not manifest our<sup>-asws</sup> knowledge to the one will face it with the stubbornness, and face you from its reason with the insults and the curses – and would take from the respect and the body (cause physical harm), and do not broadcast our<sup>-asws</sup> secrets to the one who would be adverse upon us<sup>-asws</sup> in the presence of the ones ignorant of our<sup>-asws</sup> states, and expose our<sup>-asws</sup> friends to the anecdotes of the ignorant ones'.

وَ أَمَرَكَ أَنْ تَسْتَعْمَلَ التَّقِيَّةَ فِي دِينِكَ فَإِنَّ اللَّهَ يَقُولُ- لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً

And I<sup>-asws</sup> order you to utilise Taqiyyah (dissimulation) in your Religion, for Allah<sup>-azwj</sup> Mighty and Majestic is Saying: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't into anything from Allah, except that you should be fearing from them carefully [3:28].***

وَ قَدْ أَدْنَتْ لَكَ فِي تَفْضِيلِ أَعْدَائِنَا إِنْ أَلْجَأَكَ الْخَوْفُ إِلَيْهِ وَ فِي إِظْهَارِ الْبِرَاءَةِ مِنَّا إِنْ حَمَلَكَ الْوَجَلُ عَلَيْهِ وَ فِي تَرْكِ الصَّلَوَاتِ الْمَكْتُوبَاتِ إِذَا خَشِيتَ عَلَى حُشَاشَتِكَ الْأَقَاتِ وَ الْعَاهَاتِ فَإِنَّ تَفْضِيلَكَ أَعْدَاءَنَا عَلَيْنَا عِنْدَ خَوْفِكَ لَا يَنْفَعُهُمْ وَ لَا يَضُرُّنَا وَ إِنْ إِظْهَارَكَ بِرَاءَتَنَا [بِرَاءَتِكَ] مِنَّا عِنْدَ تَقْيِيَّتِكَ- لَا تَفْدُخْ فِينَا وَ لَا تَنْفُصْنَا

And I<sup>-asws</sup> have permitted for you regarding the preferring of our<sup>-asws</sup> enemies over us<sup>-asws</sup> – if there comes to you the fear to it, and (permission) in displaying the disavowing from us<sup>-asws</sup> if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed Salats when you are fearing upon your life of the calamities and the disabilities, for your preferring our<sup>-asws</sup> enemies over us<sup>-asws</sup> during your fear would neither benefit them nor harm us<sup>-asws</sup>, and that your display of disavowing from us<sup>-asws</sup> during your Taqiyyah would neither undermine regarding us<sup>-asws</sup> nor would it reduce us<sup>-asws</sup> (with anything).

وَ إِنْ أَنْتَ تَبَرَّأْتَ مِنَّا بِلِسَانِكَ وَ أَنْتَ مُوَالٍ لَنَا بِجَنَانِكَ لِتُبْقِيَ عَلَى نَفْسِكَ رُوحَهَا الَّتِي بِهَا قِيَامُهَا وَ مَالُهَا الَّذِي بِهِ قِيَامُهَا وَ جَاهُهَا الَّذِي بِهِ تَمَاسُكُهَا

And if you were to disavow from us<sup>-asws</sup> for a while with your tongue while you are a friend of ours<sup>-asws</sup> with your heart – it would be more remaining upon yourself of its soul by which you would (be able to) take care of your wealth by which is its strength, and its status by which is its adherence.

وَتَصُونَ مَنْ عُرِفَ بِذَلِكَ وَعُرِفَتْ بِهِ مِنْ أَوْلِيَانِنَا وَإِخْوَانِنَا وَأَخَوَاتِنَا مِنْ بَعْدِ ذَلِكَ بِشَهْوَرٍ أَوْ سِنِينَ إِلَى أَنْ تَنْفَرَجَ تِلْكَ الْكُزْبَةُ وَتَزُولَ بِهِ تِلْكَ التَّقِيْمَةُ فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ - وَتَنْقَطِعَ بِهِ عَنِ الْعَمَلِ فِي الدِّينِ وَصَلَاحِ إِخْوَانِكَ الْمُؤْمِنِينَ

And, you would be safeguarding the one who is recognised as being with you, and is recognised as being with it (Taqiyyah), from our<sup>-asws</sup> friends and our<sup>-asws</sup> brothers and our<sup>-asws</sup> sisters - from after that by months and years up to the relief of that distress and until that sorrow declines due to it (Taqiyya), for that is superior than if you expose (yourself) to the destruction, and you are cut-off by it from performing the (good) deeds in the Religion and being righteous with your Momineen brothers.

وَإِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ أَوْ أَنْ تَتْرِكَ التَّقِيْمَةَ الَّتِي أَمَرْتُكَ بِهَا فَإِنَّكَ شَائِطٌ بِدَمِكَ وَدِمَاءِ إِخْوَانِكَ مُعَرَّضٌ لِنَعْمِكَ وَنَعْمِهِمْ لِلزُّوَالِ مُذِلٌّ لَهُمْ فِي أَيْدِي أَعْدَاءِ دِينِ اللَّهِ وَ قَدْ أَمَرَكَ اللَّهُ بِإِعْزَازِهِمْ

And beware! Then beware from neglecting the Taqiyya which I<sup>-asws</sup> am ordering with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline. It would be humiliating for them in the hands of the enemies of the Religion of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> has Commanded you with (increasing) their honour.

فَإِنَّكَ إِنْ خَالَفْتَ وَصِيَّتِي كَانَ ضَرْبُكَ عَلَى نَفْسِكَ وَ إِخْوَانِكَ أَشَدَّ مِنْ ضَرْبِ النَّاصِبِ لَنَا الْكَافِرِ بِنَا.

So, you, if you were to oppose my<sup>-asws</sup> advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the Nasibis (Hostile ones) to us<sup>-asws</sup>, the Kafirs with us<sup>-asws</sup>.<sup>1334</sup>

73- ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ حَدِيقَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَوْمًا مِنْ قُرَيْشٍ قُلْتُ مَدَارَاهُمْ لِلنَّاسِ فَنُفُوا مِنْ قُرَيْشٍ وَ إِيْمَ اللَّهُ مَا كَانَ بِأَحْسَنِهِمْ بَأْسٌ وَ إِنَّ قَوْمًا مِنْ غَيْرِهِمْ حَسُنَتْ مَدَارَاهُمْ فَأُحِلُّوا بِالْبَيْتِ الرَّفِيعِ

(The book) 'Al-Khisal' – My father, from Muhammad Al Attar, from Sahl, from Al Luluie, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'A group of people from Qureysh, their politeness to the people was little, so they were exiled from Qureysh, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup> there was no problem with their good deeds; and a group of people from others, their politeness was excellent, so they joined with the lofty house'.

قَالَ ثُمَّ قَالَ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكْفُ عَنْهُمْ يَدًا وَاجِدَةً وَ يَكْفُونَ عَنْهُمْ أَيَادِي كَثِيرَةً.

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'One who restrains his hand from the people, so rather one hand has been restrained from them, and they will be restraining many hands from him''<sup>1335</sup>.

<sup>1334</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 72

<sup>1335</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 73

74- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصّدوق عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَابِيلَ أَتَى هَبَةَ اللَّهِ ع فَقَالَ إِنَّ أَبِي قَدْ أَعْطَاكَ الْعِلْمَ الَّذِي كَانَ عِنْدَهُ وَ أَنَا كُنْتُ أَكْبَرَ مِنْكَ وَ أَحَقُّ بِهِ مِنْكَ وَ لَكِنْ قَتَلْتُ ابْنَهُ فَغَضِبَ عَلَيَّ

(The book) 'Qasas Al-Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – by the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah<sup>asws</sup> having said: 'Qabeel<sup>la</sup> came to Hibtullah<sup>as</sup>. He<sup>la</sup> said, 'My<sup>la</sup> father<sup>as</sup> had given you<sup>as</sup> the knowledge which was with him<sup>as</sup>, and I<sup>la</sup> was older than you<sup>as</sup>, and I<sup>la</sup> am more rightful with it than you<sup>la</sup> are, but I<sup>la</sup> killed his<sup>as</sup> son<sup>as</sup>, so he<sup>as</sup> was angry upon me<sup>la</sup>.

فَأَثَرَكَ بِذَلِكَ الْعِلْمَ عَلَيَّ وَ إِنَّكَ وَ اللَّهُ إِنْ ذَكَرْتَ شَيْئاً بِمَا عِنْدَكَ مِنَ الْعِلْمِ الَّذِي وَرَّثَكَ أَبُوكَ لَتَتَكَبَّرَ بِهِ عَلَيَّ وَ تَفْتَحِرَ عَلَيَّ لِأَفْتُلَنَّكَ كَمَا قَتَلْتَ أَخَاكَ

He<sup>as</sup> preferred you<sup>as</sup> with that knowledge over me<sup>la</sup>, and by Allah<sup>azwj</sup>, if you<sup>la</sup> mention anything from what is with you<sup>as</sup>, from the knowledge which you<sup>as</sup> inherit from your<sup>as</sup> father<sup>as</sup> to be arrogant with it over me<sup>la</sup>, and pride upon me<sup>la</sup>, I<sup>la</sup> will kill you<sup>as</sup> just as I<sup>la</sup> have killed your<sup>as</sup> brother<sup>as</sup>.'

فَأَسْتَحْقَى هَبَةَ اللَّهِ بِمَا عِنْدَهُ مِنَ الْعِلْمِ لِيَنْقُضِي دَوْلَةَ قَابِيلَ وَ لِذَلِكَ يَسْتَعْنَا فِي قَوْمِنَا التَّقِيَّةَ لِأَنَّ لَنَا فِي ابْنِ آدَمَ أُسُوءَةً.

Hibtullah<sup>as</sup> feared with the knowledge what was with him<sup>as</sup> to elapse the government of Qabeel<sup>la</sup>, and for that (reason) we<sup>asws</sup> have leeway of the Taqiyyah (dissimulation) among our<sup>asws</sup> people, because there is an exemplar for us<sup>asws</sup> in the son<sup>as</sup> of Adam<sup>as</sup>.<sup>1336</sup>

75- سن، المحاسن أبي عن ابن محبوب عن عبد الله بن سنان قال سمعت أبا عبد الله ع يقول أوصيكم بتقوى الله و لا تحملوا الناس على أثتافكم فتذللوا إن الله تبارك و تعالى يقول في كتابه- و قولوا للناس حسناً عودوا مرضاهم و اشهدوا جناتهم و اشهدوا لهم و صلوا معهم في مساجدهم

(The book) 'Al Mahasin' – My father, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>as</sup> advise you all with fearing Allah<sup>azwj</sup> and not to load the people upon your shoulders, for you will be humiliated. Allah<sup>azwj</sup> Blessed and Exalted Says in His<sup>azwj</sup> Book: **and you would be saying to the people good words, [2:83]**. Console their sick ones, and attend their funerals, and testify for them and against them, and pray Salat with them in their Masjid'.

ثُمَّ قَالَ أَيُّ شَيْءٍ أَشَدُّ عَلَى قَوْمٍ يَزْعُمُونَ أَنَّهُمْ يَأْتُمُونَ بِقَوْمٍ فَيَأْمُرُوهُمْ وَ يَنْهَوُهُمْ فَلَا يَقْبَلُونَ مِنْهُمْ وَ يُذِيعُونَ خَبِيرَهُمْ عِنْدَ عَدُوِّهِمْ

Then he<sup>asws</sup> said: 'Which thing is severer upon a people claiming they are being led by a people<sup>asws</sup>, so they<sup>asws</sup> instruct them and forbid them, but they are not accepting from them<sup>asws</sup> and are publicising their<sup>asws</sup> Ahadeeth in the presence of their enemies.

فَيَأْتِي عَدُوَّهُمْ إِنَّمَا يَقُولُونَ لَنَا إِنَّ قَوْمًا يَقُولُونَ وَ يَزُورُونَ عَنْكُمْ كَذًا وَ كَذًا فَتَحْنُ نَقُولُ إِنَّا بِرَاءٍ بِمَنْ يَقُولُ هَذَا فَيَقَعُ عَلَيْهِمُ الْبَرَاءَةُ.

So, their enemies are coming to us<sup>-asws</sup> and saying to us<sup>-asws</sup>, 'There is a group of people saying and reporting such and such from you<sup>-asws</sup> (Imams<sup>-asws</sup>). We<sup>-asws</sup> say: 'We<sup>-asws</sup> are disavowed from the ones saying this!' Thus, the disavowing falls upon them".<sup>1337</sup>

76- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ مَاجِلَوَيْهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ قَتَلًا قَوْلَ اللَّهِ تَعَالَى - ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

(The book) 'Qasas Al-Anbiya<sup>-as</sup>', may the greetings be upon them<sup>-asws</sup> – by the chain to Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>, and he<sup>-asws</sup> recited Words of Allah<sup>-azwj</sup> the Exalted: **that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112].**

فَقَالَ أَمَا وَ اللَّهِ مَا ضَرَبْتُهُمْ بِأَيْدِيهِمْ وَ لَا قَتَلْتَهُمْ بِسِيفِهِمْ وَ لَكِنْ سَبُّوا أَحَادِيثَهُمْ فَأَدَّاعَوْهَا عَلَيْهِمْ فَأَخَذُوا وَ قُتِلُوا فَضَارَ اعْتِدَاءٌ وَ مَعْصِيَةٌ.

He<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! They had neither struck them<sup>-as</sup> with their hands nor killed them<sup>-as</sup> with their swords, but they heard their Ahadeeth and publicised these against them<sup>-as</sup>. So they<sup>-as</sup> were seized and killed. Thus, it became a transgression and disobedience".<sup>1338</sup>

77- ماء، الأمايلي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم عن الحسن بن علي الزعفراني عن أحمد البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع في قوله تعالى إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ قَالَ أَعْمَلُكُمْ بِالتَّقِيَّةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Ahmad Al Barqy, from his father, from Ibn Abu Umeir, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].** He<sup>-asws</sup> said: 'The one of you most working with the Taqiyyah".<sup>1339</sup>

قَالَ ابْنُ أَبِي الْحَدِيدِ رَوَى صَاحِبُ كِتَابِ الْغَارَاتِ عَنْ يُوسُفَ بْنِ كَلَيْبٍ عَنْ يَحْيَى بْنِ سُلَيْمَانَ عَنْ أَبِي مَرْزَمٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: خَطَبَ عَلِيٌّ ع عَلَى مِنْبَرِ الْكُوفَةِ فَقَالَ سَيُغْرَضُ عَلَيْكُمْ سَيِّ وَ سَتُدَبَّحُونَ عَلَيْهِ فَإِنْ غُرَضَ عَلَيْكُمْ سَيِّ فَسُبُّونِي وَ إِنْ غُرِضَ عَلَيْكُمْ الْبَرَاءَةُ مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ - ص وَ لَمْ يَقُلْ فَلَا تَبَرَّءُوا مِنِّي.

Ibn Abu Al Hadeed said, 'It is reported by author of the book 'Al Garaat', from Yusuf Bin Kuleyb, from Yahya Bin Suleyman, from Abu Mayram Al Ansari,

'From Muhammad<sup>-asws</sup> Bin Ali Al-Baqir<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> addressed upon the pulpit of Al-Kufa. He<sup>-asws</sup> said: 'Reviling me<sup>-asws</sup> will be presented to you all and you will be slaughtered upon it. Therefore, if reviling me<sup>-asws</sup> is presented to you, then revile me<sup>-asws</sup>, and if the

<sup>1337</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 75

<sup>1338</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 76

<sup>1339</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 77 a



disavowing from me<sup>-asws</sup> is presented unto you, so I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup> – and he<sup>-asws</sup> did not say, ‘Do not disavow from me<sup>-asws</sup>’’.<sup>1340</sup>

وَعَنْ أَحْمَدَ بْنِ الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ عَلِيٌّ ع لَتَذُبَحَنَّ عَلَى سَيِّ وَ أَشَارَ بِيَدِهِ إِلَى خَلْفِهِ ثُمَّ قَالَ فَإِنْ أَمَرُوكُمْ بِسَيِّ فَسُبُّونِي وَ إِنْ أَمَرُوكُمْ أَنْ تَبَرَّؤُوا مِنِّي فَإِنِّي عَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَنْهَهُمْ عَنْ إِظْهَارِ الْبَرَاءَةِ.

And from Ahmad Bin Al-Mufazzal, from Al-Hassan Bin Salih,

‘From Ja’far Bin Muhammad<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘You will be slaughtered upon (not) reviling me<sup>-asws</sup>’ – and he<sup>-asws</sup> gestured by his<sup>-asws</sup> hand to his<sup>-asws</sup> throat. Then he<sup>-asws</sup> said: ‘If (they) were to order you to revile me<sup>-asws</sup>, then revile me<sup>-asws</sup>, and if they order you to disavow from me<sup>-asws</sup>, then I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup>’ – and he<sup>-asws</sup> did not forbid them from manifesting the disavowing’’.<sup>1341</sup>

78- نَحَجُ، نَحَجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ ع لِأَصْحَابِهِ أَمَا إِنَّهُ سَيَظْهَرُ عَلَيْكُمْ بَعْدِي رَجُلٌ رَحْبُ الْبُلْعُومِ مُنْذِحٌ الْبَطْنِ يَأْكُلُ مَا يَجِدُ وَ يَطْلُبُ مَا لَا يَجِدُ فَاقْتُلُوهُ وَ لَنْ تَقْتُلُوهُ

(The book) ‘Nahj Al-Balagh’ – From speech of his<sup>-asws</sup> to his<sup>-asws</sup> companions: ‘After me<sup>-asws</sup>, there will prevail upon you a man of broad mouth and large belly, devouring whatever he can find and seeking what he cannot find. So, kill him, but you will never kill him.

أَلَا وَ إِنَّهُ سَيَأْمُرُكُمْ بِسَيِّ وَ الْبَرَاءَةِ مِنِّي فَأَمَّا السَّبُّ فَسُبُّونِي فَإِنَّهُ لِي زَكَاةٌ وَ لَكُمْ نَجَاةٌ وَ أَمَّا الْبَرَاءَةُ فَلَا تَبَرَّؤُوا مِنِّي فَإِنِّي وُلِدْتُ عَلَى الْفِطْرَةِ وَ سَبَقْتُ إِلَى الْإِيمَانِ وَ الْهِجْرَةِ.

Indeed! And he will be ordering you with reviling me<sup>-asws</sup> and the disavowing from me<sup>-asws</sup>. As for the reviling, so revile me<sup>-asws</sup>, for it would be a purification for me<sup>-asws</sup> and a salvation for you (from him), and as for the disavowing, so do not disavow from me<sup>-asws</sup>, and for I<sup>-asws</sup> have been born upon the nature and have preceded to the Eman and the Emigration’’.<sup>1342</sup>

79- الْهُدَايَةُ، التَّقِيَّةُ فَرِيضَةٌ وَاجِبَةٌ عَلَيْنَا فِي دَوْلَةِ الظَّالِمِينَ فَمَنْ تَرَكَهَا فَقَدْ خَالَفَ دِينَ الْإِمَامِيَّةِ وَ فَارَقَهُ.

(The book) ‘Al Hidayah’ –

‘The Taqiyyah is a necessity, an obligation upon us<sup>-asws</sup> in the government of the oppressors. The one who neglects it, so he has opposed the religion of the Imamites and separated from it’’.<sup>1343</sup> (Not a Hadeeth)

وَ قَالَ الصَّادِقُ ع لَوْ فُلْتُ إِنَّ تَارِكَ التَّقِيَّةِ كَتَارِكَ الصَّلَاةِ لَكُنْتُ صَادِقًا وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ حَتَّى يَبْلُغَ الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَا تَقِيَّةَ

<sup>1340</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 77 b

<sup>1341</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 77 c

<sup>1342</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 78

<sup>1343</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 a



And Al-Sadiq<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to say that a neglecter of the Taqiyya is like a neglecter of the Salat, I<sup>-asws</sup> would be truthful; and the Taqiyyah is in all things until it reaches the blood (shed). When it reaches the blood (shed), there is no Taqiyyah.

وَقَدْ أَطْلَقَ اللَّهُ جَلَّ اسْمُهُ إِظْهَارَ مُوَالَاةِ الْكَافِرِينَ فِي حَالِ التَّقِيَّةِ فَقَالَ جَلَّ مِنْ قَائِلٍ لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً.

And Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Name, has Freed (Allowed) friendship of the Kafirs during a situation of Al-Taqiyyah (dissimulation). The Majestic Said from a speaker: **The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]**".<sup>1344</sup>

وَرُوي عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ قَالَ أَعْمَلُكُمْ بِالتَّقِيَّةِ.

And it is reported from Al-Sadiq<sup>-asws</sup> having been asked about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**. He<sup>-asws</sup> said: 'The one of you most working with the Taqiyyah (dissimulation)'.<sup>1345</sup>

وَقَالَ ع خَالِطُوا النَّاسَ بِالْبَرِّائَةِ وَ خَالِفُوهُمْ بِالْجَوَانِبَةِ مَا دَامَتِ الْإِمْرَةُ صِبْيَانِيَّةً.

And he<sup>-asws</sup> said: 'Mingle with the people with the outwardness, and oppose them with the inwardness, for as long as the emirate (ruler) is childish'.<sup>1346</sup>

وَقَالَ ع رَحِمَ اللَّهُ امْرَأً حَبَبًا إِلَى النَّاسِ وَلَمْ يُبْعَضْنَا إِلَيْهِمْ.

And he<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on a person causing us<sup>-asws</sup> to be beloved to the people to the people, and does not cause us<sup>-asws</sup> to be hateful to them<sup>-asws</sup>'.<sup>1347</sup>

وَقَالَ ع مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ فَكَأَنَّمَا صَلَّى مَعَ رَسُولِ اللَّهِ ص فِي الصَّفِّ الْأَوَّلِ.

And he<sup>-asws</sup> said: 'One who prays Salat with them (in Taqiyyah) in the first row, it is as if he has prayed Salat with Rasool-Allah<sup>-saww</sup> in the first row'.<sup>1348</sup>

وَقَالَ ع الرِّبَاءُ مَعَ الْمَنَافِقِ فِي دَارِهِ عِبَادَةٌ وَمَعَ الْمُؤْمِنِ شِرْكٌ وَ التَّقِيَّةُ وَاجِبَةٌ لَا يَجُوزُ تَرْكُهَا إِلَى أَنْ يَخْرُجَ الْقَائِمُ فَمَنْ تَرَكَهَا فَقَدْ دَخَلَ فِي نَهْيِ اللَّهِ عَزَّ وَ جَلَّ وَ نَهْيِ رَسُولِ اللَّهِ ص وَ الْأُيُومَةِ صَلَّوْا اللَّهُ عَلَيْهِمْ.

And he<sup>-asws</sup> said: 'The showing-off with the hypocrite in his house is (an act of) worship, and with the Momin (is his house) is Shirk, and the Taqiyyah (dissimulation) is obligatory. It is not

<sup>1344</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 b

<sup>1345</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 c

<sup>1346</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 d

<sup>1347</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 e

<sup>1348</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 f

allowed to neglect it (Taqiyyah) until Al-Qaim<sup>-asws</sup> rises. The one who neglects has entered into a Prohibition of Allah<sup>-azwj</sup> Mighty and Majestic and prohibition by Rasool-Allah<sup>-saww</sup> and the Imams<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>".<sup>1349</sup>

80- مَشْكَاةُ الْأَنْوَارِ، نُقْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى اكْتُمْنَا أَمْرَنَا وَلَا تُدْعُهُ فَإِنَّ مَنْ كَتَمْنَا أَمْرَنَا وَلَا يُدْعُهُ أَعَزَّهُ اللَّهُ فِي الدُّنْيَا - وَجَعَلَهُ نُورًا بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يُقَوِّدُهُ إِلَى الْجَنَّةِ

(The book) 'Mishkat Al Anwaar' – copying from the book 'Al Mahasin', from Moalla Bin Khuneys, said,

'Abu Abdullah<sup>-asws</sup> said: 'O Moalla! Conceal our<sup>-asws</sup> matter and do not publicise it, for the one who conceals our<sup>-asws</sup> matter and does not publicise it, Allah<sup>-azwj</sup> will Honour him in the world, and Make a Noor to be in front of him in the Hereafter guiding him to the Paradise.

يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَلَا يَكْتُمُهُ أَذَلَّهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَنَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ وَجَعَلَهُ ظُلْمَةً تُقَوِّدُهُ إِلَى النَّارِ

O Moalla! One who publicises our<sup>-asws</sup> matter and does not conceal it, Allah<sup>-azwj</sup> will Humiliate him in the world and the Hereafter, and Snatch the Noor in his front in the Hereafter and Make it a darkness guiding him to the Fire.

يَا مُعَلَّى إِنَّ التَّقِيَّةَ دِينِي وَدِينُ آبَائِي وَلَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ

O Moalla! The Taqiyyah (dissimulation) is my<sup>-asws</sup> religion and religion of my<sup>-asws</sup> forefathers<sup>-asws</sup>, and there is no religion for the one having no Taqiyyah for him. Allah<sup>-azwj</sup> Loves to be worshipped in the secret just as He<sup>-azwj</sup> Loves to be worshipped in the open.

يَا مُعَلَّى إِنَّ الْمَذْيِعَ لِأَمْرِنَا كَالْجَاهِدِ لَهُ.

O Moalla! The publiciser of our<sup>-asws</sup> matter is like the rejecter of it".<sup>1350</sup>

And from him, from Abu Baseer who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'There is no one for us informing us with what is to happen (in the future) like what Ali<sup>-asws</sup> had informed his<sup>-asws</sup> companions'.

وَمِنْهُ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا لَنَا مِنْ يُخْبِرُنَا بِمَا يَكُونُ كَمَا كَانَ عَلِيٌّ يُخْبِرُ أَصْحَابَهُ فَقَالَ ع بَلَى وَاللَّهِ وَلَكِنْ هَاتِ حَدِيثًا وَاحِدًا حَدَّثْتَهُ فَكَتَمْتُهُ

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, but give one Hadeeth I<sup>-asws</sup> have narrated to you, so you have concealed it'.

فَقَالَ أَبُو بَصِيرٍ فَوَاللَّهِ مَا وَجَدْتُ حَدِيثًا وَاحِدًا كَتَمْتُهُ.

<sup>1349</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 79 g

<sup>1350</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 80 a

Abu Baseer said, 'By Allah<sup>-azwj</sup>! I could not find one Hadeeth I had concealed it'.<sup>1351</sup>

وَعَنِ الْبَاقِرِ ع قَالَ: جُعِلَتِ التَّقِيَّةُ لِيُخْفَنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَا تَقِيَّةَ.

And from Al-Baqir<sup>-asws</sup> having said: 'The Taqiyyah (dissimulation) has been Made to save the blood (shed) by it. When it does reach the blood (shed), then there is no Taqiyyah'.<sup>1352</sup>

وَعَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ حَدِيثٍ كَثِيرٍ فَقَالَ هَلْ كَتَمْتَ عَلَيَّ شَيْئاً قَطُّ

And from Abu Baseer who said,

'I asked Abu Abdullah<sup>-asws</sup> about many Ahadeeth. He<sup>-asws</sup> said: 'Have you concealed anything upon me<sup>-asws</sup> at all?'

فَبَقِيْتُ أَذْكُرُ فَلَمَّا رَأَى مَا بِي قَالَ أَمَا مَا حَدَّثْتُ بِهِ أَصْحَابَكَ فَلَا بَأْسَ بِهِ إِنَّمَا الْإِدَاعَةُ أَنْ تُحَدِّثَ بِهِ غَيْرَ أَصْحَابِكَ.

I remained remembering. When he<sup>-asws</sup> saw what was with me, he<sup>-asws</sup> said: 'As for what you have narrated your companions with, there is no problem with it. But rather, the publicising is your narrating it to other than your companions'.<sup>1353</sup>

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَظُمَ الْعَيْظُ عَنِ الْعَدُوِّ فِي دَوْلَاهِمُ تَقِيَّةً وَ حِزْزٌ لِمَنْ أَخَذَ بِهَا وَ تَحُزُّزٌ مِنَ التَّغْرِيزِ لِلْبَلَاءِ فِي الدُّنْيَا.

And from Abu Abdullah<sup>-asws</sup> having said: 'Swallowing the anger from the enemy in their government is Taqiyyah, and protection is for the one who takes with it, and protection from being exposed to the afflictions in the world'.<sup>1354</sup>

81- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التَّقِيَّةِ- وَ يَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim and someone else,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **These would be Given their Reward twice due to what they were patient** – he<sup>-asws</sup> said: 'Due to their being upon the Taqiyyah - **upon and they were repelling the evil deed by the good deed, [28:54]** – he<sup>-asws</sup> said: 'The good deed is the Taqiyyah, and the evil deed is the publicising'.<sup>1355</sup>

82- كَأ، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعْجَمِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عُمَرَ إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ وَ التَّقِيَّةُ فِي كُلِّ شَيْءٍ إِلَّا فِي النَّبِيذِ وَ الْمَسْحِ عَلَى الْحَقِّينِ.

(The book) 'Al Kafi' – By the previous chain from Hisham Bin Salim, from Abu Umar Al A'ajamy who said,

<sup>1351</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 80 b

<sup>1352</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 80 c

<sup>1353</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 80 d

<sup>1354</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 80 e

<sup>1355</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 81

'Abu Abdullah<sup>-asws</sup> said to me: 'O Abu Umar! Nine-tenth's of the religion is in the Taqiyyah (dissimulation), and there is no religion for the one having no Taqiyyah for him, and the Taqiyyah is in all things except in Al Nabeez and the wiping upon the socks (in ablution)'.<sup>1356</sup>

83- كا، الكافي عن العدة عن البرقي عن عثمان بن عيسى عن سماعة عن أبي بصير قال قال أبو عبد الله ع التقيّة من دين الله

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'The Taqiyyah (dissimulation) is from the religion of Allah<sup>-azwj</sup>'.

فُلْتُ مِنْ دِينِ اللَّهِ

I said, 'From the religion of Allah<sup>-azwj</sup>!'

قَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ وَ لَقَدْ قَالَ يُوسُفُ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ وَ اللَّهُ مَا كَانُوا سَرَقُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ إِنِّي سَقِيمٌ وَ اللَّهُ مَا كَانَ سَقِيماً.

He<sup>-asws</sup> said: 'Yes, by Allah<sup>-azwj</sup>, from the religion of Allah<sup>-azwj</sup>! And Yusuf<sup>-as</sup> had said: **'O caravan! You are stealing!' [12:70]**. By Allah<sup>-azwj</sup>, they were not stealing. And Ibrahim<sup>-as</sup> had said: **'I feel sick' [37:89]**. By Allah<sup>-azwj</sup>, he<sup>-as</sup> was not sick!'<sup>1357</sup>

84- كا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن خالد و الحسين بن سعيد جميعاً عن النضر بن سويد عن يحيى بن عفران الحلبي عن حسين بن أبي العلّاء عن حبيب بن بشر قال قال أبو عبد الله ع سمعت أبي يقول لا و الله ما على وجه الأرض شيء أحب إليّ من التقيّة

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazr Bin Suweyd, from Yahya Bin Imran Al Halby, from Husayn Bin Abu Al A'ala, from Habeeb Bin Bishr who said,

'Abu Abdullah<sup>-asws</sup> said: 'I<sup>-asws</sup> heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'No, by Allah<sup>-azwj</sup>! There is nothing upon the surface of the earth more beloved to me<sup>-asws</sup> than the Taqiyyah (dissimulation)'.

يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللَّهُ

O Habeeb, one who were to have Taqiyyah (dissimulation) for him, Allah<sup>-azwj</sup> will Raise him!

يَا حَبِيبُ مَنْ لَمْ يَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللَّهُ يَا حَبِيبُ إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا.

O Habeeb, one who does not have Taqiyyah (dissimulation) for him, Allah<sup>-azwj</sup> will Drop him. The people, rather, they are in a truce, So if that (truce) were to happen, this (Taqiyyah) would happen".<sup>1358</sup>

<sup>1356</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 82

<sup>1357</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 83

<sup>1358</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 84

85- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ جَابِرِ الْمَكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّقُوا عَلَى دِينِكُمْ وَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Al-Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Kabir Al Makfouf, from Abdullah Bin Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'Fear upon your religion and veil it with the Taqiyyah (dissimulation), for there is no Eman for the one having no Taqiyyah for him.

إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ يَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ أَنْتُمْ تُحِبُّونَ أَهْلَ الْبَيْتِ لَا كَلُوكُمْ بِالسَّيِّئَةِ وَلَنْحَلُوكُمْ فِي السِّرِّ وَالْعَلَانِيَةِ

But rather, you are among the people like the bee among the birds. If the bird were to know what is in the interior of the bee, nothing would remain from it except it would kill it; and if the people had known what is in your interior, your loving us<sup>-asws</sup> People<sup>-asws</sup> of the Household, they would eat you with their tongues, and they will destroy you in the secret and the open.

رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا.

May Allah<sup>-azwj</sup> have Mercy on a servant from you who were to be upon our<sup>-asws</sup> Wilayah".<sup>1359</sup>

86- كَأ، الكافي عَنْ أَبِي عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ خُرَيْزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ

(The book) 'Al Kafi' – from Ali, from his father, from Hammad, from hareez, from the one who informed him,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And the good and the evil are not equal.** – he<sup>-asws</sup> said: 'The good deed is the Taqiyyah (dissimulation), and the evil deed is the publicising'.

وَ قَوْلُهُ عَزَّ وَ جَلَّ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ الْتِي هِيَ أَحْسَنُ التَّقِيَّةُ – فَإِذَا الَّذِي يَبْنُكَ وَ بَيْنَهُ عداوةٌ كَأَنَّهُ وَبِيٍّ حَمِيمٌ.

And Words of Mighty and Majestic: **Repel (evil) by that which is best,** - he<sup>-asws</sup> said: 'That which is best is the Taqiyyah - **So if there is enmity between you and him, he would be like your intimate friend [41:34]**'.<sup>1360</sup>

87- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا عَمْرٍو أَرَأَيْتَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَفْتَيْتُكَ بِفَتْوَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا سَمِعْتُ أَخْبَرْتُكَ أَوْ أَفْتَيْتُكَ بِخِلَافِ ذَلِكَ بِأَنَّهُمَا كُنْتَ تَأْخُذُ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Amro Al Kinany who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'O Abu Amro! What is your view, if I<sup>-asws</sup> were to narrate to you with a Hadeeth, or issue a verdict (Fatwa) to you, then you come to me<sup>-asws</sup> after that and

<sup>1359</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 85

<sup>1360</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 86

asked me about it (same issue), so I<sup>-asws</sup> inform you differently to what I<sup>-asws</sup> had informed you, or issue a verdict differently to that, with of them two will you be taking with?’

فُلْتُ بِأَخَذْنِيهِمَا وَادَّعِ الْآخَرَ

I said, ‘With the latest of the two and I would leave the other one’.

فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبِي اللَّهِ إِلَّا أَنْ يُعْبَدَ سِرًّا أَمَا وَاللَّهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ خَيْرٌ لِي وَلكُمْ وَ أَبِي اللَّهِ عَزَّ وَ جَلَّ لَنَا وَ لَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ.

He<sup>-asws</sup> said: ‘You are correct, O Abu Amro! Allah<sup>-azwj</sup> Refused except that He<sup>-azwj</sup> will be worshipped secretly. But, by Allah<sup>-azwj</sup>, if you were to do that, it would be better for me<sup>-asws</sup> and for you all, and Allah<sup>-azwj</sup> Mighty and Majestic has Refused for us<sup>-asws</sup> and you in His<sup>-azwj</sup> religion, except the Taqiyyah (dissimulation)’.<sup>1361</sup>

88- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَشْهَدُونَ الْأَعْيَادَ وَ يَشْهَدُونَ الرِّثَائِيَّ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from mDorost Al Wasity who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘There is no one whose Taqiyyah has reached the Taqiyyah of companions of the cave (As’hab Al Kahf). They were attending the festivals and tying the belts (like them), so Allah<sup>-azwj</sup> will Give them **their Reward twice [28:54]**’.<sup>1362</sup>

89- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَامِ قَالَ: اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِهِ وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأُلَاقَاكَ فَأَصْرِفْ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal, from Hammad Bin Waqid Al Jahaam who said,

‘I met Abu Abdullah<sup>-asws</sup> in a street, so I turned my face away from him<sup>-asws</sup> and continued on. I entered to see him<sup>-asws</sup> after that. I said, ‘May I be sacrificed for you<sup>-asws</sup>! I had met you<sup>-asws</sup> and I had turned my face unwillingly lest it be grievous upon you<sup>-asws</sup>!’

فَقَالَ لِي رَحِمَكَ اللَّهُ لَكِنْ رَجُلًا لَقِيتَنِي أَمْسَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ.

He<sup>-asws</sup> said to me: ‘May Allah<sup>-azwj</sup> have Mercy on you! But a man had met me<sup>-asws</sup> yesterday in such and such place. He said, ‘The greetings be upon you<sup>-asws</sup>, O Abu Abdullah<sup>-asws</sup>!’ It was neither good nor beautiful’.<sup>1363</sup>

90- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا ع قَالَ عَلَى مِنْبَرٍ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِيٍّ فَسُبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي فَلَا تَبَرُّوا مِنِّي

<sup>1361</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 87

<sup>1362</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 88

<sup>1363</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 89

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'It was said to Abu Abdullah<sup>-asws</sup>, 'The people are reporting that Ali<sup>-asws</sup> had said upon the pulpit of Al Kufa: 'O you people! You will be called to revile me<sup>-asws</sup>, so revile me<sup>-asws</sup>, then you will be called to the disavowing from me<sup>-asws</sup>, but do not disavow from me<sup>-asws</sup>!''

فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ ع

He<sup>-asws</sup> said: 'How much the people are lying upon Ali<sup>-asws</sup>!'

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ وَلَا تَبَرُّوا مِنِّي

Then he<sup>-asws</sup> said: 'But rather he<sup>-asws</sup> had said: 'You will be called to revile me<sup>-asws</sup>, so revile me, then you will be called to the disavowing from me<sup>-asws</sup>, and I<sup>-asws</sup> am upon the religion of Muhammad<sup>-saww</sup>, and he<sup>-asws</sup> did not say: 'And do not disavow from me<sup>-asws</sup>''.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ

The questioner said to him<sup>-asws</sup>, 'What is your<sup>-asws</sup> view, if one were to chose being killed rather than the disavowing?'

فَقَالَ وَاللَّهِ مَا ذَلِكَ عَلَيْهِ وَمَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ - إِلَّا مِنْ أَكْرَهٍ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! That is not up to him, and it is not for him except what Ammar Bin Yasser<sup>-ra</sup> had gone upon when the people of Makkah had coerced him while his<sup>-ra</sup> heart was reassured with the Eman. So Allah<sup>-azwj</sup> Mighty and Majestic Revealed regarding him<sup>-ra</sup>: **except for the one coerced, and his heart is content with the Eman, [16:106]**.

فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدْ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا.

The Prophet<sup>-saww</sup> said to him<sup>-ra</sup> at that: 'O Ammar<sup>-ra</sup>! If they repeat, then (you<sup>-ra</sup>) repeat, for Allah<sup>-azwj</sup> Mighty and Majestic has Revealed your<sup>-ra</sup> excuse and has Commanded you<sup>-ra</sup> to repeat if they were to repeat'.<sup>1364</sup>

رَوَى الْعَامَّةُ وَ الْخَاصَّةُ أَنَّ قُرَيْشًا أَكْرَهُوا عَمَّارًا وَ أَبَوَيْهِ يَاسِرًا وَ سُمَيَّةَ عَلَى الْإِزْدَادِ فَلَمْ يَقْبَلْهُ أَبَوَاهُ فَفَتَلَوْهُمَا وَ أَعْطَاهُمَا عَمَّارٌ بِلِسَانِهِ مَا أَرَادُوا مُكْرَهًا

It is reported by the general Muslims and the special (Shias) – 'Qureysh coerced Ammar<sup>-ra</sup> and his<sup>-ra</sup> parents, Yasser<sup>-ra</sup> and Sumayya<sup>-ra</sup>, upon reneging, but his<sup>-ra</sup> parents did not accept so they killed them<sup>-ra</sup> both, and Ammar<sup>-ra</sup> gave them with his<sup>-ra</sup> tongue unwillingly what they wanted.

فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّ عَمَّارًا كَفَرَ

<sup>1364</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 90 a

It is said, 'O Rasool-Allah<sup>-saww</sup>! Ammar<sup>-ra</sup> has become a Kafir!'

فَقَالَ كَلَّا إِنَّ عَمَّارًا مَلِئَ إِيمَانًا مِنْ قَرْبِهِ إِلَى قَدَمِهِ وَ اخْتَلَطَ الْإِيمَانُ بِلَحْمِهِ وَ دَمِهِ

He<sup>-saww</sup> said: 'Never! Surely Ammar<sup>-ra</sup> is filled with Eman from his<sup>-ra</sup> head to his<sup>-ra</sup> feed, and the Eman is mingled with his<sup>-ra</sup> flesh and his<sup>-ra</sup> blood'.

فَأَتَى رَسُولُ اللَّهِ ص عَمَّارٌ وَ هُوَ يَبْكِي فَجَعَلَ رَسُولُ اللَّهِ ص يَمْسَحُ عَيْنَيْهِ فَقَالَ مَا لَكَ إِنَّ عَادُوا فَعُدُّ لَهُمْ بِمَا قُلْتَ لَهُمْ.

Rasool-Allah<sup>-saww</sup> came to Ammar<sup>-ra</sup> and he<sup>-ra</sup> was crying. Rasool-Allah<sup>-saww</sup> went on to wipe his<sup>-ra</sup> eyes. He<sup>-saww</sup> said: 'What is the matter with you<sup>-ra</sup>? If they repeat, then repeat to them with what you<sup>-ra</sup> had said to them'.<sup>1365</sup>

91- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكَنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا نَعْبُرُ بِهِ فَإِنْ وَلَدَ السُّوءُ يُعَبِّرُ وَالِدَهُ بِعَمَلِهِ كُونُوا لِمَنْ انْقَطَعَتْ إِلَيْهِ زِينَا وَ لَا تَكُونُوا عَلَيْهِ شَيْنًا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Al Kindy who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Beware of doing a work we<sup>-asws</sup> would be shamed with, for evil is the son who shames his father with his deeds. Be an adornment for the one you are cutting off to and do not be a disgrace upon him.

صَلُّوا فِي عَشَائِرِهِمْ وَ عُوذُوا مَرْضَاهُمْ وَ اشْهَدُوا حَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ

Pray Salat in their communities, and console their sick ones, and attend their funerals, and do not let them precede you to anything from the good deeds, for you (Shias) are foremost with it than they are!

وَ اللَّهُ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبِّ

By Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> has not been worshipped with anything more Beloved to Him<sup>-azwj</sup> than 'Al-Khabb'.

فَقُلْتُ وَ مَا الْخَبُّ

I said, 'And what is 'Al-Khabb'?'

قَالَ التَّقِيَّةُ.

He<sup>-asws</sup> said: 'The Taqiyyah (dissimulation)'.<sup>1366</sup>

92- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْقِيَامِ لِلْوَلَاةِ

<sup>1365</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 90 b

<sup>1366</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 91



(The book) 'Al Kafi' – from Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallad who said,

'I asked Abu Al-Hassan<sup>-asws</sup> about the standing (in reverence) to the rulers'.

فَقَالَ قَالَ أَبُو جَعْفَرٍ عَ التَّقِيَّةُ مِنْ دِينِي وَ دِينُ آبَائِي وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ.

He<sup>-asws</sup> said: 'Abu Ja'far<sup>-asws</sup> said: 'The Taqiyyah (dissimulation) is from my religion and religion of my<sup>-asws</sup> forefathers<sup>-asws</sup>, and there is no Eman for the one having no Taqiyyah for him".<sup>1367</sup>

93- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad, from Rabie, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'The Taqiyyah (dissimulation) is in every necessity, and its observer is more knowing with it when it befalls with him".<sup>1368</sup>

94- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي يَقُولُ وَ أَيُّ شَيْءٍ أَكْثَرُ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Marwan,

'From Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> had said: 'And which thing is more delighting to my<sup>-asws</sup> eyes than the Taqiyyah (dissimulation)? Surely, the Taqiyyah is a shield of the Momin (from the harms of the adversaries)".<sup>1369</sup>

95- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ مُحَمَّدٍ عَنْ مَرْوَانَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَ مَيْتَمَ رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ - إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'What prevented Meesam<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, from (utilising) the Taqiyyah (dissimulation)? By Allah<sup>-azwj</sup>! He<sup>-ra</sup> had known that this Verse was Revealed regarding Ammar<sup>-ra</sup> and his<sup>-ra</sup> companions: **except for the one coerced, and his heart is content with the Eman, [16:106]**".<sup>1370</sup>

تبيان أي لم يكن ميثم ممنوعاً من التقية في هذا الأمر فيكون الكلام مسوقاً للإشفاق لا الذم و الاعتراض كما هو الظاهر على تقدير النصب و يحتمل أن يكون على الرفع مدحاً له بأنه مع جواز التقية تركه لشدة حبه لأمر المؤمنين ع

Clarification of (the words) 'What prevented Meesam<sup>-ra</sup> – I.e. Meesam<sup>-ra</sup> had not refused from the Taqiyyah regarding this matter. The speech happens to be said for the pity, not the

<sup>1367</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 92

<sup>1368</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 93

<sup>1369</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 94

<sup>1370</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 95

condemnation and the objection, like what is apparent, based upon the assessment of the hostility (of the adversaries), and it is possible that it would be upon raising the praise for him<sup>ra</sup> that he<sup>ra</sup>, along with allowance of the Taqiyyah, he<sup>asws</sup> had left it due to the intensity of his<sup>ra</sup> love for Amir Al-Momineen.

و يُؤَيِّدُهُ مَا رَوَاهُ الْكَشِيرِيُّ رَحِمَهُ اللَّهُ عَنْ مَيْمَنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَانِي أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لِي كَيْفَ أَنْتَ يَا مَيْمَنُ إِذَا دَعَاكَ دَعِيَ بَنِي أُمَيَّةَ عُيَيْدُ اللَّهِ بَنُ زَيْادٍ إِلَى الْبِرَاءَةِ مِنِّي

And it is supported by what is reported by Al Kashi, may Allah<sup>azwj</sup> have Mercy on him, from Meesam<sup>ra</sup>, may Allah<sup>azwj</sup> be Pleased with him<sup>ra</sup>. He<sup>ra</sup> said, 'Amir Al-Momineen<sup>asws</sup> called me<sup>ra</sup> and said to me<sup>ra</sup>: 'How will you<sup>ra</sup> be, O Meesam<sup>ra</sup>, what a caller from the clan of Umayya<sup>ra</sup>, Ubeydullah Bin Ziyad<sup>la</sup>, will call you<sup>ra</sup> to disavow from me<sup>asws</sup>?'

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَاللَّهِ لَا أَتَرَأُ مِنْكَ

I<sup>ra</sup> said, 'O Amir Al-Momineen<sup>asws</sup>! By Allah<sup>azwj</sup>, I<sup>ra</sup> will not disavow from you<sup>asws</sup>!'

قَالَ إِذَا وَاللَّهِ يَقْتُلُكَ وَ يَصَلِّبُكَ

He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, he<sup>la</sup> will kill you<sup>ra</sup> and crucify you<sup>ra</sup>!'

فَقُلْتُ أَصْبِرُ فَذَاكَ فِي اللَّهِ قَلِيلٌ

I<sup>ra</sup> said, 'I<sup>ra</sup> shall be patient, for that is little for the Sake of Allah<sup>azwj</sup>!'

فَقَالَ يَا مَيْمَنُ إِذَا تَكُونُ مَعِيَ فِي دَرَجَتِي.

He<sup>asws</sup> said: 'O Meesam<sup>ra</sup>! The you<sup>ra</sup> will be with me<sup>asws</sup> in my<sup>ra</sup> level'.

و رُوِيَ أَيْضاً عَنْ قِنْوَا بِنْتِ رُشَيْدٍ الْهَجَرِيَّ قَالَتْ سَمِعْتُ أَبِي يَقُولُ أَخْبَرَنِي أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ: يَا رُشَيْدُ كَيْفَ صَبْرُكَ إِذَا أُرْسِلَ إِلَيْكَ دَعِيَ بَنِي أُمَيَّةَ فَقَطَّعَ يَدَيْكَ وَ رِجْلَيْكَ وَ لِسَانَكَ

And it is reported as well, from Qinwa Bint Rusheyd Al-Hajary. She said, 'I heard my father saying, 'Amir Al-Momineen<sup>asws</sup>, may the Salawaat of Allah<sup>azwj</sup> be upon him<sup>ra</sup>, informed me. He<sup>asws</sup> said: 'O Rusheyd<sup>ra</sup>! How will your patient be when a caller of the clan of Umayya is sent to you<sup>ra</sup>, so he will cut off your<sup>ra</sup> hands and your<sup>ra</sup> legs and your<sup>ra</sup> tongue?'

قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ آخِرُ ذَلِكَ إِلَى الْجَنَّةِ

I<sup>ra</sup> said, 'O Amir Al-Momineen<sup>asws</sup>! The end of that is to the Paradise?'

فَقَالَ يَا رُشَيْدُ أَنْتَ مَعِيَ فِي الدُّنْيَا وَ الْآخِرَةِ

He<sup>asws</sup> said: 'O Rusheyd<sup>ra</sup>! You<sup>ra</sup> are with me<sup>asws</sup> in the world and the Hereafter'.

قَالَتْ وَ اللَّهُ مَا ذَهَبَتْ الْأَيَّامُ حَتَّى أُرْسَلَ إِلَيْهِ عُبَيْدُ اللَّهِ بْنُ زِيَادٍ الدَّعِيُّ فَدَعَاهُ إِلَى الْبَرَاءَةِ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع فَأَبَى أَنْ يَتَبَرَّأَ مِنْهُ

She said, 'By Allah<sup>-azwj</sup>, the days did not pass by until Ubeydullah Bin Ziyad<sup>-la</sup> sent the caller to him<sup>-ra</sup>. He called him<sup>-ra</sup> to the disavowing from Amir Al-Momineen<sup>-ra</sup>. He<sup>-ra</sup> refused to disavow from him<sup>-asws</sup>.

و قَالَ لَهُ الدَّعِيُّ فَبِأَيِّ مِيتَةٍ قَالَ لَكَ تَمُوتُ

And the caller said to him<sup>-ra</sup>, 'By which death did he<sup>-asws</sup> say you<sup>-ra</sup> would be dying?'

فَقَالَ لَهُ أَخْبِرْنِي خَلِيلِي أَنْكَ تَدْعُونِي إِلَى الْبَرَاءَةِ فَلَا أَبْرَأُ مِنْهُ فَتَقَطَّعَ يَدَيَّ وَ رِجْلَيَّ وَ لِسَانِي

He<sup>-ra</sup> said to him, 'My friend<sup>-asws</sup> informed me<sup>-ra</sup> that you will be calling me<sup>-ra</sup> to the disavowing, but I<sup>-ra</sup> will not disavow from him<sup>-asws</sup>. So you will bring me<sup>-ra</sup> forward and cut off my<sup>-ra</sup> hands and my<sup>-ra</sup> legs, and my<sup>-ra</sup> tongue'.

فَقَالَ وَ اللَّهُ لَا أَكْذِبَنَّ قَوْلُهُ

He said, 'By Allah<sup>-azwj</sup>, I shall belie his<sup>-asws</sup> words!'

قَالَ فَقَدَّمُوهُ فَقَطَّعُوا يَدَيْهِ وَ رِجْلَيْهِ وَ تَرَكُوا لِسَانَهُ فَحَمَلَتْ أَطْرَافُهُ يَدَيْهِ وَ رِجْلَيْهِ

He said, 'They brought him<sup>-ra</sup> forward. They cut off his<sup>-ra</sup> hands and his<sup>-ra</sup> legs, and they left his<sup>-ra</sup> tongue. So I carried the cut off parts of his<sup>-ra</sup> hands and his<sup>-ra</sup> legs'.

فَقُلْتُ يَا أَبَتِ هَلْ بَجِدُ أَلَمًا لِمَا أَصَابَكَ

I (the narrator) said, 'O father<sup>-ra</sup>! Did you<sup>-ra</sup> feel any pain at what had afflicted you<sup>-ra</sup>?'

فَقَالَ لَا يَا بُنَيَّةُ إِلَّا كَالزَّحَامِ بَيْنَ النَّاسِ

He<sup>-ra</sup> said, 'No, O daughter, except like the crowding between the people'.

فَلَمَّا احْتَمَلْنَاهُ وَ أَخْرَجْنَاهُ مِنَ الْقَصْرِ اجْتَمَعَ النَّاسُ حَوْلَهُ فَقَالَ ائْتُونِي بِصَحِيفَةٍ وَ دَوَاةٍ أَكْتُبُ لَكُمْ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

When we carried him<sup>-ra</sup> and brought him<sup>-ra</sup> out from the castle, the people gathered around him<sup>-asws</sup>. He<sup>-ra</sup> said: 'Come to me<sup>-ra</sup> with paper and ink, I<sup>-asws</sup> shall make you write what will happen up to the Day of Qiyamah!'

فَأُرْسِلَ إِلَيْهِ الْحُجَّامُ حَتَّى قَطَّعَ لِسَانَهُ فَمَاتَ رَحْمَةُ اللَّهِ عَلَيْهِ فِي لَيْلَتِهِ.

The cupper was sent to him until he cut off his<sup>-ra</sup> tongue, so he<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him<sup>-ra</sup>, died during his (that) night''.

وَرُوِيَ فِي غَوَالِي اللَّائِي أَنَّ مُسَيَّلَمَةَ لَعَنَهُ اللَّهُ أَخَذَ رَجُلَيْنِ مِنَ الْمُسْلِمِينَ فَقَالَ لِأَحَدِهِمَا مَا تَقُولُ فِي مُحَمَّدٍ ص قَالَ رَسُولُ اللَّهِ قَالَ فَمَا تَقُولُ فِيَّ قَالَ أَنْتَ أَيْضاً فَخَلَاهُ

And it is reported in (the book) 'Gawaly Al-La'aly' – 'Musaylama<sup>-la</sup> (the liar – false prophet), may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, seized two men from the Muslims. He<sup>-la</sup> said to one of them, 'What are you saying regarding Muhammad<sup>-saww</sup>?' He said, 'A Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. He<sup>-la</sup> said, 'So what are you saying regarding me<sup>-la</sup>?' He said, 'You also'. So he<sup>-la</sup> free him.

فَقَالَ لِلْآخَرِ مَا تَقُولُ فِي مُحَمَّدٍ قَالَ رَسُولُ اللَّهِ قَالَ فَمَا تَقُولُ فِيَّ قَالَ أَنَا أَصَمُّ فَأَعَادَ عَلَيْهِ ثَلَاثًا وَ أَعَادَ جَوَابَهُ الْأَوَّلَ فَقَتَلَهُ

He<sup>-la</sup> said to the other, 'What are you saying regarding Muhammad<sup>-saww</sup>?' He said, 'A Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. He<sup>-la</sup> said, 'What are you saying regarding me<sup>-la</sup>?' He said, 'I am mute'. He<sup>-la</sup> repeated to him thrice, and he repeated his first answer. So he<sup>-la</sup> killed him.

فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ أَمَّا الْأَوَّلُ فَقَدْ أَخَذَ بِرُخْصَةِ اللَّهِ وَ أَمَّا الثَّانِي فَقَدْ صَدَعَ بِالْحَقِّ فَهَنِيئاً لَهُ.

That reached Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> said: 'As for the first one, he took with the Allowance of Allah<sup>-azwj</sup>, and as for the second, he proclaimed with the truth, so congratulations to him!'

96- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا جُعِلَتْ التَّقِيَّةُ لِيُخَفَّنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً.

(The book) 'Al Kafi' – from Abu Ali Al-Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Shueyb Al-Haddad, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup> having said: 'But rather, the Taqiyyah (dissimulation) has been Made to save the blood (shed) by it. When it reaches the blood (shed), there isn't any Taqiyyah".<sup>1371</sup>

97- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Muslim,

'From Abu Abdullah<sup>-asws</sup> having said: 'Every times this matter (rising of Al-Qaim<sup>ajfi</sup>) draws closer, it would be severer for the Taqiyyah (dissimulation)".<sup>1372</sup>

98- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مَعْمَرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Ismail Al Jufy and Ma'mar Bin Yahya Bin Saam and Muhammad Bin Muslim and Zurara, they said,

<sup>1371</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 96

<sup>1372</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 97

‘We heard Abu Ja’far<sup>-asws</sup> saying: ‘Taqiyyah (dissimulation) is in all things the son of Adam<sup>-as</sup> is desperate to, for Allah<sup>-azwj</sup> has Permitted it for him’’.<sup>1373</sup>

99- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ خُرَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ التَّقِيَّةُ تُرْسُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ.

(The book) ‘Al Kafi’ – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Hareyz,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> said: ‘The Taqiyyah (dissimulation) is a shield of Allah<sup>-azwj</sup> between him (the Momin) and His<sup>-azwj</sup> Creatures’’.<sup>1374</sup>

100- كا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ أَحْمَدَ بْنِ حَمَّوَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع خَالِطُوهُمْ بِالْبِرَائَةِ وَ خَالِطُوهُمْ بِالْجَوَانِبَةِ إِذَا كَانَتْ الْإِمْرَةُ صِبْيَانِيَّةً.

(The book) ‘Al Kafi’ – from Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Ahmad Bin Hamza, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

‘Abu Ja’far<sup>-asws</sup> said: ‘Mingle with them with the outwardness, and oppose them with the inwardness, when the emirate (ruler) is childish’’.<sup>1375</sup>

101- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أُخِذَا فَقِيلَ لَهُمَا ابْرَأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ ع فَبَرِئَ وَاحِدٌ مِنْهُمَا وَ أَبِي الْآخَرُ فَخَلَّى سَبِيلَ الَّذِي بَرِئَ وَ قُتِلَ الْآخَرُ

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Zakariya Al Momin, from Abdullah Bin Asad, from Abdullah Bin Ata’a who said,

‘I said to Abu Ja’far<sup>-asws</sup>, ‘Two men from the people of Al Kufa were seized. It was said to them, ‘Disavow from Amir Al-Momineen<sup>-asws</sup>!’ One of them disavowed, and the other one refused. So he freed the way of the one who had disavowed, and the other was killed’.

فَقَالَ أَمَّا الَّذِي بَرِئَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ.

He<sup>-asws</sup> said: ‘As for the one who had disavowed, he is an understanding man in his religion, and as for the one who did not disavow, he is a man hasty to the Paradise’’.<sup>1376</sup>

102- كا، الكافي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَبَلِ بْنِ صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اخَذُوا عَوَاقِبَ الْعِزَّةِ.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Be cautious of consequences of the stumbles’’.<sup>1377</sup>

<sup>1373</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 98

<sup>1374</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 99

<sup>1375</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 100

<sup>1376</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 101

<sup>1377</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 102

103- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَقُولُ التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ وَالتَّقِيَّةُ حِزْبُ الْمُؤْمِنِ وَلَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdullah Bin Abu Yafour who said,

'I heard Abu Abdullah<sup>-asws</sup>, upon him<sup>-asws</sup> be the Salawaat and the greetings, saying: 'The Taqiyyah (dissimulation) is a shield of the Momin, and the Taqiyyah is a protection of the Momin; and there is no Eman for the one having not Taqiyyah for him.

إِنَّ الْعَبْدَ لَيَقْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثَيْنَا فَيَدِينُ اللَّهُ عَزَّ وَجَلَّ فِيمَا بَيْنَهُ وَبَيْنَهُ فَيَكُونُ لَهُ عِزًّا فِي الدُّنْيَا وَ نُورًا فِي الْآخِرَةِ

The servant, the Hadeeth from our<sup>-asws</sup> Ahadeeth falls to him, so he makes it a religion of Allah<sup>-azwj</sup> Migihty and Majestic regarding what is between him and Him<sup>-azwj</sup>, so there would be honour for him in the world and Noor in the Hereafter.

وَ إِنَّ الْعَبْدَ لَيَقْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثَيْنَا فَيُذِيْعُهُ فَيَكُونُ لَهُ ذُلًّا فِي الدُّنْيَا وَ يَنْزِعُ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ النُّورَ مِنْهُ.

The servant, the Hadeeth from our<sup>-asws</sup> Ahadeeth falls to him, so he publicises it, there would be humiliation for him in the world, Allah<sup>-azwj</sup> Migihty and Majestic will Remove that Noor from him".<sup>1378</sup>

104- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَمِّ لَهُ عَمَلٌ وَرَعَ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ وَ لِحُلُقٍ يُنَادِرِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three (traits) one who does not have these in him, a deed will not complete for him – devoutness abstaining him from disobedience of Allah<sup>-azwj</sup>, and manners he deals with the people, and forbearance repelling by it ignorance of the ignoramus".<sup>1379</sup>

105- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ جَعْفَرًا ع يَقُولُ جَاءَ جِبْرِئِيلُ ع إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُفَرِّتُكَ السَّلَامُ وَ يَقُولُ لَكَ دَارِ خُلُقِي.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Al-Hassan who said,

'I heard Ja'far<sup>-asws</sup> saying: 'Jibrael<sup>-as</sup> came to the Prophet<sup>-saww</sup>. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Your<sup>-saww</sup> Lord<sup>-azwj</sup> Conveys the Greetings and Says to you: "Be polite to My<sup>-azwj</sup> creatures!"<sup>1380</sup>

<sup>1378</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 103

<sup>1379</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 104

<sup>1380</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 105

106- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبِ السَّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي التَّوْرَةِ مَكْتُوبٌ فِيمَا نَجَّى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ ع يَا مُوسَى أَكْثَمَ مَكْتُومٍ سِرِّي فِي سِرِّيَّتِكَ وَ أَظْهَرَ فِي عِلَاقَتِكَ الْمُدَارَةَ عَنِّي لِعَدُوِّي وَ عَدُوَّكَ مِنْ خَلْقِي وَ لَا تَسْتَسِبِّ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي فَتَشْرَكَ عَدُوَّكَ وَ عَدُوِّي فِي سَيِّئِي.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Habeeb Al Sijstany,

'From Abu Ja'far<sup>-asws</sup> having said: 'In the Torah it is written among what Allah<sup>-azwj</sup> Mighty and Majestic Whispered Musa Bin Imran<sup>-as</sup> with: "O Musa<sup>-as</sup>! Conceal My<sup>-azwj</sup> hidden secrets among your<sup>-as</sup> secrets, and reveal among your announcements – the politeness from Me<sup>-azwj</sup> to My<sup>-azwj</sup> enemies and your<sup>-as</sup> enemies is from My<sup>-azwj</sup> Manners, and cause reviling to Me<sup>-azwj</sup> in the presence by revealing the My<sup>-azwj</sup> hidden secrets, for you<sup>-as</sup> will associate your<sup>-as</sup> enemies and My<sup>-azwj</sup> enemies in My<sup>-azwj</sup> being reviled".<sup>1381</sup>

تَبَيَّنَ فَقَدْ رَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ أَرَأَيْتَ أَحَدًا يَسُبُّ اللَّهَ فَقِيلَ لَا وَ كَيْفَ قَالَ مَنْ سَبَّ وَلِيَ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

**Explanation (Ahadeeth only) – It is reported by Al-Ayyashi, from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> had been asked about this Verse (6:108). He<sup>-asws</sup> said: 'Have you seen anyone who reviles Allah<sup>-azwj</sup>?' It was said, 'No, and how?' He<sup>-asws</sup> said: 'One who reviles a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, so he has reviled Allah<sup>-azwj</sup>'.**

وَ فِي غَيْرِهِ عَنْهُ ع قَالَ: لَا تَسُبُّوهُمْ فَإِنَّهُمْ يَسُبُّونَكُمْ وَ مَنْ سَبَّ وَلِيَ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

And in others, from him<sup>-asws</sup> having said: 'Do not revile them, for they will revile you, and the one who reviles a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup>, he has reviled Allah<sup>-azwj</sup>'.

107- كذا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ ابْنِ بَرِيعٍ عَنْ حَمْرَةَ بْنِ بَرِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِإِدَاءِ الْفَرَائِضِ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Bazie, from Hamza Bin Bazie, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'My<sup>-saww</sup> Lord<sup>-azwj</sup> Commanded me<sup>-saww</sup> with politeness to the people just as He<sup>-azwj</sup> Commanded me<sup>-saww</sup> will fulfilling the obligations".<sup>1382</sup>

108- كذا، الكافي عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Haroun Bin Muslim, from Ma'ada Bin Sadaqa,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Politeness to the people is half the Eman and kindness with them is half the life'.

<sup>1381</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 106

<sup>1382</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 107

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع خَالِطُوا الْأَبْرَارَ سِرًّا وَ خَالِطُوا الْفُجَّارَ جَهَارًا وَ لَا تَمِيلُوا عَلَيْهِمْ فَيَظْلِمُوكُمْ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنُّوا أَنَّهُ أَيْبَلُهُ وَ صَبَرَ نَفْسَهُ عَلَى أَنْ يُقَالَ أَنَّهُ أَيْبَلُهُ لَا عَقْلَ لَهُ.

Then Abu Abdullah<sup>-asws</sup> said: ‘Mingle with the righteous ones secretly, and mingle with the immoral ones openly, and do not incline towards them, for they will oppress you. There shall come a time upon you all, no one with the religion will be saved during it, except the one who is thought of a food, and he will be patience himself until it will be said he is silly, there is no intellect for him’.<sup>1383</sup>

109- كَأ، الكافي عَنْ عَلِيٍّ عَنِ بَعْضِ أَصْحَابِهِ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَدِيثِ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ قَوْمًا مِنَ النَّاسِ قَلَّتْ مَدَارَاهُمْ لِلنَّاسِ فَأَنْفَعُوا مِنْ قُرَيْشٍ وَ إِيَّاهُمَا كَانَ بِأَحْسَنِ بَأْسٍ وَ إِنَّ قَوْمًا مِنْ غَيْرِ قُرَيْشٍ حَسَنَتْ مَدَارَاهُمْ فَأَحْبَبُوا بِالْبَيْتِ الرَّفِيعِ

(The book) ‘Al Kafi’ – from Ali, from one of his companions mentioning it from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘There is a group of people, their politeness to the people was scarce, so they were exiled from Qureysh, and I<sup>-asws</sup> swear by Allah<sup>-azwj</sup>, there was not problem with their ancestry, and a group of people from other than Qureysh, the politeness was food, so they joined with the lofty house’.

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

He (the narrator) said, ‘Then he<sup>-asws</sup> said: ‘One who restrains his hand from the people, so rather he has restrained one hand from the people, and they will be restraining many hands from him’.<sup>1384</sup>

<sup>1383</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 108

<sup>1384</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 87 H 109



باب 88 من مشى إلى طعام لم يدع إليه و من يجوز الأكل من بيته بغير إذنه

## CHAPTER 88 – ONE WHO WALKS TO A MEAL HE HAS NOT BEEN INVITED TO, AND THE ONE IT IS ALLOWED TO EAT FROM HIS HOUSE WITHOUT HIS PERMISSION

الآيات

### The Verses

النور لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَ لَا عَلَى الْأَعْرَجِ حَرْجٌ وَ لَا عَلَى الْمَرِيضِ حَرْجٌ وَ لَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالَكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً

(Surah) 'Al Noor' - *There isn't a blame upon the blind, nor a blame upon the lame, nor a blame upon the sick, nor upon yourselves if you were to eat from your houses or houses of your fathers, or houses of your mothers, or houses of your brothers, or houses of your sisters, or houses of your paternal uncles, or houses of your paternal aunts, or houses of your maternal uncles, or houses of your maternal aunts, or (houses) you possess the keys to, or (houses of) your friends. There isn't a blame upon you if you were to eat together or separately. [24:61]*

1- ل، الخصال فِي وَصَايَا النَّبِيِّ ص لِعَلِيٍّ ع يَا عَلِيُّ ثَمَانِيَّةٌ إِنْ أَهِنُوا فَلَا يَلُومُوا إِلَّا أَنْفُسَهُم الدَّاهِبُ إِلَى مَا يَدْرُوهُ لَمْ يُدْعَ إِلَيْهَا وَ الْمُتَأَمِّرُ عَلَى رَبِّ الْبَيْتِ وَ طَالِبُ الْخَيْرِ مِنْ أَعْدَائِهِ وَ طَالِبُ الْقُضْلِ مِنَ اللَّقَامِ وَ الدَّاحِلُ بَيْنَ اثْنَيْنِ فِي سِرٍّ لَمْ يُدْخِلَاهُ فِيهِ وَ الْمُسْتَخِفُّ بِالسُّلْطَانِ وَ الْجَالِسُ فِي مَجْلِسٍ لَيْسَ لَهُ بِأَهْلٍ وَ الْمُقْبِلُ بِالْحَدِيثِ عَلَى مَنْ لَا يَسْمَعُ مِنْهُ.

(The book) 'Al Khisaal' –

'In a bequest by the Prophet <sup>saww</sup> to Ali <sup>asws</sup>: 'O Ali <sup>asws</sup>! Eight, if they are insulted, they should not blame except themselves – the one going to a meal he has not been invited to, and the arguer bitterly against owner of the house, and a seeker of the good from his enemies, and a seeker of the merit from the mean, and the interferer between two regarding a secret they had not included him in it, and the one taking lightly with the ruler, and the one sitting in a seat which isn't for him by right, and the one facing with the discussion to the one who is not listening from him".<sup>1385</sup>

2- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالَكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His <sup>azwj</sup> Words: *if you were to eat from your houses or houses of your fathers, or houses of your mothers, or houses of your brothers, or houses of your sisters, or houses of your paternal uncles, or houses of your paternal aunts,*

<sup>1385</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 1

**or houses of your maternal uncles, or houses of your maternal aunts, or (houses) you possess the keys to, or (houses of) your friends. There isn't a blame upon you if you were to eat together or separately. [24:61]:**

فَإِنَّمَا تَرَكْتُ لَمَّا هَاجَرَ النَّبِيُّ ص إِلَى الْمَدِينَةِ وَ أَخَى بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَخِي بَيْنَ أَبِي بَكْرٍ وَ عُمَرَ وَ بَيْنَ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ بَيْنَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ بَيْنَ الْمِقْدَادِ وَ عَمَّارٍ وَ تَرَكَ أَمِيرَ الْمُؤْمِنِينَ ع

'It was Revealed when the Prophet<sup>-saww</sup> went to Al-Medina and established brotherhood between the Emigrants and the Helpers. He<sup>-saww</sup> established brotherhood between Abu Bakr and Umar, and between Usman and Abdul Rahman Bin Awf, and between Talha and Al-Zubeyr, and between Salman<sup>-ra</sup> and Abu Zarr<sup>-ra</sup>, and between Al-Miqdad<sup>-ra</sup> and Ammar<sup>-ra</sup>, and he<sup>-saww</sup> left out Amir Al-Momineen<sup>-asws</sup>.

فَأَعْتَمَّ مِنْ ذَلِكَ عَمًّا شَدِيدًا وَ قَالَ يَا رَسُولَ اللَّهِ أَبِي أَنْتَ وَ أُمِّي لَمْ تُوَاخِ بَيْنِي وَ بَيْنَ أَحَدٍ

He<sup>-asws</sup> was saddened from that with severe sadness, and said: 'O Rasool-Allah<sup>-saww</sup>! May my<sup>-asws</sup> father<sup>-as</sup> and my<sup>-asws</sup> mother<sup>-as</sup> be (sacrificed for) you<sup>-saww</sup>! You<sup>-saww</sup> have not established brotherhood between me<sup>-asws</sup> and anyone!'

فَقَالَ ص وَ اللَّهُ يَا عَلِيُّ مَا حَسَبْتُكَ إِلَّا لِنَفْسِي أ مَا تَرْضَى أَنْ تَكُونَ أَخِي وَ أَنَا أَخُوكَ وَ أَنْتَ وَصِيِّي وَ وَزِيرِي وَ خَلِيفَتِي فِي أُمَّتِي تَقْضِي دِينِي وَ تُنْجِزُ عِدَاتِي وَ تَتَوَلَّى غُسْلِي وَ لَا يَلِيهِ غَيْرُكَ وَ أَنْتَ مَتَى يَمْنُزِلُهُ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي

He<sup>-saww</sup> said: 'By Allah<sup>-azwj</sup>! O Ali<sup>-asws</sup>, I<sup>-saww</sup> have not withheld you<sup>-asws</sup> except for myself<sup>-saww</sup>, for you<sup>-asws</sup> to become my<sup>-saww</sup> brother<sup>-asws</sup> and I<sup>-saww</sup> am your<sup>-saww</sup> brother<sup>-saww</sup>, and you<sup>-asws</sup> are my<sup>-saww</sup> successor, and my<sup>-saww</sup> minister, and my<sup>-saww</sup> caliph in my<sup>-saww</sup> community. You<sup>-asws</sup> will pay-off my<sup>-saww</sup> debts, and fulfill my<sup>-saww</sup> promises, and you<sup>-asws</sup> will be in charge of my<sup>-saww</sup> washing, and no one should take charge of it apart from you<sup>-asws</sup>, and you<sup>-asws</sup> are from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup> except there will be no Prophet<sup>-as</sup> after me<sup>-saww</sup>!'

فَاسْتَبَشَّرَ أَمِيرُ الْمُؤْمِنِينَ ع بِذَلِكَ فَكَانَ بَعْدَ ذَلِكَ إِذَا بَعَثَ رَسُولُ اللَّهِ ص فِي غَزَاةٍ أَوْ سَرِيَّةٍ يَدْفَعُ الرَّجُلُ مِفْتَاحَ بَيْتِهِ إِلَى أَخِيهِ فِي الدِّينِ وَ يَقُولُ خُذْ مَا شِئْتَ وَ كُلْ مَا شِئْتَ وَ كَانُوا يَمْتَنِعُونَ مِنْ ذَلِكَ حَتَّى رُبَّمَا فَسَدَ الطَّعَامُ فِي الْبَيْتِ

Amir Al-Momineen<sup>-asws</sup> smiled at that. It so happened after that whenever Rasool-Allah<sup>-saww</sup> dispatched (someone) in a military expedition or a battalion, the man would hand over keys of his house to his brother in the religion, and he would say, 'Take whatever you so desire to, and eat whatever you so desire to', and they were abstaining from that until sometimes the food in the house would spoil.

فَأَنْزَلَ اللَّهُ - لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا يَعْنِي إِذَا حَضَرَ صَاحِبُهُ أَوْ لَمْ يَحْضَرْ إِذَا مَلَكَتُمْ مَفَاتِحَهُ.

Allah<sup>-azwj</sup> Revealed: **There isn't a blame upon you if you were to eat together or separately. [24:61]** – meaning, when its owner is present, or not presence, when you were to possess its keys".<sup>1386</sup>

3- سن، المحاسن النوفلي عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلَا يَسْتَتِيعُ وَلَدَهُ فَإِنَّهُ إِنْ فَعَلَ ذَلِكَ كَانَ حَرَامًا وَ دَخَلَ غَاصِبًا.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Whenever one of you is invited to a meal, he should not pursue (bring along) his son, for if he were to do that, it would be Prohibited, and he would have entered in usurpation''.<sup>1387</sup>

4- سن، المحاسن أبي عن حماد بن عيسى عن حسين بن المختار عن أبي أسامة عن أبي عبد الله ع فِي قَوْلِهِ عَزَّ وَ جَلَّ لَيْسَ عَلَيْكُمْ جُنَاحُ الْآيَةِ قَالَ بِإِذْنٍ وَ يَغْتَرِ إِذْنٍ.

(The book) 'Al Mahasin' – My father, from Hammad Bin Isa, from Husayn Bin Al Mukhtal, from Abu Usama,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Mighty and Majestic: **There isn't a blame upon you [24:61]**. He<sup>-asws</sup> said: 'With permission and without permission''.<sup>1388</sup>

5- سن، المحاسن ابن سينان و صفوان بن يحيى عن عبد الله بن سينان أو ابن مسكان عن محمد الحلبي قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ إِلَى آخِرِ الْآيَةِ قُلْتُ مَا يَعْنِي بِقَوْلِهِ أَوْ صَدِيقِكُمْ

(The book) 'Al Mahasin' – Ibn Sinan and Safwan Bin Yahya, from Abdullah Bin Sinan, or Ibn Muskan, from Muhammad Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup> about this Verse, there is no blame upon you **if you were to eat from your houses or houses of your fathers, [24:61]** – up to end of the Verse. I said, 'What is the meaning of His<sup>-azwj</sup> Words: **or (houses of) your friends?**'

قَالَ هُوَ وَ اللَّهُ الرَّجُلُ يَدْخُلُ بَيْتَ صَدِيقِهِ وَ يَأْكُلُ بِغَيْرِ إِذْنِهِ.

He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! He is the man entering a house of his friend and eats without his permission''.<sup>1389</sup>

6- سن، المحاسن ابن البرقي عن حماد بن عثمان عن زرارة عن أبي جعفر ع قَالَ: سَأَلْتُهُ عَمَّا يَحِلُّ لِلرَّجُلِ مِنْ بَيْتِ أَخِيهِ مِنَ الطَّعَامِ قَالَ الْمَأْدُومُ وَ التَّمْرُ وَ كَذَلِكَ يَحِلُّ لِلْمَرْأَةِ مِنْ بَيْتِ زَوْجِهَا.

(The book) 'Al Mahasin' – Ibn Al Bazanty, from Hammad Bin usman, from Zurara,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about what is Permissible for the man from the house of his brother from the food. He<sup>-asws</sup> said: 'The sauces and the dates, and like that it is Permissible for the woman (to eat) from the house of her husband''.<sup>1390</sup>

<sup>1387</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 3

<sup>1388</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 4

<sup>1389</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 5

<sup>1390</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 6

7- سن، المحاسن أحمد بن محمد عن جميل عن أبي عبد الله ع قال: لِلْمَرْأَةِ أَنْ تَأْكُلَ وَ تَصَدَّقَ وَ لِلصَّدِيقِ أَنْ يَأْكُلَ مِنْ مَنْزِلِ أَخِيهِ وَ يَتَصَدَّقَ.

(The book) 'Al Mahasin' – Ahmad Bin Muhammad, from Jameel,

'From Abu Abdullah<sup>-asws</sup> having said: 'For the woman is to eat, and give charity, and for the friend is for him to eat from the house of his brother and friend''<sup>1391</sup>.

8- سن، المحاسن أبي عن صفوان عن موسى بن بكر عن زُرارة عن أبي عبد الله ع في قول الله تبارك و تعالى- أَوْ صَدِيقِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ فَقَالَ هَؤُلَاءِ الَّذِينَ سَمَّى اللَّهُ فِي هَذِهِ الْآيَةِ يُؤْكَلُ بِغَيْرِ إِذْنِهِمْ مِنَ التَّمْرِ وَ الْمَادُومِ وَ كَذَلِكَ الَّذِي تَطْعُمُ الْمَرْأَةُ بِغَيْرِ إِذْنِ زَوْجِهَا فَأَمَّا مَا خَلَا ذَلِكَ مِنَ الطَّعَامِ فَلَا.

(The book) 'Al Mahasin' – My father, from Safwan, from Musa Bin Bakr, from Zurara,

'From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Blessed and Exalted: **or (houses) you possess the keys to, or (houses of) your friends. [24:61]**. He<sup>-asws</sup> said: 'They are those whom Allah<sup>-azwj</sup> has Named in this Verse can eat without their permission, from the dates and the sauces, and like that the wife can eat without permission of her husband. As for what is apart from that from the food, so no!'<sup>1392</sup>

9- سن، المحاسن أبي عن القاسم بن عروة عن ابن بكير عن زُرارة قال: سَأَلْتُ أَحَدَهُمَا ع عَنْ هَذِهِ الْآيَةِ لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمُ الْآيَةَ قَالَ لَيْسَ عَلَيْكَ فِيمَا طَعَمْتَ أَوْ أَكَلْتَ بِمَا مَلَكَتْ مَفَاتِحَهُ مَا لَمْ تُفْسِدْ.

(The book) 'Al Mahasin' – My father, from Al Qasim Bin Urwah, from Ibn Bukeyr, from Zurara who said,

'I asked one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) about this Verse: 'There isn't any blame upon you **if you were to eat from your houses [24:61]** – the Verse. He<sup>-asws</sup> said: 'Upon you in feeding or eating from what you possess its keys for as long as you do not spoil''<sup>1393</sup>.

10- سن، المحاسن أبي عن ابن أبي عمير عن ذكره عن أبي عبد الله ع في قوله أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ قَالَ الرَّجُلُ يَكُونُ لَهُ وَكِيلٌ يَقُومُ فِي مَالِهِ فَيَأْكُلُ بِغَيْرِ إِذْنِهِ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **or (houses) you possess the keys to, [24:61]**. He<sup>-asws</sup> said: 'The man happens to have a representative for him to stand regarding his wealth, so he eats without his permission''<sup>1394</sup>.

11- ضا، فقه الرضا عليه السلام لَا بَأْسَ لِلرَّجُلِ أَنْ يَأْكُلَ مِنْ بَيْتِ أَبِيهِ وَ أَخِيهِ وَ أُمِّهِ وَ أُخْتِهِ وَ صَدِيقِهِ مَا لَمْ يَخْشَ عَلَيْهِ الْفَسَادَ مِنْ يَوْمِهِ بِغَيْرِ إِذْنِهِ مِثْلَ الْبُقُولِ وَ الْفَاكِهَةِ وَ أَشْبَاهِ ذَلِكَ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup>: 'There is no problem for the man if he eats from the house of his father, and his brother, and his mother, and his

<sup>1391</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 7

<sup>1392</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 8

<sup>1393</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 9

<sup>1394</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 10

sister, and his friend, for as long as he does not fear the spoiling upon it from its day without his permission, like the vegetables and the fruits and resembling that”.<sup>1395</sup>

---

<sup>1395</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 88 H 11

## CHAPTER 89 – THE URGING UPON ANSWERING AN INVITATION OF THE MOMIN, AND THE URGING UPON THE EATING FROM THE FOOD OF HIS BROTHER

1- ن، عيون أخبار الرضا عليه السلام أبي عن علي بن إبراهيم عن يأسر الخادم عن أبي الحسن الرضا ع قال: السخي يأكل من طعام الناس ليأكلوا من طعامه و البخيل لا يأكل من طعام الناس لئلا يأكلوا من طعامه.

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings upon him<sup>-asws</sup>, - My father, from Ali Bin Ibrahim, from Yassir Al Khadim,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'The generous one eats from food of the people for them to be eating from his food, while the miser does not eat from food of the people lest they would eat from his food''.<sup>1396</sup>

2- ل، الخصال الخليل بن أحمد عن أبي العباس الثقفي عن محمد بن الصباح عن جرير عن أبي إسحاق الشيباني عن أشعث بن أبي الشعثاء عن معاوية بن سويد عن البراء بن عازب أمرنا رسول الله ص بسبع إلى أن قال و إجابة الداعي.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Abu Al Abbas Al Saqafy, from Muhammad Bin Al Sabbah, from Jareer, from Abu Is'haq Al Shaybani, from Ash'as Bin Abu Al Sha'sha, from Muawiya Bin Suweyd, from Al Bara'a Bin Aazib,

'Rasool-Allah<sup>-saww</sup> instructed us with seven (matters)' – up to he<sup>-saww</sup> said: 'And answer the inviter''.<sup>1397</sup>

3- ب، قرب الإسناد أبو البختري عن أبي عبد الله عن أبيه ع قال قال رسول الله ص ثلاثة من الجفاء أن يصحب الرجل الرجل فلا يسأله عن اسمه و كنيته و أن يدعى الرجل إلى طعام فلا يجيب أو يجيب فلا يأكل و موافقة الرجل أهله قبل الملاءمة.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtary,

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three (traits) are from the disloyalty – the man accompanies the man and does not even asks his name and his teknonym, and if the man is invited to a meal, he does not answer, or he answers but does not eat, and the man copulates with his wife before the foreplay''.<sup>1398</sup>

4- سن، المحاسن ابن مهران عن ابن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: كان رسول الله ص يجيب الدعوة.

(The book) 'Al Mahasin' – Ibn Mihran, from Ibn Ameyra, from Amro Bin Shimr, from Jabir,

<sup>1396</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 1

<sup>1397</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 2

<sup>1398</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 3

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> used to answer the invitation (to a meal)'".<sup>1399</sup>

5- سن، المحاسن علي بن الحكم عن المثنى الحنط عن إسحاق بن يزيد و معاوية بن أبي زياد عن أبي عبد الله ع قال: من حق المسلم أن يجيبه إذا دعاه.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Al Musanna Al Hannat, from Is'haq Bin Yazeed and Muawiya Bin Abu Ziyad,

'From Abu Abdullah<sup>-asws</sup> having said: 'From a right of the Muslims is the he answers him when he invites him (for a meal)'".<sup>1400</sup>

6- سن، المحاسن ابن فضال عن ثعلبة عن عبد الأعلى عن ابن حنيس عن أبي عبد الله ع قال: من الحقوق الواجبات للمؤمن على المؤمن أن يجيب دعوته.

(The book) 'Al Mahasin' - Ibn Fazzal, from Sa'alba, from Abdul A'ala, from Ibn Khuneys,

'From Abu Abdullah<sup>-asws</sup> having said: 'From the obligatory rights of the Momin upon the Momin is that he answers his invitation (to a meal)'".<sup>1401</sup>

7- سن، المحاسن ابن محبوب عن عمرو بن أبي المقدام عن جابر عن أبي جعفر ع قال قال رسول الله ص أوصي الشاهد من أمي والعائب أن يجيب دعوة المسلم ولو على خمسة أميال فإن ذلك من الدين.

(The book) 'Al Mahasin' – Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> advise to the attendee from my<sup>-saww</sup> community and the absentee that he should answer the invitation of the Muslim, and even if it were to be upon five miles, for that is from the religion'".<sup>1402</sup>

8- سن، المحاسن ابن محبوب عن إبراهيم الكرخي قال قال أبو عبد الله ع قال رسول الله ص لو أن مؤمناً دعاني إلى ذراع شاة لأجبتُه و كان ذلك من الدين أتى الله لي زبي المشركين والمنافقين و طعامهم.

(The book) 'Al Mahasin' – Ibn Mahboub, from Ibrahim Al Karkhy who said,

'Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'If a Momin were to invite me<sup>-saww</sup> to a forearm of a sheep, I<sup>-saww</sup> would answer him, and that would be from the religion. Allah<sup>-azwj</sup> has Refused to me<sup>-saww</sup> clothing of the Polytheists, and the hypocrites and their meals'".<sup>1403</sup>

9- سن، المحاسن بهذا الإسناد قال قال رسول الله ص لو دُعيت إلى ذراع شاة لأجبت.

(The book) 'Al Mahasin' – By this chain who said,

<sup>1399</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 4

<sup>1400</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 5

<sup>1401</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 6

<sup>1402</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 7

<sup>1403</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 8

‘Rasool-Allah<sup>-saww</sup> said: ‘If I<sup>-saww</sup> were invited to a forearm of a sheep, I<sup>-saww</sup> would answer’’.<sup>1404</sup>

10- سن، المحاسن بعض أصحابنا رفعه قال قال رسول الله ص من أعجز العجز رجل دعاه أخوه إلى طعام فتركه من غير علة.

(The book) ‘Al Mahasin’ – one of our companions raising it, said,

‘Rasool-Allah<sup>-saww</sup> said: ‘From the frustrations of the frustrations is a man whose brother invites him to a meal, but he neglects it from without a reason’’.<sup>1405</sup>

11- دعوات الراوندي، قال رسول الله ص من لم يجب الدعوة فقد عصى الله و رسوله و يكره إجابته من يشهد وليمة الأغنياء دون الفقراء.

(The book) ‘Dawaat’ of Al Rawandy –

‘Rasool-Allah<sup>-saww</sup> said: ‘One who does not answer the invitation, so he has disobeyed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>’, and he<sup>-saww</sup> disliked answering the one who attends a wedding banquet of the rich rather than the poor’’.<sup>1406</sup>

12- نهج، نهج البلاغة من كتاب له ع إلى عثمان بن حنيف الأنصاري و هو عامله على البصرة و قد بلغه أنه دعي إلى وليمة قوم من أهلها فمضى إليها

(The book) ‘Nahj Al Balagah’ –

‘From a letter of his<sup>-asws</sup> to Usman Bin Huneyf Al-Ansari, and he was his<sup>-asws</sup> office bearer upon Al-Basra, and it had reached him that he had been invited to a wedding feast of a people from its inhabitants, so he had gone to it:

أما بعد يا ابن حنيف فقد بلغني أن رجلاً من فتيّة أهل البصرة دعاك إلى مأذبة فأسرعت إليها تستطاب لك الألوان و تنقل إليك الجفان و ما ظننت أنك تجيب إلى طعام قوم عائلهم جفؤ و غنيهم مدعؤ

‘O Ibn Huneyf! It has reached me<sup>-asws</sup> that a man from the youths of the people of Basra had called you to a meal, so you hastened to it. A variety had been prepared for you and the pots were transferred to you, and I<sup>-asws</sup> had not thought that you would have answered to a mean people who turn away their destitute and invite their rich ones.

فانظر إلى ما تقضمه من هذا المقضم فما اشتبه عليك علمه فالقطه و ما أبقت بطيب ووجهه قل منه إلى آخر ما مر.

Look at what you are nibbling from these nibbles! Whatever its knowledge is suspicious to you, so leave it, and whatever you are certain of the goodness of its aspect, then take from it’ – up to the end of what has already passed’’.<sup>1407</sup>

<sup>1404</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 9

<sup>1405</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 10

<sup>1406</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 11

<sup>1407</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 89 H 12



## CHAPTER 90 – QUALITY OF THE FOOD IN THE HOUSE OF THE MOMIN BROTHER

1- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم قال سمعت أبا عبد الله ع وهو يقول لرجل كان يأكل أ ما علمت أنه يعرف حب الرجل أخاه بكثرة أكله عنده.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umar, from Hisham Bin Salim who said,

'I heard Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was saying to a man who was eating: 'Don't you know that the love of a man of his brother is recognised with the frequency of his eating in with him''<sup>1408</sup>

2- سن، المحاسن أبي عن محمد بن سينان عن هشام بن سالم قال سمعت أبا عبد الله ع يقول يعرف حب الرجل بأكله من طعام أخيه.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Hisham Bin Salim who said,

'Recognise the love of a man by his eating from the food of his brother''<sup>1409</sup>

3- سن، المحاسن ابن فضال عن يونس بن يعقوب قال: أكلت مع أبي عبد الله ع شواء فجعل يلقي بين يدي ثم قال إنه يقال اعتبر حب الرجل بأكله من طعام أخيه.

(The book) 'Al Mahasin' – Ibn Fazzal, from Yunus Bin Yaqoub who said,

'I ate grilled (meat) with Abu Abdullah<sup>-asws</sup>, so he<sup>-saww</sup> went on to cast (place it) in front of me. Then he<sup>-saww</sup> said: 'It is said, consider love of the man by his eating from food of his brother''<sup>1410</sup>

4- سن، المحاسن عدة من أصحابنا عن يونس بن يعقوب عن عبد الله بن سليمان الصيرفي قال: كنت عند أبي عبد الله ع فقدم إلينا طعاماً فيه شواء وأشياء بعده ثم جاء بقصعة من أرز فأكلت معه فقال كان

(The book) 'Al Mahasin' – a number of our companions, from Yunus Bin Yaqoub, from Abdullah Bin Suleyman Al Sayrafi who said,

'I was in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> forwarded a meal towards us wherein was grilled meat and (other) things after it. Then he<sup>-asws</sup> came with a bowl of rice, so I ate from it. He<sup>-asws</sup> said: 'Eat'.

فُلْتُ قَدْ أَكَلْتُ

<sup>1408</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 1

<sup>1409</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 2

<sup>1410</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 3

I said, 'I have already eaten!'

فَقَالَ كُلْ فَإِنَّهُ يُعْتَبَرُ حُبُّ الرَّجُلِ لِأَخِيهِ بِإِنْسَاطِهِ فِي طَعَامِهِ

He<sup>-asws</sup> said: 'Eat, for love of the man to his brother is considered by his extending (his hand) in his food'.

ثُمَّ أَحَارَ لِي حَوْزاً بِإِصْبَعِهِ مِنَ الْقُصْعَةِ وَقَالَ لِي لَتَأْكُلَنَّ بَعْدَ مَا قَدْ أَكَلْتُهُ فَأَكَلْتُهُ.

Then he<sup>-asws</sup> took for me<sup>-asws</sup> a portion with his<sup>-asws</sup> finger from the bowl, and he<sup>-asws</sup> said to me: 'Eat after having already eaten!' So I ate".<sup>1411</sup>

5- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ قَدَعَا بِالْحَوَانِ فَأُتِيَ بِقُصْعَةٍ فِيهَا أُرْزُ فَأَكَلْتُ مِنْهَا حَتَّى افْتَالَتْ فَحَطَّهُ بِيَدِهِ فِي الْقُصْعَةِ ثُمَّ قَالَ أَقْسَمْتُ عَلَيْكَ لَمَا أَكَلْتُ دُونَ الْخُطِّ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Yunus Bin Yaqoub, from Al Haris Bin Al Mugheira who said,

'I entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> called for the meal. They came with a bowl wherein was rice. I ate from it until I was filled up. He<sup>-asws</sup> drew a line by his<sup>-asws</sup> hand in the bowl, then said: 'I<sup>-asws</sup> vow upon you to eat (all that is) below the line!'"<sup>1412</sup>

6- سن، المحاسن ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: دَخَلْتُ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ تَحْتُ جَمَاعَةً قَدَعَا بِالْعَدَاءِ فَتَعَدَّيْنَا وَ تَعَدَّى مَعَنَا وَ كُنْتُ أَخَذْتُ الْقَوْمَ سِتّاً فَجَعَلْتُ أَقْصَرَ وَ أَنَا أَكُلُ

(The book) 'Al Mahasin' – Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I entered along with Abdullah Bin Abu Yafour to see Abu Abdullah<sup>-asws</sup>, and we were a group. He<sup>-asws</sup> called for the lunch. We had lunch and he<sup>-asws</sup> had lunch with us, and I was the youngest of the group in age, so I went on to be deficient (eat less) while I was eating.

فَقَالَ لِي كُلْ أَمَا عَلِمْتَ أَنَّهُ تُعْرَفُ مَوَدَّةُ الرَّجُلِ لِأَخِيهِ بِأَكْلِهِ مِنْ طَعَامِهِ.

He<sup>-asws</sup> said to me: 'Eat! Don't you know that cordiality of the man to his brother is recognised by his eating from his food?'"<sup>1413</sup>

7- سن، المحاسن إِسْمَاعِيلُ بْنُ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الْمَعْرَاءِ قَالَ حَدَّثَنِي خَالِي عُبَيْسَةُ بْنُ مُصْعَبٍ قَالَ: أَتَيْنَا أَبَا عَبْدِ اللَّهِ عَ وَ هُوَ يُرِيدُ الْخُرُوجَ إِلَى مَكَّةَ فَأَمَرَ بِسُفْرَتِهِ فَوُضِعَتْ بَيْنَ أَيْدِينَا فَقَالَ كُلُوا فَأَكَلْنَا وَ جَعَلْنَا نَقْصُرُ فِي الْأَكْلِ

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Al Magra who said, 'It is narrated to me by my maternal uncle Anbasa Bin Mus'ab who said,

<sup>1411</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 4

<sup>1412</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 5

<sup>1413</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 6

'Abu Abdullah<sup>-asws</sup> came to us, and he<sup>-asws</sup> was intending to go out to Makkah. He<sup>-asws</sup> ordered for his<sup>-asws</sup> meal. It was placed in front of us. He<sup>-asws</sup> said: 'Eat!' We ate and went on to be deficient in the eating (eating less).

فَقَالَ كُلُوا فَأَكَلْنَا فَقَالَ أَبَيْتُمْ أَنْ تَكُونُوا إِذْ كَانَ يُقَالُ اخْتَبِرْ حُبَّ الْقَوْمِ بِأَكْلِهِمْ

He<sup>-asws</sup> said: 'Eat!' We ate. He<sup>-asws</sup> said: 'You are reluctant! You are reluctant! It has been said, consider the love of a people by their eating (with you)'.

قَالَ فَأَكَلْنَا وَ دَهَبَتِ الْحِشْمَةُ.

He (the narrator) said, 'We ate and the shyness was gone'.<sup>1414</sup>

8- سن، المحاسن الوشاء عن يونس بن ربيع قال: دعا أبو عبد الله ع بطعام فأبى بخرسة فقال لنا اذثوا فكلوا

(The book) 'Al Mahasin' – Al Washa, from Yunus Bin Rabie who said,

'Abu Abdullah<sup>-asws</sup> called for a meal, so he<sup>-asws</sup> was brought Hareysa (porridge). He<sup>-asws</sup> said to us: 'Approach and eat!'

قَالَ فَأَقْبَلَ الْقَوْمُ يَقْضُونَ فَقَالَ كُلُوا إِنَّمَا تَسْتَبِينُ مَوَدَّةَ الرَّجُلِ لِأَخِيهِ فِي أَكْلِهِ

He (the narrator) said, 'The group went on to be deficient (eating little). He<sup>-asws</sup> said: 'Eat! Rather, the cordiality of the man to his brother is manifested in his eating'.

قَالَ فَأَقْبَلْنَا نَصْعُرُ أَنْفُسَنَا كَمَا يُصْعَرُ الْإِبِلُ.

He (the narrator) said, 'We filled ourselves like what the camel fills'.<sup>1415</sup>

9- سن، المحاسن ابن عيسى عن عمر بن عبد العزيز الملقب بزحل عن عبد الرحمن بن الحجاج قال: أكلنا مع أبي عبد الله ع فأبىنا بقصة من أرز فجعلنا نعدر فقال ما صنعتم شيئاً إن أشدكم حباً لنا أحسنكم أكلاً عندنا

(The book) 'Al Mahasin' – Ibn Isa, from Umar Bin Abdul Aziz, titled as 'Zuhl', from Abdul Rahman Bin Al Hajjaj who said,

'We ate with Abu Abdullah<sup>-asws</sup>. We were brought a bowl of rice, so we went on to offer excuses. He<sup>-asws</sup> said: 'What thing are you doing? The most intense of you of love for us<sup>-asws</sup>, is your best one in eating with us<sup>-asws</sup>!'

قَالَ عَبْدُ الرَّحْمَنِ فَرَفَعْتُ [كسحت] [كسحة] ما به فأكلت فقال الآن ثم أنشأ يحدثنا أن رسول الله ص أهديت له قصعة أرز من ناحية الأنصار فدعا سلمان و المقداد و أباً ذر رحمهم الله فجعلوا يعدرون في الأكل

Abdul Rahman said, 'I raised the remnants what was with it, and I ate. He<sup>-asws</sup> said: 'Now!' Then he<sup>-asws</sup> went on to narrate to us that Rasool-Allah<sup>-saww</sup>, a bowl of rice had been gifted to

<sup>1414</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 7

<sup>1415</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 8

him<sup>-saww</sup> from an area of the Helpers. He<sup>-saww</sup> invited Salman<sup>-ra</sup>, and Al Miqdad<sup>-ra</sup>, and Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on them<sup>-ra</sup>. They<sup>-ra</sup> went on to offer excuses regarding the eating.

فَقَالَ مَا صَنَعْتُمْ شَيْئاً إِنَّ أَشَدَّكُمْ حُبّاً لَنَا أَحْسَنُكُمْ أَكْلاً عِنْدَنَا فَجَعَلُوا يَأْكُلُونَ جِدّاً

He<sup>-saww</sup> said: 'What thing are you doing? The most intense of you<sup>-ra</sup> in love for us<sup>-asws</sup>, it your best on in eating with us<sup>-asws</sup>!' They<sup>-ra</sup> went on to eat anew.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَهُمُ اللَّهُ وَ صَلَّى عَلَيْهِمْ.

Then Abu Abdullah<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> have Mercy on them<sup>-ra</sup> and Send Salawaat upon them<sup>-ra</sup>'.<sup>1416</sup>

10- سن، المحاسن ياسر الخادم عن أبي الحسن الرضا ع قال: الحَيْرُ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ.

(The book) 'Al Mahasin' – Yasir Al Khadim,

'From Abu Al-Hassan Al-Reza<sup>-asws</sup> having said: 'The good (person) eats from food of the people so they would be eating from his food''.<sup>1417</sup>

<sup>1416</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 9

<sup>1417</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 90 H 10

## CHAPTER 91 – ETIQUETTES OF THE GUEST AND OWNER OF THE HOUSE (HOST), AND ONE IT IS BEFITTING TO HOST

الآيات

### The Verses

الأحزاب يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ

(Surah) 'Al Ahzaab' - *O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. [33:53]*

الداريات هل أتاكَ حديثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ

(Surah) 'Al Zariyaat' - *Has there come to you a Hadeeth about the honoured guests of Ibrahim? [51:24]*

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ-

*When they came to him, they said: 'Peace!' He said: 'Peace!' (and thought): 'An unknown people' [51:25]*

فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ-

*Then he went to his wife and came with a fat (roasted) calf [51:26]*

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

*So he drew it near to them (and) said: 'You are not eating?' [51:27].*

1- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ الْحُسَيْنِ الْبَغْدَادِيُّ عَنْ مُحَمَّدِ بْنِ عُنْبَسَةَ عَنْ دَارِمٍ وَ نُعَيْمِ بْنِ صَالِحٍ الطَّبْرِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مِنْ حَقِّ الضَّيْفِ أَنْ تَمْشِيَ مَعَهُ فَتُخْرِجَهُ مِنْ حَرَمِكَ إِلَى الْبَابِ.

(The book) 'Uyoun Akhbar Al-Reza<sup>asws</sup> - Muhammad Bin Al Husayn Al Baghdadi, from Muhammad Bin Anbasa, from Darim, and Nueym Bin Salih Al Tabari,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Amri Al-Momineen<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'From a right of the guest is that you walk with him and escort him from your sanctity to the (main) door''.<sup>1418</sup>

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: إذا دخل أحدكم على أخيه في رحله فليقعده حيث يأمر صاحب الرجل فإن صاحب الرجل أعرف بعورة بيته من الداخل عليه.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa –

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Whenever one of you enters to see his brother in his house, so let him seat wherever owner of the house instructs him to, for the owner of the house is more knowing with exposures of his house than the one entering into it''.<sup>1419</sup>

3- ل، الخصال أبي عن سعد عن البرقي عن أبيه عن خلف بن حماد عن حماد عن موسى بن بكر عن زرار عن حمزان عن أبي جعفر ع قال سمعته يقول لكل شيء ثمرة وثمره المعروف تعجيل السراج [السراج].

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Khalaf Bin Hammad, from Musa Bin Bakr, from Zurara, from Humran,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'For all things there is a fruit, and a fruit of the act of kindness is the hastened release (to allow him to leave)'.<sup>1420</sup>

4- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال: دعا رجل أمير المؤمنين ع فقال له قد أجبتك على أن تضمن لي ثلاث خصال

(The book) 'Uyoun Akhbar Al-Reza<sup>-asws</sup>', may the greetings be upon him<sup>-asws</sup> – by the three chains from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers having said: 'A man invited Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'I<sup>-asws</sup> shall answer you based upon that you will guarantee to me<sup>-asws</sup> three traits'.

قال وما هن يا أمير المؤمنين

He said, 'And what these, O Amir Al-Momineen<sup>-asws</sup>?'

قال لا تدخل علي شيئاً من خارج ولا تدخر علي شيئاً في البيت ولا تجحف بالعيال

He<sup>-asws</sup> said: 'You will neither enter anything unto me<sup>-asws</sup> from outsides (bought from market), nor hoard anything (special) for me<sup>-asws</sup> in the house, nor will you be unfair to the dependants'.

قال ذلك لك فأجابته أمير المؤمنين ع.

<sup>1418</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 1

<sup>1419</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 2

<sup>1420</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 3

He said, 'That is for you'-asws'. Amir Al-Momineen-asws answered him".<sup>1421</sup>

5- لي، الأماالي للصدوق العطار عن أبيه عن ابن عيسى عن ابن مغروف عن حماد بن عيسى عن حريز أو غيره قال: نزل على أبي عبد الله الصادق ع قوم من جهيئة فأضافهم فلما أرادوا الرحلة زودهم وصلهم وأعطاهم ثم قال لعلمانه تنحوا لا تعينوهم

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Ibn Isa, from Ibn Marouf, from Hammad Bin Isa, from Hareyz or someone else who said,

'A group from Juheyne descended unto Abu Abdullah Al-Sadiq-asws, so he-asws hosted them. When they wanted to depart, he-asws provided them, and helped them (financially), and gave them (gifts), then said to his-asws servants, 'Step aside, do not help assist them!'

فلما فرغوا جاءوا ليودعوه فقالوا له يا ابن رسول الله فقد أضفت فأحسنيت الضيافة وأعطيت فأجزلت العطيّة ثم أمرت غلمانك أن لا يعينونا على الرحلة

When they were free, they came to bid him-asws farewell. They said to him-asws, 'O son-asws of Rasool-Allah-saww! You-asws hosted, and the hosting was excellent, and you-asws gave and the giving was plentiful. Then you-asws ordered your-asws servants not to assist us upon the departing!'

فقال ع إنّ أهل بيت لا تعين أضيافنا على الرحلة من عندنا.

He-asws said: 'We-asws, People-asws of the Household, do not assist our guests upon the departing from our-asws presence".<sup>1422</sup>

6- ل، الخصال في وصايا النبي ص لأمر المؤمنين ع يا علي ثمانية إن أهيئوا فلا يلوموا إلا أنفسهم الداهب إلى مائدة لم يدع إليها والمتأخر على رب البيت الحبر.

(The book) 'Al Khisaal' –

'In a bequest by the Prophet-saww to Amir Al-Momineen-asws: 'O Ali-asws! Eight, if they are insulted, they should not blame except themselves – the one going to a meal he has not been invited to, and the arguer bitterly against owner of the house' – the Hadeeth".<sup>1423</sup>

7- ما، الأماالي للشيخ الطوسي ابن مكلد عن محمد بن عبد الواحد النخوي عن إبراهيم بن إسحاق الحنبري عن أبي نعم عن أبي الأخوص عن عبد العزيز بن ربيع عن مجاهد قال: نزل ضيف رجل من الأنصار فأبطأ الأنصاري على أهله فجاء فقال ما عشتيتم ضيفي والله لا أطعم عشاءكم وقالت المرأة وأنا والله لا أطعم الليلة قال الضيف وأنا والله لا أطعم الليلة فقال الأنصاري بيث الليلة ضيفي بعير عشاء فربوا طعامكم

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Abdul Wahid Al Nahwy, from Ibrahim Bin Is'haq Al Khaybari, from Abu Nueym, from Abu Al Ahwas, from Abdul Aziz Bin Rafie, from Mujahid who said,

'A guest descended with a man from the Helpers. The Helper was delayed (in coming) to his family. He said, 'You have not given dinner to my guest. By Allah-azwj, I will not feed you dinner'.

<sup>1421</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 4

<sup>1422</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 5

<sup>1423</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 6

And the wife said, 'And I, by Allah<sup>-azwj</sup>, will not eat tonight!' The guest said, 'And I, by Allah<sup>-azwj</sup>, will not eat tonight'. The Helper said, 'My guest will spend the night without dinner? Bring forward your food!'

فَأَكَلُوا مَعَهُ فَلَمَّا أَصْبَحَ عَدَا عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِأَمْرِهِ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَطْعَمَ عَزَّ وَ جَلَّ وَ عَصَيْتَ الشَّيْطَانَ.

He ate, and they ate with him. When it was the morning, he went to Rasool-Allah<sup>-saww</sup> and informed him<sup>-saww</sup> with his matter. Rasool-Allah<sup>-saww</sup> said: 'You obeyed Mighty and Majestic and disobeyed the Satan<sup>-la!</sup>'<sup>1424</sup>

8- ثواب الأعمال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ ذَكَّنَ مُسْلِمًا كَرَامَةً لَهُ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashari, from Ahmad Bin Muhammad, raising it to Bashir Al Dahhan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who praises a Muslim honouring to him, Allah<sup>-azwj</sup> Mighty and Majestic will Write for him, with every hair, a Noor on the Day of Qiyamah'.<sup>1425</sup>

9- سن، المحاسن التوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَضِيفَ بِطَعَامِكَ مَنْ تُحِبُّ فِي اللَّهِ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni –

'From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Host with your food, one whom you love for the Sake of Allah<sup>-azwj</sup>'.<sup>1426</sup>

10- سن، المحاسن ابن فضال عن علي بن عتبة عن الوصافي قَالَ قَالَ أَبُو جَعْفَرٍ ع لَأَنْ أُشِيعَ أَخًا لِي فِي اللَّهِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُشِيعَ عَشْرَةَ مَسَاكِينٍ.

(The book) 'Al Mahasin' – Ibn Fazzal, from Ali Bin Uqbah, from Al Wassafi who said,

'Abu Ja'far<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to feed a brother of mine<sup>-asws</sup> for the Sake of Allah<sup>-azwj</sup>, it would be more beloved to me<sup>-asws</sup> than if I<sup>-asws</sup> were to feed ten poor ones'.<sup>1427</sup>

11- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن الحكم عن شهاب بن عبد ربه قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اعْمَلْ طَعَامًا وَ تَتَوَقَّ فِيهِ وَ اذْعُ عَلَيْهِ أَصْحَابَكَ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Shihab Bin Abd Rabbih who said,

'Abu Abdullah<sup>-asws</sup> said: 'Prepare a meal and be overnice in it, and invite your companions to it'.<sup>1428</sup>

<sup>1424</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 7

<sup>1425</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 8

<sup>1426</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 9

<sup>1427</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 10

<sup>1428</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 11



12- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إِذَا أَتَاكَ أَخُوكَ فَأْتِهِ بِمَا عِنْدَكَ وَ إِذَا دَعَاكَ فَتَكَلَّفْ لَهُ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>asws</sup> having said: 'When your brother comes to you, then come to him with what is with you, and when you invite him, then encumber for him (make special food)'.<sup>1429</sup>

13- سن، المحاسن أبي عن ابن أبي عمير عن جميل بن دراج عن أبي عبد الله ع قال: الْمُؤْمِنُ لَا يَخْتَشِمُ مِنْ أَخِيهِ وَ مَا أَذْرِي أَتُهُمَا أَعْجَبَ الَّذِي يُكَلِّفُ أَخَاهُ إِذَا دَخَلَ عَلَيْهِ أَنْ يَتَكَلَّفَ لَهُ أَوْ الْمُتَكَلِّفُ لِأَخِيهِ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah<sup>asws</sup> having said: 'The Momin is not shy from his brother, and I<sup>asws</sup> don't know which of the two is more marvellous, the one who encumbers his brother when he enters to see him that he encumbers for him, or the one encumbering for his brother''.<sup>1430</sup>

14- سن، المحاسن بعض أصحابنا عن ابن عميرة عن سليمان بن عمر التقي عن عبد الله بن محمد بن عقيل عن جابر بن عبد الله عن رسول الله ص قال: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَسْتَقِيلَ مَا يُقَرَّبُ إِلَى إِخْوَانِهِ وَ كَفَى بِالْقَوْمِ إِثْمًا أَنْ يَسْتَقِيلُوا مَا يُقَرَّبُ إِلَيْهِمْ أَحْوَهُمْ.

(The book) 'Al Mahasin' – One of our companions, from Ibn Ameyra, from Suleyman Bin Umar Al Saqafy, from Abdullah Bin Muhammad Bin Aqeel, from Jabir Bin Abdullah,

'From Rasool-Allah<sup>saww</sup> having said: 'It suffices with the person as a sin if he belittles what he forwards to his brethren, and it suffices with he group as a sin if they were to belittle what their brothers are forwarding to them''.<sup>1431</sup>

سن، المحاسن إسماعيل بن مهران عن ابن عميرة عن عبد الله بن محمد بن عقيل عن أبي طالب عن جابر عن النبي ص مثله إِلَّا أَنَّهُ قَالَ إِنَّمَا بِالْمَرْءِ.

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Ibn Ameyra, from Abdullah Bin Muhammad Bin Aqeel Bin Abu Talib, from Jabir,

'From the Prophet<sup>saww</sup> – similar to it, except he<sup>saww</sup> said: 'A sin of the person''.<sup>1432</sup>

15- سن، المحاسن نوح النيسابوري عن صفوان قال جاءني عبد الله بن سنان قال: هَلْ عِنْدَكَ شَيْءٌ قُلْتُ نَعَمْ

(The book) 'Al Mahasin' – Nuh Al Neysaburi, from Safwan who said,

'Abdullah Bin Sinan came to me. He said, 'Is there something with you (I can eat)?' I said, 'Yes'.

بَعَثْتُ ابْنِي وَ أَعْطَيْتُهُ دِرْهَمًا يَشْتَرِي بِهِ لَحْمًا وَ بَيْضًا فَقَالَ أَتَيْتُ أَرْسَلْتَ ابْنَكَ فَخَرَّتُهُ

<sup>1429</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 12

<sup>1430</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 13

<sup>1431</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 14 a

<sup>1432</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 14 b

I sent my son and gave him a Dirham to buy with it some meat and eggs. He said, 'Where did you send your son?' I informed him.

فَقَالَ رَدُّهُ رَدُّهُ عِنْدَكَ خَلٌّ عِنْدَكَ زَيْتٌ قُلْتُ نَعَمْ قَالَ فَهَاتِهِ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ هَذَا لَأَمْرٍ أَحْتَفَرُ لَأَخِيهِ مَا حَضَرَهُ هَذَا لَأَمْرٍ أَحْتَفَرُ مِنْ أَخِيهِ مَا قَدَّمَ إِلَيْهِ.

He said, 'Return him! Return him! Is there oil with you?' I said, 'Yes'. He said, 'Bring it, for I heard Abu Abdullah<sup>-asws</sup> said: 'It is destruction for a person belittling to his brother what he presents him. It is destruction for a person who belittles from his brother whatever he forwards to him''.<sup>1433</sup>

16- سن، المحاسن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع قال: هَذَا بِالْمَرْءِ الْمُسْلِمِ أَنْ يُخْرِجَ إِلَيْهِ أَخُوهُ مَا عِنْدَهُ فَيَسْتَقِيلُهُ وَ هَذَا بِالْمَرْءِ الْمُسْلِمِ أَنْ يَسْتَقِيلَ مَا عِنْدَهُ لِلصَّيْفِ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'It is destruction with the Muslim person if his brother brings out to him what is with him, so he belittles it, and it is destruction with the Muslim person if he were to belittle what is with him for the guest''.<sup>1434</sup>

17- سن، المحاسن النوفلي عن السكوني بإسناده قال قال رسول الله ص مِنْ مَكْرَمَةِ الرَّجُلِ لِأَخِيهِ أَنْ يَقْبَلَ تُحَفَّتَهُ وَ أَنْ يُثِجِفَهُ بِمَا عِنْدَهُ وَ لَا يَتَكَلَّفَ لَهُ شَيْئاً

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni, by his chain,

'He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'From honouring of the man to his brother is that he accepts his gift, and that he bestows on him with what is with him, and he does not encumber anything for him'.

وَ قَالَ رَسُولُ اللَّهِ ص لَا أَحِبُّ الْمُتَكَلِّفِينَ.

And Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> don't love the encumbering excessively''.<sup>1435</sup>

18- سن، المحاسن علي بن الحکم عن مزارم بن حکیم عمَّن رَفَعَهُ قَالَ: إِنَّ الْحَارِثَ الْأَعْوَرَ أَتَى أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِي اللَّهُ فِدَاكَ أُحِبُّ أَنْ تُكْرِمَنِي بِأَنْ تَأْكُلَ عِنْدِي

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Murazim Bin Hakeem, from the one who raised it, said,

'Al Haris Al Awr came to Amir Al-Momineen<sup>-asws</sup>. He said, 'O Amir Al-Momineen<sup>-asws</sup>, may Allah<sup>-azwj</sup> Make me your<sup>-asws</sup> ransom! I would love it if I you<sup>-asws</sup> could honour me by eating with me'.

فَقَالَ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى أَنْ لَا تَتَكَلَّفَ شَيْئاً وَ دَخَلَ فَأَتَاهُ الْحَارِثُ بِكَسْرٍ فَجَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْكُلُ

<sup>1433</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 15

<sup>1434</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 16

<sup>1435</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 17

Ali Amir Al-Momineen<sup>-asws</sup> said: 'Upon (a condition) that you will not encumber anything', and he<sup>-asws</sup> entered. Al Haris came with bread. Amir Al-Momineen<sup>-asws</sup> went on to eat.

فَقَالَ لَهُ الْحَارِثُ إِنَّ مَعِيَ دِرْهَمًا وَأَطَهَرَهَا فَإِذَا هِيَ فِي كُمِّهِ فَقَالَ إِنَّ أَذْنَتِي لِي اشْتَرَيْتُ

Al Haris said to him<sup>-asws</sup>, 'There is a Dirham with me', and he revealed it, and it was in his sleeve. He said, 'If you<sup>-asws</sup> permit me, I shall buy (something)'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ بِنَا فِي بَيْتِكَ.

Amir Al-Momineen<sup>-asws</sup> said: 'This (bread) is from what is in your house'.<sup>1436</sup>

19- سن، المحاسن أبي عن محمد بن سنان عن أبي الجارود عن ذكره عن الحارث الأعور قال: أتاني أمير المؤمنين ع فقلت له يا أمير المؤمنين ادخل منزلي

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Abu Al Jaroud, from the one who mentioned it, from Al Haris Al Awr who said,

'Amir Al-Momineen<sup>-asws</sup> came. I said to him<sup>-asws</sup>, 'O Amir Al-Momineen<sup>-asws</sup>, enter my house!'

فَقَالَ عَلَى شَرْطٍ أَنْ لَا تَذْخِرَ عَنِّي شَيْئًا بِنَا فِي بَيْتِكَ وَلَا تَتَكَلَّفَ شَيْئًا بِنَا وَرَاءَ بَابِكَ.

He<sup>-asws</sup> said: 'Upon a condition that you will not keep aside anything (special) for me from what is in your house, and you will not encumber anything from what is behind your door'.<sup>1437</sup>

20- سن، المحاسن النوفلي بإسناده قال: كَانَ رَسُولُ اللَّهِ ص إِذَا طَعِمَ عِنْدَ أَهْلِ بَيْتٍ قَالَ طَعِمَ عِنْدَكُمْ الصَّائِمُونَ وَ أَكَلَ مَعَكُمْ الْأَبْرَارُ وَ صَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ الْأَخْيَارُ.

(The book) 'Al Mahasin' – Al Nowfaly, by his chain, said,

'It so happened that whenever Rasool-Allah<sup>-saww</sup> ate in the presence of People<sup>-asws</sup> of the Household, said: 'The fasting ones are eating in your<sup>-asws</sup> presence, and the righteous are eating with you<sup>-asws</sup>, and the Chosen Angels are sending Salawaat upon you<sup>-asws</sup> all!'<sup>1438</sup>

21- سن، المحاسن ابن يزيد عن ابن أبي عمير عن أبي عبد الله السَّمَّانِ أَنَّهُ حَمَلَ إِلَى أَبِي عَبْدِ اللَّهِ ع لُطْفًا فَأَكَلَ مَعَهُ مِنْهُ فَلَمَّا فَرَغَ قَالَ الْحَمْدُ لِلَّهِ وَ قَالَ لَهُ أَكَلَ طَعَامَكَ الْأَبْرَارُ وَ صَلَّتْ عَلَيْكَ الْمَلَائِكَةُ الْأَخْيَارُ.

(The book) 'Al Mahasin' – Ibn Yazeed, from Ibn Abu Umeyr, from Abu Abdullah Al Samman,

<sup>1436</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 18

<sup>1437</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 19

<sup>1438</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 20

‘(A dish called) ‘Lutfan’ was carried to Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> ate with him from it. When he<sup>-asws</sup> was free, he<sup>-asws</sup> said: ‘The Praise is for Allah<sup>-azwj</sup>’, and said: ‘The righteous eat your food, and the Chosen Angels send Salawaat upon you’<sup>1439</sup>.

22- سن، المحاسن جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَكَلَ مَعَ الْقَوْمِ كَانَ أَوَّلَ مَنْ يَضَعُ يَدَهُ مَعَ الْقَوْمِ وَ آخِرُ مَنْ يَرْفَعُهَا لِأَنَّهُ بِأَكْلِ الْقَوْمِ.

(The book) ‘Al Mahasin’ – Ja’far Bin Muhammad, from Ibn Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup>, when he<sup>-saww</sup> ate with the people, would be the first one to place his<sup>-saww</sup> hand with the people, and last one from raise it, because the people were (still) eating’<sup>1440</sup>.

23- سن، المحاسن النَّوْفَلِيُّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص صَاحِبُ الرَّجُلِ يَشْرَبُ أَوَّلَ الْقَوْمِ وَ يَتَوَضَّأُ آخِرَهُمْ.

(The book) ‘Al Mahasin’ – Al Nowfaly, by his chain, said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Owner of the house should drink first of the people and wash (hands of) their last one’<sup>1441</sup>.

24- سن، المحاسن جَعْفَرُ بْنُ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَشْرَبَ سَاقِي الْقَوْمِ آخِرَهُمْ.

(The book) ‘Al Mahasin’ – Ja’far, from Ibn Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Let quencher of the people be last of them (to drink)’<sup>1442</sup>.

25- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُقْسِمُ عَلَى الرَّجُلِ فِي الطَّعَامِ أَوْ نَحْوِهِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ إِنَّمَا أَرَادَ إِكْرَامَهُ.

(The book) ‘Al Mahasin’ – My father, from Ibn Abu Umeyr, from Hafs,

‘From Abu Abdullah<sup>-asws</sup> said regarding the man who apportions upon the man regarding the food, or approximate to it. He<sup>-asws</sup> said: ‘There isn’t anything upon him, but rather he intending honouring him’<sup>1443</sup>.

26- سن، المحاسن إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ حَقِّ الضَّيْفِ أَنْ يُعَدَّ لَهُ الْخَلَالُ.

(The book) ‘Al Mahasin’ – Ibrahim Bin Hashim, from Al-Hassan Bin Al Husayn Al Farsy, from Suleyman Bin Ja’far Al Basry who said,

<sup>1439</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 21

<sup>1440</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 22

<sup>1441</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 23

<sup>1442</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 24

<sup>1443</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 25

‘Rasool-Allah<sup>-saww</sup> said: ‘From a right of the guest is that the tooth-pick is prepared for him’<sup>.1444</sup>

27- سر، السرائر السَّيَّارِي قَالَ: نَزَلَ بِأَبِي الْحَسَنِ مُوسَى عَ أَصْيَافَ فَلَمَّا أَرَادُوا الرَّحِيلَ قَعَدَ عَنْهُمْ غُلَمَانَهُ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَوْ أَمَرْتَ الْعِلْمَانَ فَأَعَانُونَا عَلَى رَحْلَتِنَا فَقَالَ لَهُمْ أَمَّا وَ أَنْتُمْ رَاجِلُونَ عَنَّا فَلَا.

(The book) ‘Al Saraair’ of Al Sayyari who said,

‘Guests descended with Abu Al-Hassan Musa<sup>-asws</sup>. When they wanted to depart, his<sup>-asws</sup> servants sat back from them. They said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! If you<sup>-asws</sup> could order your<sup>-asws</sup> servants to assist us upon our departure’. He<sup>-asws</sup> said to them: ‘As for when you are departing from us<sup>-asws</sup>, so no!’<sup>.1445</sup>

28- سر، السرائر مِنْ جَامِعِ الْبَزْطِي عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنَ الْحِشْمَةِ عِنْدَ الْأَخِ إِذَا أَكَلَ عَلَى جِوَانٍ عِنْدَ أَخِيهِ أَنْ يَرْفَعَ يَدَهُ قَبْلَ يَدَيْهِ

(The book) ‘Al Saraair’, from (the book) ‘Jamie’ of Al Bazanty, from Jameel Bin Darraj,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘From the respect in the presence of the brother when he eats upon a meal with his brother is that he (the guest) should raise his hand before his (host’s) hand’.

و قَالَ لَا تَقُلْ لِأَخِيكَ إِذَا دَخَلَ عَلَيْكَ أَكَلْتَ الْيَوْمَ شَيْئاً وَ لَكِنْ قَرِّبْ إِلَيْهِ مَا عِنْدَكَ فَإِنَّ الْجَوَادِ كُلَّ الْجَوَادِ مَنْ بَدَّلَ مَا عِنْدَهُ.

And he<sup>-asws</sup> said: ‘Do not say to your brother when he entered to see you, ‘Have you eaten anything today?’ But forward near to him whatever is with you, for the generous one of all generous ones is the one who expends what is with him’<sup>.1446</sup>

29- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: لَوْ أَنَّ رَجُلًا أَنْفَقَ عَلَى طَعَامِ أَلْفِ دِرْهَمٍ وَ أَكَلَ مِنْهُ مُؤْمِنٌ لَمْ يُعَدَّ مُسْرِفًا.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Even if a man were to spend a thousand Dirham and (only) on Momin were to eat from it, he will not be counted as extravagant’<sup>.1447</sup>

30- كش، رجال الكشي جَعْفَرُ بْنُ مَرْوُوفٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَنَابِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ عَلِيٍّ ع قَالَ قَالَ الْحَارِثُ تَدْخُلُ مَنْزِلِي يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Rijal’ of Al Kashi – Ja’far Bin Marouf, from Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Aban Bin Usman, from Muhammad Bin Ziyad, from Maymoun Bin Mihran,

<sup>1444</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 26

<sup>1445</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 27

<sup>1446</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 28

<sup>1447</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 29

'From Ali<sup>-asws</sup>, he (the narrator) said, 'Al-Haris said, 'Enter my house, O Amir Al-Momineen<sup>-asws</sup>!'

فَقَالَ عَلَى شَرْطٍ أَنْ لَا تَذْخِرَ شَيْئاً مَّا فِي بَيْتِكَ وَلَا تَكْلِفَ لِي شَيْئاً مَّا وَرَاءَ بَابِكَ

He<sup>-asws</sup> said: 'Upon a condition that you will not keep anything (special) for me<sup>-asws</sup> from what is in your house, nor will you encumber anything for me<sup>-asws</sup> from what is beyond your door'.

قَالَ نَعَمْ فَدَخَلَ يَتَحَرَّقُ وَ يُجِبُّ أَنْ يَشْتَرِيَ لَهُ وَ هُوَ يَظُنُّ أَنَّهُ لَا يَجُوزُ لَهُ حَتَّى قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ مَا لَكَ يَا حَارِثُ

He said, 'Yes'. He entered. He was stirred and loved to buy something for him<sup>-asws</sup>, and he thought that he<sup>-asws</sup> will not allow for him, until Amir Al-Momineen<sup>-asws</sup> said to him: 'What is the matter with you, O Haris?'

قَالَ هَذِهِ دِرْهَمٌ مَعِيَ وَ لَسْتُ أَقْدِرُ عَلَى أَنْ أَشْتَرِيَ لَكَ مَا أُرِيدُ

He said, 'This is a Dirham with me, and I am not able upon buying for you what I want!'

قَالَ أَوْ لَيْسَ قُلْتَ لَكَ لَا تَكْلِفُ مَا وَرَاءَ بَابِكَ فَهَذِهِ مَّا فِي بَيْتِكَ.

He<sup>-asws</sup> said: 'Or haven't I<sup>-asws</sup> said to you not to encumber what is beyond your door? This (bread) is from what is in your house".<sup>1448</sup>

31- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ تَكْرِمَةِ الرَّجُلِ لِأَخِيهِ الْمُسْلِمِ أَنْ يَقْبَلَ تُخَفَّتُهُ أَوْ يُنَحِفَهُ مِمَّا عِنْدَهُ وَ لَا يَتَكَلَّفَ شَيْئاً.

(The book) 'Nawadir' of Al Rawandy – By his chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'From honouring by the man to his Muslim brother is that he accepts his gifts, or gifts to him from what is with him, and he does not encumber anything".<sup>1449</sup>

وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا أُحِبُّ الْمُتَكَلِّفِينَ.

And by this chain, said,

'Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> do not love the ones encumbering excessively".<sup>1450</sup>

32- زُهْدُ النَّبِيِّ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْقُمِّيِّ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَطْعَمَ طَعَاماً رِثَاءً وَ سُمْنَةً أَطْعَمَهُ اللَّهُ مِنْ صَالِدٍ جَهَنَّمَ وَ جَعَلَ ذَلِكَ الطَّعَامَ نَاراً فِي بَطْنِهِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ.

(The book) 'Zohad Al Nabi<sup>-saww</sup>' of the sheykh Ja'far Bin Ahmad Bin Ali Al Qummi, by his chain to Ibn Abbas,

<sup>1448</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 30

<sup>1449</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 31 a

<sup>1450</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 31 b

‘From the Prophet<sup>-saww</sup> having said: ‘One who feeds food for showing off and reputation, Allah<sup>-azwj</sup> will Feed him from the pus of Hell, and Make that food to be fire in his belly until He<sup>-azwj</sup> had Judged between the people on the Day of Qiyamah’’.<sup>1451</sup>

33- دَعَاؤُ الرَّاوُدِيِّ، قَالَ النَّبِيُّ ص مَنْ أَطْعَمَ أَخَاهُ حَلَاوَةً أَذْهَبَ اللَّهُ عَنْهُ مَرَارَةَ الْمَوْتِ.

(The book) ‘Dawaat’ of Al Rawandi –

‘The Prophet<sup>-saww</sup> said: ‘One who feeds sweets (dish) to his brother, Allah<sup>-azwj</sup> will Remove the bitterness of death from him’’.<sup>1452</sup>

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُوَّةُ الْأَجْسَادِ الطَّعَامُ وَ قُوَّةُ الْأَرْوَاحِ الْإِطْعَامُ.

And Amir Al-Momineen<sup>-asws</sup> said: ‘Strength of the bodies is (from) the food, and strength of the souls is (from) the feeding’’.<sup>1453</sup>

وَقَالَ الصَّادِقُ ع مَنْ أَشْبَعَ جَائِعاً أَجْرَى اللَّهُ لَهُ نَهْرًا فِي الْجَنَّةِ.

And Al-Sadiq<sup>-asws</sup> said: ‘One who satiates a hungry one, Allah<sup>-azwj</sup> will Cause a river to flow for him in the Paradise’’.<sup>1454</sup>

وَقَالَ: كَانَ سُلَيْمَانُ ع يُطْعِمُ أَضْبَاغَهُ اللَّحْمَ بِالْحَوَارِ وَ عِيَالَهُ الْحَشَكَارَ وَ يَأْكُلُ هُوَ السَّعِيرَ غَيْرَ مَنْحُولٍ.

And he<sup>-asws</sup> said: ‘Suleyman<sup>-as</sup> used to feed his<sup>-as</sup> guests, the meat with the white flour bread, and brown bread to his<sup>-as</sup> dependants, and he<sup>-as</sup> ate the un-sifted barley’’.<sup>1455</sup>

وَقَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكَ بِالْمَسَاكِينِ فَأَشْبِعْهُمْ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ وَ مَا يُبْدِي الْبَاطِلُ وَ مَا يُعِيدُ.

And Abu Abdullah<sup>-asws</sup> said: ‘Upon you is being with the poor, so satiate them, for Allah<sup>-azwj</sup> the Exalted Says: **Say: ‘Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]’**.<sup>1456</sup>

<sup>1451</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 32

<sup>1452</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 33 a

<sup>1453</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 33 b

<sup>1454</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 33 c

<sup>1455</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 33 d

<sup>1456</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 91 H 33 e

## CHAPTER 92 – THE PRESENTING TO YOUR BROTHER

1- سن، المحاسن علي بن محمد القاساني عن أبي أيوب سليمان بن مقبل المدائني عن داود بن عبد الله بن محمد الجعفر عن أبيه أن رسول الله ص كان في بغض معاريفه فمر به ركب وهو يصلي فوقفوا على أصحاب رسول الله ص فسألوه عن رسول الله ص ودعوا وأثنوا وقالوا لو لا أننا عجلنا لأنظرنا رسول الله فآفرؤوه السلام ومضوا

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from Abu Ayoub Suleyman Bin Muqbil Al Madainy, from Dawood Bin Abdullah Bin Muhammad Al Jafary, from his father,

'Rasool-Allah<sup>-saww</sup> was in one of his<sup>-saww</sup> military expeditions and riders passed by him<sup>-saww</sup> while he<sup>-saww</sup> was praying Salat. They paused by companions of Rasool-Allah<sup>-saww</sup> and asked them about Rasool-Allah<sup>-saww</sup>, and they bade farewell and turned back and said, 'Had we not been in a hurry, we would have awaited Rasool-Allah<sup>-saww</sup>, so convey the greeting to him<sup>-saww</sup>!' And they went.

فانقفل رسول الله ص مضطرباً ثم قال لهم يقف عليكم الركب و يسألونكم عتي و يبغونني السلام و لا تعرضون عليهم العداة يعز على قوم فيهم خليلي جعفر أن يجوزوه حتى يتعدوا عنده.

Rasool-Allah<sup>-saww</sup> turned angrily, then said to them: 'The riders had paused by you and they asked you about me<sup>-saww</sup> and delivered the greetings to me<sup>-saww</sup>, and you will not present the lunch to them? It is painful upon a people my<sup>-saww</sup> friend Ja'far<sup>-as</sup> is among them, that they would exceed him<sup>-as</sup> until they have lunch with him<sup>-as</sup>'.<sup>1457</sup>

2- سن، المحاسن ابن عيسى عن عدي رفعوا إلى أبي عبد الله ع قال: إذا دخل عليك أخوك فأعرض عليه الطعام فإن لم يأكل فأعرض عليه الماء فإن لم يشرب فأعرض عليه الوضوء.

(The book) 'Al Mahasin' – Ibn Isa, from a number raising it to,

'Abu Abdullah<sup>-asws</sup> having said: 'When your brother enters to see you, then present the food to him. If he does not eat, then present the water to him. If he does not drink, then present the (water for) wudu to him''.<sup>1458</sup>

3- سن، المحاسن ابن محبوب عن علي بن الخطّاب الخليل عن رجل عن أبي عبد الله ع قال: أتاها مؤلى له فسلم عليه و معه ابنة إسماعيل فسلم عليه و جلس

(The book) 'Al Mahasin' – Ibn Mahboub, from Ali Bin Al Khattab Al Khilal, from a man,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'A slave of his<sup>-asws</sup> came to him<sup>-asws</sup>. He greeted unto him<sup>-asws</sup>, and with him<sup>-asws</sup> was his<sup>-asws</sup> son Ismail, so he greeted unto him, and sat down.

<sup>1457</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 92 H 1

<sup>1458</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 92 H 2



فَلَمَّا انْصَرَفَ أَبُو عَبْدِ اللَّهِ ع انْصَرَفَ مَعَهُ الرَّجُلُ فَلَمَّا انْتَهَى أَبُو عَبْدِ اللَّهِ ع إِلَى بَابِ دَارِهِ دَخَلَ وَ تَرَكَ الرَّجُلَ وَ قَالَ لَهُ ابْنُهُ إِسْمَاعِيلُ يَا أَبَتِي أَأَلَا كُنْتَ عَرَضْتَ عَلَيْهِ الدُّخُولَ فَقَالَ لَمْ يَكُنْ مِنْ شَأْنِي إِدْخَالُهُ

When Abu Abdullah<sup>-asws</sup> left, the man left with him<sup>-asws</sup>. When Abu Abdullah<sup>-asws</sup> ended to the door of his<sup>-asws</sup> house, he<sup>-asws</sup> entered and left the man (outside), and his<sup>-asws</sup> son Ismail said to him<sup>-asws</sup>, 'O father<sup>-asws</sup>! Were you not going to present the entry to him?' He<sup>-asws</sup> said: 'It does happen to be my<sup>-asws</sup> glory that I let him enter'.

قَالَ فَهُوَ لَمْ يَكُنْ يَدْخُلُ قَالَ يَا بُنَيَّ إِنِّي أَكْرَهُ أَنْ يَكْتُبَنِي اللَّهُ عَرَّاضاً.

He said, 'So he will not be entering'. He<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! I<sup>-asws</sup> dislike it that Allah<sup>-azwj</sup> would Write me<sup>-asws</sup> as being 'Arraza' (one who feed everybody)'.<sup>1459</sup>

## CHAPTER 93 – MERIT OF ENTERTAINING THE GUEST AND HONOURING HIM

الآيات

### The Verses

هود فما لبث أن جاء بعجل خنيذ

(Surah) 'Hud<sup>-as</sup>' - ***So it was not long before he came with a roasted calf [11:69].***

1- ل، الخصال أبي عن الحميري عن الحسن بن موسى عن يزيد بن إسحاق عن الحسن بن عطية عن أبي عبد الله ع قال: المكارم عشر فإن استطعت أن تكون فيك فلتكن أخذها إقراء الضيف الحبر.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Al-Hassan Bin Musa, from Yazeed Bin Is'haq, from Al-Hassan Bin Atiyya,

'From Abu Abdullah<sup>-asws</sup> having said: 'The honourable (manners) are ten. If you capable for these to be in you, then let one of them be entertaining the guest' – the Hadeeth<sup>1460</sup>

2- ما، الأماالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عند الوفاة أوصيك يا بُني بالصلاة عند وقتها إلى أن قال و إكرام الضيف.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen<sup>-asws</sup> had bequeathed with at his<sup>-asws</sup> expiry: 'I<sup>-asws</sup> bequeath to you<sup>-asws</sup>, O my<sup>-asws</sup> son<sup>-asws</sup>, with (praying) the Salat at its (prescribed) timings' – up to he<sup>-asws</sup> said: 'And honour the guest'<sup>1461</sup>

3- ما، الأماالي للشيخ الطوسي بإسناد أبي قتادة قال قال أبو عبد الله ع لداود بن سرحان يا داود إن خصال المكارم بعضها مؤقت ببعض ينقسمها الله حيث شاء تكون في الرجل ولا تكون في ابنه ولا تكون في العبد ولا تكون في سيده

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain to Abu Qatadah who said,

'Abu Abdullah<sup>-asws</sup> said to Daqood Bin Sirhan: 'The honourable characteristics, some of them are tied with some. Allah<sup>-azwj</sup> has Apportioned these wherever He<sup>-azwj</sup> so Desired to. These could be in the man and may not be in his son, and be in the slave and not be in the his master:

صدق الحديث و صدق البأس و إعطاء السائل و المكافأة بالصنائع و أداء الأمانة و صلة الرحم و التودد إلى الجار و الصاحب و قري الضيف و رأسهن الحياء.

<sup>1460</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 1

<sup>1461</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 2

The truthful narration, and sincere valour, and the reciprocation with the goodly act, and fulfilling the entrustment, and connecting the kinship, and the cordiality to the neighbour and the companions, and entertaining the guest, and their chief is the modesty”.<sup>1462</sup>

4- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر بن محمد عن آبائه ع أَنَّ رَسُولَ اللَّهِ ص مَرَّ بِقَبْرِ يُحْفَرُ وَ قَدْ انْتَبَهَرَ الَّذِي يَحْفَرُهُ فَقَالَ لَهُ لِمَنْ تَحْفَرُ هَذَا الْقَبْرَ

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> passed by a grave being dug, and the one digging it was breathless (out of fatigue). He<sup>-saww</sup> said to him: 'For whom are you digging this grave?'

فَقَالَ لِفُلَانِ بْنِ فُلَانٍ

He said, 'For so and so, son of so and so'.

فَقَالَ وَ مَا لِلْأَرْضِ تَشَدُّ عَلَيْكَ إِنْ كَانَ مَا عَلِمْتُ لَسَهْلًا حَسَنَ الْخُلُقِ فَلَا تِ الْأَرْضُ عَلَيْهِ حَتَّى كَانَ لَيَحْفَرُهَا بِكَفِّهِ

He<sup>-saww</sup> said: 'And what is the matter, the ground is hard upon you? In case you don't know, the good manners are easy, the ground would have been soft unto him until one could have dug it with one's hand'.

ثُمَّ قَالَ لَقَدْ كَانَ يُحِبُّ إِفْرَاءَ الضَّيْفِ وَ لَا يُقْرِى الضَّيْفَ إِلَّا مُؤْمِنٌ تَقِي.

Then he<sup>-asws</sup> said: 'He<sup>-saww</sup> used to love entertaining the guest, and no one entertains the guest except a pious Momin".<sup>1463</sup>

5- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر بن محمد عن آبائه ع أَنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص بِأَيِّ أَنتَ وَ أَتَيْتَنِي أَحْسَنَ الْوُضُوءِ وَ أَفِيمَ الصَّلَاةِ وَ أُوتِي الرِّكَاتَةَ فِي وَقْتِهَا وَ أَقْرِى الضَّيْفَ طَيِّبَ بِمَا نَفْسِي مُحْتَسِبٌ بِذَلِكَ أَرْجُو مَا عِنْدَ اللَّهِ

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqa,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'A man came to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>, may my father and my mother be (sacrificed for) you<sup>-saww</sup>! I am of excellent Wudu, and I establish the Salat, and I give the Zakat in its time, and I entertain the guest, my soul feeling good by it in anticipation with that hoping for what is in the Presence of Allah<sup>-azwj</sup>'.

فَقَالَ بَعْ بَعْ مَا لِحَبْلِهِمْ عَلَيْكَ سَبِيلٌ إِنَّ اللَّهَ قَدْ بَرَّكَ مِنَ الشُّحِّ إِنْ كُنْتَ كَذَلِكَ

He<sup>-saww</sup> said: 'Congratulations! Congratulations! Congratulations! There is no way for Hell to you. You are disavowed from the greed if you were to be like that!'

<sup>1462</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 3

<sup>1463</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 4

ثُمَّ قَالَ هَمَى عَنِ التَّكْلِيفِ لِلضَّيْفِ بِمَا لَا يَقْدِرُ عَلَيْهِ إِلَّا بِمَشَقَّةٍ وَ مَا مِنْ ضَيْفٍ حَلَّ بِقَوْمٍ إِلَّا وَ رِزْقُهُ مَعَهُ.

The he<sup>-asws</sup> said: 'He<sup>-saww</sup> prohibited from the encumberment for the guest with what one is not able upon except by hardship, and there is no guest coming to a people except and his sustenance is with him'.<sup>1464</sup>

6- ف، تحف العقول في خبر طويل عن الصادق ع قال: أَمَّا الْوُجُوهُ الْأَرْبَعَةُ الَّتِي يَلْزَمُهُ فِيهَا التَّفَقُّهُ مِنْ وَجْهِهِ اصْطِنَاعِ الْمَعْرُوفِ فَقَضَاءُ الدَّيْنِ وَ الْعَارِيَّةِ وَ الْقَرْضُ وَ إِفْرَاءُ الضَّيْفِ وَاجِبَاتٌ فِي السُّنَّةِ.

(The book) 'Tuhaf Al Uqool' –

'In a lengthy Hadeeth from Al-Sadiq<sup>-asws</sup> having said: 'As for the four aspect in which the expenditure is necessitated, from aspects of doing the acts of kindness, it is paying off the debts, and the lending (items), and the lending (money), and entertaining the guest, and the obligations in the Sunnah'.<sup>1465</sup>

7- سن، المحاسن عثمان بن عيسى عن الحسين بن نعيم قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَ تُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ

(The book) 'Al Mahasin' – Usman Bin Isa, from Al Husayn Bin Nueym who said,

'Abu Abdullah<sup>-asws</sup> said to me: 'Do you love your brothers, O Husayn?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ تَنْفَعُ فَقَرَاءَهُمْ

He<sup>-asws</sup> said: 'Do you benefit their poor ones?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ أَمَّا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللَّهَ أَمَّا وَاللَّهِ لَا تَنْفَعُ مِنْهُمْ أَحَدًا حَتَّى تُحِبَّهُ تَدْعُوهُمْ إِلَى مَنْزِلِكَ

He<sup>-asws</sup> said: 'But, it is a right upon you that you love the one who loves Allah<sup>-azwj</sup>. By Allah<sup>-azwj</sup>! You will not benefit even one of them until you love him, inviting him to your house'.

قُلْتُ مَا أَكُلُ إِلَّا وَ مَعِيَ مِنْهُمْ الرَّجُلَانِ وَ الثَّلَاثَةُ وَ أَقَلُّ وَ أَكْثَرُ

I said, 'I do not eat except and with me are two men and three, and less and more'.

<sup>1464</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 5

<sup>1465</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 6

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَضْلُهُمْ عَلَيْكَ أَغْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ

Abu Abdullah<sup>-asws</sup> said: 'Their grave upon you is mightier than your grace upon them'.

فَقُلْتُ أَذْعُوهُمْ إِلَى مَنْزِلِي وَأَطْعِمُهُمْ طَعَامِي وَأَسْقِيهِمْ وَأُوطِئُهُمْ رَحْلِي وَيَكُونُونَ عَلَيَّ أَفْضَلُ مِنَّا

I said, 'I invite them to my house, and I feed them my food, and I quench them, and I give them my riding animal, and they happen to be superior than us?'

قَالَ نَعَمْ إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ دَخَلُوا بِمَغْفِرَتِكَ وَ مَغْفِرَةِ عِيَالِكَ وَ إِذَا خَرَجُوا مِنْ مَنْزِلِكَ خَرَجُوا بِذُنُوبِكَ وَ ذُنُوبِ عِيَالِكَ.

He<sup>-asws</sup> said: 'Yes! When they enter your house, they enter with your Forgiveness (from Allah<sup>-azwj</sup>), and Forgiveness of your dependants, and when they exit from your house, they go out with your sins and sins of your dependants".<sup>1466</sup>

8- سن، المحاسن علي بن الحكم عن أنان بن عثمان عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله ع قَالَ: لَأَنْ أَخَذَ حَمْسَةَ دَرَاهِمٍ فَأَدْخُلَ إِلَى سُوقِكُمْ هَذِهِ فَأَبْتَعَ بِهَا الطَّعَامَ ثُمَّ أَجْمَعَ بِهَا نَفَرًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah<sup>-asws</sup>,

'From Abu Abdullah<sup>-asws</sup> having said: 'If I<sup>-asws</sup> were to take five Dirhams and enter this market of yours, and I buy the food with it, then I gather a number of Muslims at it, it would be more beloved to me<sup>-asws</sup> than if I<sup>-asws</sup> were to liberate a person (slave)".<sup>1467</sup>

9- سن، المحاسن البرنطي عن صفوان الجمال عن أبي عبد الله ع قَالَ: أَكَلْتُ يَأْكُلُهَا أَحْيَى الْمُسْلِمِ عِنْدِي أَحَبُّ إِلَيَّ مِنْ عَتَقِ رَقَبَةٍ.

(The book) 'Al-Hassan' – Al Bazanty, from Safwan Al Jammal,

'From Abu Abdullah<sup>-asws</sup> having said: 'A meal my<sup>-asws</sup> Muslim brother eats with me<sup>-asws</sup> is more beloved to me than liberating a neck (slave)".<sup>1468</sup>

10- سن، المحاسن أبي عن حماد بن عيسى عن إبراهيم بن عمر عن أبي عبد الله ع قَالَ: مَا مِنْ مُؤْمِنٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ فَيُطْعِمُهُمَا شَيْعُهُمَا إِلَّا كَانَ أَفْضَلَ مِنْ عَتَقِ نَسَمَةٍ.

(The book) 'Al Mahasin' – My father, from Hammad Bin Isa, from Ibrahim Bin Umar,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is none from a Momin entering two Momineen into his house, so he feeds them satiating them, except it would be better than freeing a person (slave)".<sup>1469</sup>

11- سن، المحاسن علي بن الحكم عن ابني عميرة عن حسان عن صالح بن ميثم قَالَ: سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ ع أَيُّ عَمَلٍ يُعْمَلُ بِهِ يَغْدِلُ عَتَقَ نَسَمَةٍ

<sup>1466</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 7

<sup>1467</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 8

<sup>1468</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 9

<sup>1469</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 10

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Ibn Ameyra, from Hassan, from Salih Bin Meesam who said,

'A man asked Abu Ja'far<sup>-asws</sup>, 'Which deed one can work with, equates to freeing a person (slave)?'

قَالَ أَبُو جَعْفَرٍ ع لَأَنْ أُطْعِمَ ثَلَاثَةً مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ نَسَمَةٍ وَ نَسَمَةٍ حَتَّى تَلْعَ سَبْعاً وَ إِطْعَامُ مُسْلِمٍ يَغْدِلُ نَسَمَةً.

He<sup>-asws</sup> said: 'Abu Ja'far<sup>-asws</sup> said: 'If I<sup>-asws</sup> were to feed three from the Muslims, it would be more beloved to me<sup>-asws</sup> than (freeing) a person, and a person' – until he<sup>-asws</sup> reached seven – 'And feeding a Muslim equates to (freeing) a person'.<sup>1470</sup>

12- سن، المحاسن أبي عن صفوان عن أبان بن عثمان عن الفضيل قال قال أبو جعفر ع شبع أربع من المسلمين يغدل عتق رقبة من ولد إسماعيل.

(The book) 'Al Mahasin' – My father, from Safwan, from Aban Bin Usman, from Al Fuzeyl who said,

'Abu Ja'far<sup>-asws</sup> said: 'Satiating four from the Muslims equates to liberating a neck from the children of Ismail<sup>-as</sup>'.<sup>1471</sup>

13- مكا، مكارم الأخلاق عن الصادق ع قال: الْمُنْجِيَاتُ إِطْعَامُ الطَّعَامِ وَ إِفْشَاءُ السَّلَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامَ.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq<sup>-asws</sup> having said: 'The rescuers are – feeding the food, and initiating the greetings, and the Salat at night while the people are sleeping'.<sup>1472</sup>

14- جع، جامع الأخبار علي بن موسى الرضا عن أمير المؤمنين ع عن النبي ص قال: لَا تَزَالُ أُمَّتِي بِحَيْرٍ مَا تَحَابُّوا وَ أَدَّوْا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ أَقْرَأُوا الضَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتَلُوا بِالْقَحْطِ وَ السِّنِينَ.

(The book) 'Jamie Al Akhbar' –

'Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup>, from Amir Al-Momineen<sup>-asws</sup>, from the Prophet<sup>-saww</sup> having said: 'My<sup>-saww</sup> community will not cease to be with goodness for as long as they love each other, and fulfill the entrustments, and shun the Prohibitions, and entertain the guests, and establish the Salat, and give the Zakat. When they do that, they will be Tried with the drought and the years (of famine)'.<sup>1473</sup>

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَ الصَّيْفَانِ ثَلَاثَةَ أَيَّامٍ وَ لِيَالِيَهُنَّ فَمَا فَوْقَ ذَلِكَ فَهُوَ صَدَقَةٌ وَ جَائِزَةٌ يَوْمَ [يَوْمًا] وَ لَيْلَةً وَ لَا يُنْبَغِي لِلضَّيْفِ إِذَا نَزَلَ يَقُومُ أَنْ يُجْلِسَهُمْ فَيُخْرِجَهُمْ أَوْ يُخْرِجُوهُ.

From the Prophet<sup>-saww</sup> having said: 'One who were a believing in Allah<sup>-azwj</sup> and the Last Day, let him honour his guest; and the hosting is for three days and their nights. Whatever is above that, it is a charity exceeding by a day and a night, and it is not befitting for the guest, when

<sup>1470</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 11

<sup>1471</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 12

<sup>1472</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 13

<sup>1473</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 1

he descends with a people, that he makes them weary, so he would drive them out of they would drive him out”<sup>1474</sup>.

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ مُؤْمِنٍ يَسْمَعُ بِمَنْسِ الضَّيْفِ وَ فَرِحَ بِذَلِكَ إِلَّا غُفِرَتْ لَهُ خَطَايَاهُ وَ إِنْ كَانَ مُطِيقَةً بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from Amir Al-Momineen<sup>-asws</sup> having said: ‘There is none from a Momin hearing whisperings of the guest and he is happy with that, except his mistakes (sins) will be Forgiven for him, and even if these were to be layered between the sky and the earth’<sup>1475</sup>.

وَعَنِ النَّبِيِّ ص قَالَ: الضَّيْفُ ذَلِيلُ الْجَنَّةِ.

And from the Prophet<sup>-saww</sup> having said: ‘The guest is a pointer to the Paradise’<sup>1476</sup>.

وَعَنْ عَاصِمِ بْنِ ضَمِيرٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ مُؤْمِنٍ يُحِبُّ الضَّيْفَ إِلَّا وَ يَقُومُ مِنْ قَبْرِهِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ فَيَنْظُرُ أَهْلُ الْجَمْعِ فَيَقُولُونَ مَا هَذَا إِلَّا نَبِيٌّ مُرْسَلٌ

And from Aasim Bin Zameer,

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘There is none from a Momin loving the guest except and he will rise from his grave and his face will be like the full moon on the night of the full moon. The crowd of people will look and they will say, ‘This one is not except a Messenger<sup>-as</sup> Prophet<sup>-as</sup>!’

فَيَقُولُ مَلَكٌ هَذَا مُؤْمِنٌ يُحِبُّ الضَّيْفَ وَ يُكْرِمُ الضَّيْفَ وَ لَا سَبِيلَ لَهُ إِلَّا أَنْ يَدْخُلَ الْجَنَّةَ.

An Angel will say: ‘This is a Momin who loved the guest, and honoured the guest, and there is not way for him except to enter the Paradise’<sup>1477</sup>.

قَالَ النَّبِيُّ ص إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَهْدَى إِلَيْهِمْ هَدِيَّةً

The Prophet<sup>-saww</sup> said: ‘Whenever Allah<sup>-azwj</sup> Wants good with a people He Gifts a gift to them’.

قَالُوا وَ مَا تِلْكَ الْهَدِيَّةُ

They said, ‘And what is that gift?’

قَالَ الضَّيْفُ يَنْزِلُ بِرِزْقِهِ وَ يَرْحَلُ بِذُنُوبِ أَهْلِ الْبَيْتِ.

He<sup>-asws</sup> said: ‘The guest descended with his sustenance, and departs with sins of the people of the house’<sup>1478</sup>.

<sup>1474</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 2

<sup>1475</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 3

<sup>1476</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 4

<sup>1477</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 5

<sup>1478</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 6

عَنِ النَّبِيِّ ص لَيْلَةُ الضَّيْفِ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ وَمَنْ أَصْبَحَ إِنْ شَاءَ أَخَذَهُ وَإِنْ شَاءَ تَرَكَهُ وَكُلُّ بَيْتٍ لَا يَدْخُلُ فِيهِ الضَّيْفُ لَا يَدْخُلُهُ الْمَلَائِكَةُ.

From the Prophet<sup>-saww</sup> said: 'A night of the guest is an obligatory right upon every Muslim, and one who comes to a morning, if he so likes he can take it, and if he likes he can leave it; and every house the guest does not enter into it, the Angels do not enter into it'.<sup>1479</sup>

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص قَالَ يَا رَسُولَ اللَّهِ أَى الْمَالِ حَقٌّ سِوَى الزَّكَاةِ

From Ja'far Bin Muhammad<sup>-asws</sup> having said: 'A man came to the Prophet<sup>-saww</sup>. He said, 'O Rasool-Allah<sup>-saww</sup>! Is there any right in the wealth apart from the Zakat?'

قَالَ نَعَمْ عَلَى الْمُسْلِمِ أَنْ يُطْعِمَ الْجَائِعَ إِذَا سَأَلَهُ وَ يَكْسُوَ الْعَارِيَ إِذَا سَأَلَهُ

He<sup>-saww</sup> said: 'Yes! Upon the Muslims is to feed the hungry when he asks him (to be fed), and clothing the bare when he asks him (to be clothed)'.

قَالَ إِنَّهُ يَخَافُ أَنْ يَكُونَ كَاذِبًا

He said, '(Supposing) he fears he might be lying?'

قَالَ أَ فَلَا يَخَافُ صِدْقَهُ.

He<sup>-saww</sup> said: 'Does he not fearing his truthfulness (i.e. he might be truthful)?'<sup>1480</sup>

15- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَضِفْ بِطَعَامِكَ وَ شَرَابِكَ مَنْ تُحِبُّهُ فِي اللَّهِ تَعَالَى.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Host with your food and your drink, the one whom you love for the Sake of Allah<sup>-azwj</sup> the Exalted''.<sup>1481</sup>

16- دَعَوَاتُ الرَّوَّانْدِيِّ، قَالَ الصَّادِقُ ع قَالَ النَّبِيُّ ص الْبَرَكَةُ أَسْرَعُ إِلَى مَنْ يُطْعِمُ الطَّعَامَ مِنَ السَّكِينِ فِي السَّنَامِ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq<sup>-asws</sup> said: 'The Prophet<sup>-saww</sup> said: 'The Blessings are quicker to the one feeding the food than the knife is in the hump (of a camel)'.<sup>1482</sup>

17- كِتَابُ الْإِمَامَةِ وَ النَّبِيَّةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ الْحَسَنِ عَنْ عُبَيْدِ بْنِ الْكَنْدِيِّ عَنْ التَّوْفَلِيِّ عَنْ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الضَّيْفُ يَأْتِي الْقَوْمَ بِرِزْقِهِ فَإِذَا ارْتَحَلَ ارْتَحَلَ بِجَمِيعِ ذُنُوبِهِمْ.

<sup>1479</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 7

<sup>1480</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 14 / 8

<sup>1481</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 15

<sup>1482</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 16



The book 'Al Imamah Wa Al Tabsira' – from Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ubeyd Al Kindy, from Al Nowfaly, from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The guest comes to the people with his sustenance. When he departs, he departs with entirety of their sins''.<sup>1483</sup>

– عَنْ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّعَامُ إِذَا جُمِعَ فِيهِ أَزْنَعُ خِصَالٍ فَقَدْ تَمَّ إِذَا كَانَ مِنْ خَلَالٍ وَ كَثُرَتْ الْأَيْدِي عَلَيْهِ وَ سُمِّيَ فِي أَوَّلِهِ وَ حُمِدَ فِي آخِرِهِ.

From Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

'From Ja'far Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The food (meal), when four traits are gathered in it, it is complete – when it were to be from Permissible (items), and there many hands (eating) upon it, and (Allah<sup>-azwj</sup>) is named in its beginning and praised in its end''.<sup>1484</sup>

و قَالَ ص طُوبَى لِمَنْ طَوَى وَ جَاعَ وَ صَبَرَ أُولَئِكَ الَّذِينَ يَشْبَعُونَ يَوْمَ الْقِيَامَةِ.

And he<sup>-saww</sup> said: 'Beatitude is for the one folding (out of hunger), and starving, and is patient. They are the ones who will be satiated on the Day of Qiyamah''.<sup>1485</sup>

<sup>1483</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 17

<sup>1484</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 18

<sup>1485</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 93 H 19

باب 94 أن الرجل إذا دخل بلدة فهو ضيف على إخوانه و حد الضيافة

## CHAPTER 94 – THE MAN, WHEN HE ENTERS A CITY, SO HE IS A GUEST UPON HIS BRETHREN, AND LIMIT OF THE HOSTING

1- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ رَجُلٍ ذَكَرَهُ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا دَخَلَ الرَّجُلُ بَلَدَهُ فَهُوَ ضَيْفٌ عَلَى مَنْ يَمَّا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِأَنَّهُ يَعْمَلُوا لَهُ الشَّيْءَ فَيَقْسُدُ عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِ ضَيْفِهِمْ لِأَنَّهُ يَحْتَشِمُهُمْ فَيَسْتَهَيِ الطَّعَامَ فَيَتَزَكَّهُ لِمَكَانِهِمْ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Sa'adabady, from Al Barqy, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Abdullah Al Kufi, from a man who mentioned it, said,

'When a man enters a city, so he is a guest upon the ones from the people of his religion who are in it, until he departs from them, and it is not befitting for the guest that he fasts except by their permission, lest they have prepared something for him, so he spoils upon them; and it is not befitting for them that they fast except by permission of their guest, lest he respects them while desiring the food, so he leaves it due to their position".<sup>1486</sup>

2- ع، علل الشرائع الحسين بن محمد عن أحمد بن محمد بن محمد بن عبد الله الكرخي عن رجل ذكره قال: بلغني أن بعض أهل المدينة يروي حديثاً عن أبي جعفر ع فأتيت فسالته عنه فزبرني و حلف لي بأيمان غليظة لا يحدث به أحداً

(The book) 'Ilal Al Sharaie' – Al Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Muhammad Bin Abdul Al Karkhy, from a man who mentioned it, said,

'It has reached me that one of the people of Al Medina is reporting a Hadeeth from Abu Ja'far<sup>asws</sup>. So I went to him and asked him about it. He scolded me and swore an oath to me with a solemn oath not to narrate to anyone with it.

فَقُلْتُ أَجِلُ اللَّهِ هَلْ سَمِعَهُ مَعَكَ أَحَدٌ غَيْرُكَ

I said, 'For Allah<sup>-azwj</sup>'s Sake! Has anyone heard it apart from you?'

قَالَ نَعَمْ سَمِعَهُ رَجُلٌ يُقَالُ لَهُ الْقَضْلُ

He said, 'Yes, a man called Al Fazl has heard it'.

فَقَصَدْتُهُ حَتَّى إِذَا صِرْتُ إِلَى مَنْزِلِهِ اسْتَأْذَنْتُ عَلَيْهِ وَ سَأَلْتُهُ عَنِ الْحَدِيثِ فَزَبَرَنِي وَ فَعَلَ بِي كَمَا فَعَلَ الْمَدِينِيُّ فَأَخْبَرْتُهُ بِسَفَرِي وَ مَا فَعَلَ بِي الْمَدِينِيُّ

I aimed to go to him until when I came to his house, I sought permission to see him, and I asked him about the Hadeeth. He scolded me and did with me like what the Medinite had done. I informed him of my journey and what the Medinite had done with me.

فَرَّقَ لِي وَ قَالَ نَعَمْ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع يَرْوِي عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ص قَالَ إِذَا دَخَلَ رَجُلٌ بَلَدَهُ فَهُوَ ضَيْفٌ عَلَى مَنْ بِهَا مِنْ أَهْلِ دِينِهِ حَتَّى يَرْحَلَ عَنْهُمْ وَ لَا يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ إِلَّا بِإِذْنِهِمْ لِأَنَّ يَعْْمَلُوا لَهُ الشَّيْءَ فَيُفْسِدَ عَلَيْهِمْ وَ لَا يَنْبَغِي لَهُمْ أَنْ يَصُومُوا إِلَّا بِإِذْنِهِ لِأَنَّ يَحْتَشِمَهُمْ فَيَتْرَكَ لِمَكَانِهِمْ

He was kind to me and said, 'Yes. I heard Abu Ja'far Muhammad Bin Ali<sup>-asws</sup> narrating from his<sup>-asws</sup> father<sup>-asws</sup>, from Rasool-Allah<sup>-saww</sup> having said: 'When a man enters a city, so he is a guest upon the people of his religion in it, until he departs from them; and it is not befitting for the guest that he fasts except by their permission lest they have prepared something for him so it spoils upon them; and it is not befitting for them that they fast except by his permission lest he respects them, so he leaves (eating) due to their position'.

ثُمَّ قَالَ لِي أَتَيْتَ نَزْلَتَ فَأَخْبَرْتُهُ فَلَمَّا كَانَ مِنَ الْعَدِ إِذَا هُوَ قَدْ بَكَرَ عَلَيَّ وَ مَعَهُ خَادِمٌ لَهُ عَلَى رَأْسِهَا خِوَانٌ عَلَيْهَا مِنْ ضُرُوبِ الطَّعَامِ فَقُلْتُ مَا هَذَا رَجَحَكَ اللَّهُ

Then he said to me, 'Where have you lodged?' I informed him. When it was the next morning, he came to me early and with him was a servant of his having a tray upon his head. Upon it was a variety of food items. I said, 'What is this? May Allah<sup>-azwj</sup> have Mercy on you!'

فَقَالَ سُبْحَانَ اللَّهِ أَلَمْ أَزُودْكَ الْخَبْرَ بِالْأَمْسِ عَنْ أَبِي جَعْفَرٍ ع ثُمَّ انْصَرَفَ.

He said, 'Glory be to Allah<sup>-azwj</sup>! Did I not report the Hadeeth to you yesterday from Abu Ja'far<sup>-asws</sup>? Then he left'.<sup>1487</sup>

3- ل، الخصال ابن إدريس عن أبيه عن الأشعري عن أبي عبد الله الرازي عن ابن أبي عثمان عن واصل عن عبد الله بن سنان عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص الضَّيْفُ ثَلَاثَةُ أَوَّلُ يَوْمٍ حَقٌّ وَ الثَّانِي وَ الثَّلَاثُ جَائِزَةٌ وَ مَا بَعْدَ ذَلِكَ فَإِنَّهَا صَدَقَةٌ تُصَدِّقُ بِهَا عَلَيْهِ

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Wasil, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The hosting is for three (days). The first day is a right, while the second and the third are awards, and whatever is after that, it is a charity donated with upon him'.

ثُمَّ قَالَ ص لَا يَنْزِلَنَّ أَحَدُكُمْ عَلَى أَخِيهِ حَتَّى يُؤْتِيَهُ

Then he<sup>-saww</sup> said: 'Not one of you should descend upon his brother until he wrongs him'.

قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُؤْتِيَهُ

It was said, 'O Rasool-Allah<sup>-saww</sup>! And how does he wrong him?'

قَالَ حَتَّى لَا يَكُونَ عِنْدَهُ مَا يُنْفِقُ عَلَيْهِ.

He<sup>-saww</sup> said: 'Until there does not happen to be with him what he can spend upon him''.<sup>1488</sup>

---

<sup>1488</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 94 H 3

باب 95 آداب المجالس و المواضع التي ينبغي الجلوس فيها أو لا ينبغي و حد التواضع لمن يدخله

## CHAPTER 95 – ETIQUETTES OF THE GATHERINGS, AND THE PLACES IN WHICH THE GATHERINGS ARE APPROPRIATE, OR NOT APPROPRIATE, AND A LIMIT OF REVERENCE TO THE ONE ENTERING IT

الآيات

### The Verses

النساء لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَ مَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

(Surah) Al Nisa: **There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]**

العنكبوت إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَ تَقْطَعُونَ السَّبِيلَ وَ تَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ

(Surah) Al Ankabout: **Are you coming to the men and cutting of the ways (banditry), and committing the evil in your clubs?’ [29:29]**

لقمان وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

(Surah) Luqman<sup>as</sup>: **And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]**

المجادلة أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) Al Mujadilah: **Do you not see that Allah Knows whatever is in the skies and whatever is in the earth? There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things [58:7]**

أَلَمْ تَرَ إِلَى الَّذِينَ هُوُوا عَنْ النَّجْوَى ثُمَّ يُعَادُونَ لِمَا هُوُوا عَنْهُ وَ يَتَنَاجَوْنَ بِالْإِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَةِ الرَّسُولِ وَ إِذَا جَاؤُكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَ يَقُولُونَ فِي أَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللَّهُ بِمَا نَعْمَلُ خَسِبُوهُمْ جَهَنَّمَ يَصْلَوْنَهَا فَيُسْأَلُنَّ الْمَصِيرُ-

**Do you not see those forbidden from the secret counsels, then they are returning to what they had been forbidden from and are holding secret councils with the sin, and the aggression, and the disobedience to the Rasool. And when they come to you, they greet you with what Allah does not Greet you with, and they are saying within themselves, ‘Why does**

**not Allah Punish us for what we are saying?’ Hell would suffice them. They would be arriving to it, and it is an evil destination [58:8]**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ-

**O you those who believe! When you confer, then do not confer with the sin, and the aggression, and the disobedience to the Rasool, and you can confer with the righteousness and the piety; and fear Allah, you will be gathering to Him [58:9]**

إِنَّمَا النَّجْوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ-

**But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10]**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

**O you those who believe! When it is said to you: ‘Make room in (your) assemblies’, then make ample room, Allah will Give you ample. And when it is said: ‘Rise up’, then rise up. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; and Allah is Aware of what you are doing [58:11].**

1- ل، الخصال فيما أوصى به النبي ص إلى علي ع يا علي ثمانية إن أهيئوا فلا يلوموا إلا أنفسهم الذاهب إلى مائدة لم يدع إليها و المتأخر على رب البيت و طالب الخير من أعدائه و طالب الفضل من اللقاة و الداخل بين اثنين في سر لم يدجلاه فيه و المستخف بالسلطان و الجالس في مجلس ليس له بأهل و المثبل بالحديث على من لا يسمع منه.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>-saww</sup> bequeathed with to Ali<sup>-asws</sup>: O Ali<sup>-asws</sup>! Eight, if they are insulted, they should not blame except themselves – the one going to a meal he has not been invited to, and the arguer bitterly against owner of the house, seeker of good from his enemies, and seeker of merit from the lowly, and the one interfering between two regarding a secret they had not included him in, and the one taking lightly with the ruler, and the one sitting in a seat which isn’t for him by right, and the one facing the discussion to the one not listening from him”<sup>1489</sup>.

2- ما، الأماالي للشيخ الطوسي بالإسناد إلى أبي قتادة قال قال أبو عبد الله ع لا ينبغي للمؤمن أن يجلس إلا حيث ينتهي به الجلوس فإن خطي أعناق الرجال سحافة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by the chain to Qatadah who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘It is not befitting for the Momin that he sits except when where the gathering ends with him, for stepping necks of the men is stupidity’.<sup>1490</sup>

3- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ نُصَيْرِ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ الْعَبْسِيِّ عَنْ عَبْدِ الْجُبَّارِ بْنِ عَاصِمٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُصْعَبِ بْنِ شَيْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَخَذَ الْقَوْمُ مَجَالِسَهُمْ فَإِنْ دَعَا رَجُلٌ أَخَاهُ وَ أَوْسَعَ لَهُ فِي مَجْلِسِهِ فَلْيَأْتِهِ فَإِنَّمَا هِيَ كَرَامَةٌ أَكْرَمُهُ بِهَا أَخُوهُ وَ إِنْ لَمْ يَوْسِعْ لَهُ أَخَذَ فَلْيَنْظُرْ أَوْسَعَ مَكَانٍ يَجِدُهُ فَلْيَجْلِسْ فِيهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Makhlad, from Ja’far Bin Muhammad Bin Nuseyr, from Muhammad Bin Usman Al Absy, from Abdul Jabbar Bin Aasim, from Ubeydullah Bin Umar, from Abdul Malik Bin Umeyr, from Mus’ab Bin Sheyba who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘When the people have taken their seats, then a man were to call his brother and make space for him his seat, let him go to him, for rather it is an honour he is honouring his brother with, and if no one makes space for him, he should look for the widest space he can find, then let him sit in it’.<sup>1491</sup>

4- مع، معاني الأخبار أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ مِنْ التَّوَاضُّعِ أَنْ يَرْضَى الرَّجُلُ بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَ أَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى وَ أَنْ يَتْرَكَ الْمَرْءَ وَ إِنْ كَانَ مُحِقًّا وَ لَا يُحِبُّ أَنْ يُحَمَّدَ عَلَى التَّقْوَى.

(The book) ‘Ma’any Al Akhbar’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘From the humility is that the man should be satisfied with the seat below the seat (of his status), and he should greet the one he meets, and he should neglect the showing-off and even if he was rightful, and he should not like being praised upon the piety’.<sup>1492</sup>

5- ب، قرب الإسناد هَارُونُ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: إِذَا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ فِي رَحْلِهِ فَلْيَقْعُدْ حَيْثُ بَأْمُرُهُ صَاحِبُ الرَّحْلِ فَإِنَّ صَاحِبَ الرَّحْلِ أَعْرِفُ بَعُورَةَ بَيْتِهِ مِنَ الدَّاخلِ عَلَيْهِ.

(The book) ‘Qurb Al Asnaad’ – Haroun, from Ibn Sadaqah,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Whenever one of you enters to see his brother in his house, let him sit wherever the owner of the house instructs him (to sit), for the owner of the house is more knowing without exposures of his house than the one entering to see him’.<sup>1493</sup>

6- ما، الأماالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ إِنَّكَ وَ الْجُلُوسَ فِي الطُّرُقَاتِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi –

<sup>1490</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 2

<sup>1491</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 3

<sup>1492</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 4

<sup>1493</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 5

‘Among what Amir Al-Momineen<sup>-asws</sup> bequeathed with at his<sup>-asws</sup> expiry: ‘Beware of sitting in the streets’’.<sup>1494</sup>

وَقَالَ ع جَاهِدْ نَفْسَكَ وَ اخْذِرْ جَلِيسَكَ وَ اجْتَنِبْ عَدُوَّكَ وَ عَلَيَّكَ بِمَجَالِسِ الدُّرِّ.

And he<sup>-asws</sup> said: ‘Fight against your self (be pious), and be careful of your gatherers, and stay aside from your enemies, and upon you is with gatherings of Al-Zikr’’.<sup>1495</sup>

7- ما، الأماي للشيخ الطوسي المفيض عن الحسين بن علي التمار عن محمد بن زيد عن الزبير بن بكار عن عبد الله بن نافع عن ابن أبي ذئب عن ابن أخي جابر عن عمه جابر بن عبد الله قال قال رسول الله ص المَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسٌ مَجْلِسٌ سَفِكَ فِيهِ دَمٌ حَرَامٌ وَ مَجْلِسٌ اسْتُحِلَّ فِيهِ فَرْجٌ حَرَامٌ وَ مَجْلِسٌ اسْتُحِلَّ فِيهِ مَالٌ حَرَامٌ بَعِيْرٌ حَقِّهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Al Husayn Bin Ali Al Tammar, from Muhammad Bin Zayd, from Al Zubeyr Bin Bakkar, from Abdullah Bin Nafie, from Ibn Abu Zi’b, from a son of a brother of Jabir, from his uncle Jabir Bin Abdullah having said,

‘Rasool-Allah<sup>-saww</sup> said: ‘The gatherings are with the safety except three gatherings – gathering in which Prohibited blood is being shed, and a gathering in which the Prohibited private parts are deemed Permissible, and a gathering in which Prohibited wealth is being deemed Permissible without its right’’.<sup>1496</sup>

8- ع، علل الشرائع ابن الوليد عن الصفار عن ابن هاشم عن ابن مزار عن يونس رفعه قال: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ اخْتَرِ الْمَجَالِسَ عَلَى عَيْنِكَ فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَ جَلَّ فَاجْلِسْ مَعَهُمْ فَإِنَّكَ إِنْ تَكُ عَالِمًا يَنْفَعُكَ عِلْمُكَ وَ يَزِيدُونَكَ عِلْمًا وَ إِنْ كُنْتَ جَاهِلًا عِلْمُكَ وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَةٍ فَتَعَمَّكَ مَعَهُمْ.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Marrar, from Yunus, raising it, said,

‘Luqman<sup>-as</sup> said to his<sup>-as</sup> son: ‘O my<sup>-as</sup> son! Choose the gathering based upon your eyes. If you see a people doing Zikr of Allah<sup>-azwj</sup> Mighty Majestic, then sit with them, for it you were a scholar, your knowledge will benefit you and they will increase your knowledge, and if you were ignorant, they will teach you, and perhaps Allah<sup>-azwj</sup> will Shade them with Mercy, so you will be generalised with them.

وَ إِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ فَلَا تَجْلِسْ مَعَهُمْ فَإِنَّكَ إِنْ تَكُ عَالِمًا لَا يَنْفَعُكَ عِلْمُكَ وَ إِنْ تَكُ جَاهِلًا يَزِيدُونَكَ جَهْلًا وَ لَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِعُثُوبَةٍ فَتَعَمَّكَ مَعَهُمْ.

And when you see a people not doing Zikr of Allah<sup>-azwj</sup>, then do not sit with them, for if you were a scholar, your knowledge will not benefit you, and if you were ignorance, they will increase you in ignorance, and perhaps Allah<sup>-azwj</sup> will Shade them with Punishment, so you will be generalised with them’’.<sup>1497</sup>

<sup>1494</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 6 a

<sup>1495</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 6 b

<sup>1496</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 7

<sup>1497</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 8



9- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ أَبِيهِ عَنْ دُرُسْتٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحُسَيْنِ ع مَثَلُهُ.

(The book) 'Qasas Al Anbiya<sup>as</sup>', may the greetings be upon them<sup>as</sup> – by the chain to Al Sadouq, from Sa'ad, from Ibn Isa, from his father, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan<sup>asws</sup> – similar to it".<sup>1498</sup>

10- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَزَانِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ قَالَ قَالَ النَّبِيُّ ص إِنَّا كُمْ وَ الْمُعُودَ بِالصُّعْدَاتِ إِلَّا مَنْ أَذَى حَقَّهَا.

(The book) 'Ma'any Al Akhbar' – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

'The Prophet<sup>saww</sup> said: 'Beware of sitting on the doorsteps, except the one who has fulfilled its rights (greeting the passers by, etc.)".<sup>1499</sup>

وَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الصَّعِيدُ الْمَوْضِعُ الْمُرْتَفِعُ وَالطَّيِّبُ الْمَوْضِعُ الَّذِي يَنْحَدِرُ عَنْهُ الْمَاءُ.

And it has been reported,

'From Al-Sadiq<sup>asws</sup> having said: 'The doorstep is the raised place, and the good place is from which the water rolls down".<sup>1500</sup>

11- ل، الخصال الْأَرْبَعَاءُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ لِلرَّجُلِ أَنْ يَكْشِفَ ثِيَابَهُ عَنْ فَخْذِهِ وَ يَجْلِسَ بَيْنَ قَوْمٍ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – 'Amir Al-Momineen<sup>asws</sup> said: 'It isn't for the man that he uncovers his clothes from his thigh and sits between people".<sup>1501</sup>

12- ف، تحف العقول عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: مَنْ رَضِيَ بِثَوْنِ الشَّرَفِ مِنَ الْمَجْلِسِ لَمْ يَزَلِ اللَّهُ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَيْهِ حَتَّى يَفُوتَ.

(The book) 'Tuhaf Al Uqoul' – 'From Abu Muhammad Al Askari<sup>asws</sup> having said: 'One who is satisfied with below the nobility from the gathering, Allah<sup>azwj</sup> and His<sup>azwj</sup> Angels will not cease to send Salawaat upon him until he arises".<sup>1502</sup>

وَقَالَ ع مِنَ التَّوَاضُّعِ السَّلَامُ عَلَى كُلِّ مَنْ تَمَرُّ بِهِ وَ الْجُلُوسُ دُونَ شَرَفِ الْمَجْلِسِ.

<sup>1498</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 9

<sup>1499</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 10

<sup>1500</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 11 a

<sup>1501</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 11 b

<sup>1502</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 12 a

And he<sup>-asws</sup> said: ‘From the humility is the greeting unto every one you pass by, and the sitting below noble seat’.<sup>1503</sup>

13- سن، المحاسن أبي عن سعدان بن عبد الرحيم بن مسلم عن إسحاق بن عمار قال: قلت لأبي عبد الله ع من قام من مجلسه تعظيماً لرجل

(The book) ‘Al Majalis’ – My father, from Sa’dan Bin Abdul Raheem Bin Muslim, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘One who stands from his seat in reverence to a man’.

قال مكرهه إلا لرجل في الدين.

He<sup>-asws</sup> said: ‘Dislike, except for a man regarding the religion’.<sup>1504</sup>

14- كتاب سليم بن قيس، عن أبان بن أبي عبيد عن سليم بن قيس قال قال أمير المؤمنين ع قال رسول الله ص أيها الناس عظموا أهل بيتي في حياتي و من بعدي و أكرمهم فإنه لا يحل لأحد أن يقوم من مجلسه لأحد إلا لأهل بيتي.

(The book) ‘Kitab Suleym Bin Qays’ – from Aban Bin Abu Ayyash, from Suleym Bin Qays who said,

‘Amir Al-Momineen<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O you people! Revere People<sup>-asws</sup> of my<sup>-saww</sup> Household during my<sup>-saww</sup> lifetime and from after me<sup>-saww</sup>, and honour them<sup>-asws</sup>, and prefer them<sup>-asws</sup>, for it is not Permissible for anyone to stand from his seat for anyone, except for People<sup>-asws</sup> of my<sup>-saww</sup> Household’.<sup>1505</sup>

15- نوادر الراوندي، بإسناده عن موسى بن جعفر عن آبائه ع قال قال رسول الله ص كل واعظ قبلة.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Every preacher is a direction (Qiblah)’.<sup>1506</sup>

و بهذا الإسناد قال قال علي ع قديم جعفر بن أبي طالب ع فتلقاه رسول الله ص و قبل بين عينيه الخبر.

And by this chain, said,

Ali<sup>-asws</sup> said: ‘Ja’far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> arrived, so Rasool-Allah<sup>-saww</sup> received him<sup>-as</sup> and kissed between his<sup>-as</sup> eyes’ – the Hadeeth’.<sup>1507</sup>

و قال ابن الأشعث حدثنا محمد بن عزي عن سلامة بن عقيل عن ابن شهاب قال: قديم جعفر بن أبي طالب ع على رسول الله ص فقام فتلقاه فقبل بين عينيه الخبر.

<sup>1503</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 12 b

<sup>1504</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 13

<sup>1505</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 14

<sup>1506</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 15 a

<sup>1507</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 15 b

And Ibn Al Ashas said, 'It is narrated to us by Muhammad Bin Aziz, from Salama Bin Aqeel, from Ibn Shihab who said,

'Ja'far<sup>-asws</sup> Bin Abu Talib<sup>-as</sup> arrived to Rasool-Allah<sup>-saww</sup>. He<sup>-saww</sup> stood up receiving him<sup>-as</sup>, and kissed between his<sup>-as</sup> eyes' – the Hadeeth".<sup>1508</sup>

16- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن رجاء بن يحيى عن هارون بن زياد عن الصادق عن آبائه ع قال قال رسول الله ص المجلس بالأمانة ولا يحل لمؤمن أن يؤثر عن مؤمن أو قال عن أخيه المؤمن قبيحا.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Haroun Bin Ziyad,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The gatherings are with the safety and it is not Permissible for a Momin that he influences from a Momin, or says an ugliness about his Momin brother".<sup>1509</sup>

17- من خط الشهيد فليس سره، روي عن النبي ص أن كفارة المجلس سبحانه اللهم وبحمدك - لا إله إلا أنت رب توب علي و اغفر لي.

From the handwriting of the martyr, may his soul be sanctified,

'It is reported from the Prophet<sup>-saww</sup>: 'An expiation of the gathering, 'Glory be to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, and by Your<sup>-azwj</sup> Praise. There is no god except You<sup>-azwj</sup>, Lord<sup>-azwj</sup>. Turn to me and Forgive (my sins) for me!"<sup>1510</sup>

18- نهج، نهج البلاغة قال ع فيما كتب إلى الخارث الحمداني إياك و مقاعد الأسواق فإنها محاضر الشيطان و معارض الفتن.

(The book) 'Nahj Al Balagah' –

'He<sup>-asws</sup> said: 'Among what he<sup>-asws</sup> wrote to Al-Haris Al-Hamdany: 'Beware of sitting in the markets, for it is an attendance of the Satan<sup>-la</sup> and exposures to the temptations".<sup>1511</sup>

19- منية المريد، هي النبي ص عن أن يقام الرجل عن مجلسه و يجلس فيه آخر قال ص و لكن تمسحوا و توسعوا.

(The book) 'Muniyat Al Mureed' –

'The Prophet<sup>-saww</sup> prohibited from the man standing from his seat and another one sits in it. He<sup>-saww</sup> said: 'But make room and space".<sup>1512</sup>

و روي أن النبي ص لعن من جلس وسط الحلقة و هي أن يجلس الرجل بين الرجلين إلا بإذنهما.

And it is reported –

<sup>1508</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 15 c

<sup>1509</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 16

<sup>1510</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 17

<sup>1511</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 18

<sup>1512</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 19 a

‘The Prophet<sup>-saww</sup> cursed the one who sits in the middle of the circle, and prohibited the man from sitting between the two men except by their permission’.<sup>1513</sup>

20- عُذَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع قَالَ: مَا اجْتَمَعَ قَوْمٌ فِي مَجْلِسٍ لَمْ يَذْكُرُوا اللَّهَ وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

(The book) ‘Uddat Al Daie’ –

‘From Al-Sadiq<sup>-asws</sup> having said: ‘A people will not gather in any gathering in which Allah<sup>-azwj</sup> is not mentioned and we<sup>-asws</sup> are not mentioned, except that gathering will be a regret upon them on the Day of Qiyamah’.

و قَالَ ع مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَتْرَارٌ وَ فُجَارٌ ثُمَّ تَفَرَّقُوا عَلَى غَيْرِ ذِكْرِ اللَّهِ إِلَّا كَانَ ذَلِكَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

And he<sup>-asws</sup> said: ‘There is none from a gathering in which the righteous and the immoral ones are gathered, then they separate upon without having mentioned Allah<sup>-azwj</sup>, except that (gathering) will be a regret upon them on the Day of Qiyamah’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ وَ ذِكْرَ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ.

Then Abu Ja’far<sup>-asws</sup> said: ‘Our<sup>-asws</sup> Zikr is from the Zikr of Allah<sup>-azwj</sup>, and Zikr of our<sup>-asws</sup> enemies is from the Zikr of the Satan<sup>-la</sup>’.<sup>1514</sup>

وَ عَنْهُ ع قَالَ: مَنْ أَرَادَ أَنْ يُكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيُفَلْ إِذَا أَرَادَ الْقِيَامَ مِنْ مَجْلِسِهِ - سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And from him<sup>-asws</sup> having said: ‘One who wants to be measured out with a full measure, let him say when he wants to stand from his seat, ‘Glorious is your Lord<sup>-azwj</sup>, the Lord<sup>-azwj</sup> of Might, from what they are describing, and greetings be upon the Messengers<sup>-as</sup>, and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds’.<sup>1515</sup>

وَ رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ عَنِ النَّبِيِّ ص أَنَّ الْمَلَائِكَةَ يَمْشُونَ عَلَى خَلْقِ الذِّكْرِ فَيَقُومُونَ عَلَى رُءُوسِهِمْ وَ يَبْكُونَ لِبُكَائِهِمْ وَ يُؤْمِنُونَ عَلَى دُعَائِهِمْ فَإِذَا صَعِدُوا إِلَى السَّمَاءِ يَقُولُ اللَّهُ تَعَالَى يَا مَلَائِكَتِي أَأَيْنَ كُنْتُمْ وَ هُوَ أَعْلَمُ

And it is reported by Al-Hassan Bin Abu Al-Hassan Al Daylami,

‘From the Prophet<sup>-saww</sup>: ‘The Angels pass by a circle of Zikr, so they stand above their heads and cry at their crying, and saying ‘Ameen’ upon their supplications. When they ascend to the sky, Allah<sup>-azwj</sup> the Exalted Says: “O My<sup>-azwj</sup> Angels! Where have you been?” – and He<sup>-azwj</sup> is more Knowing.

فَيَقُولُونَ يَا رَبَّنَا إِنَّا حَضَرْنَا مَجْلِساً مِنْ مَجَالِسِ الذِّكْرِ فَرَأَيْنَا أَقْوَاماً يُسَبِّحُونَكَ وَ يُمَجِّدُونَكَ وَ يُقَدِّسُونَكَ وَ يَخَافُونَ نَارَكَ

<sup>1513</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 19 b

<sup>1514</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 20 a

<sup>1515</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 20 b

They said, 'O our Lord<sup>-azwj</sup>! We had attended a gathering from the gatherings of Zikr. We saw a group of people glorifying You<sup>-azwj</sup>, and praising You<sup>-azwj</sup>, and extolling Your<sup>-azwj</sup> Holiness, and fearing Your<sup>-azwj</sup> Fire!'

فَيَقُولُ اللَّهُ سُبْحَانَهُ يَا مَلَائِكَتِي ارْؤُوهَا عَنْهُمْ وَأَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ وَآمَنْتُهُمْ بِمَا يَخَافُونَ

Allah<sup>-azwj</sup> the Glorious Says: "O My<sup>-azwj</sup> Angels! Impede (the Fire) from them, and I<sup>-azwj</sup> be witnesses I<sup>-azwj</sup> have Forgiven (their sins) for them and Secured them from what they are fearing!"

فَيَقُولُونَ رَبَّنَا إِنَّ فِيهِمْ فُلَانًا وَإِنَّهُ لَمْ يَذْكُرْكَ

They say, 'Our Lord<sup>-azwj</sup>! Among them is so and so, and he did not mention You<sup>-azwj</sup>!'

فَيَقُولُ اللَّهُ تَعَالَى قَدْ عَفَرْتُ لَهُ بِمُجَالَسَتِهِ لَهُمْ فَإِنَّ الدَّاكِرِينَ مَنْ لَا يَشْفَى بِهِمْ جَلِيسُهُمْ.

Allah<sup>-azwj</sup> the Exalted Says: "I<sup>-azwj</sup> have Forgiven for him, due to his gathering with them, for the Zakireen (people doing Zikr), are ones there is no wretchedness with them with their gatherers".<sup>1516</sup>

وَقَالَ الصَّادِقُ ع الدَّاكِرُ لِلَّهِ فِي الْعَافِلِينَ كَالْمُقَاتِلِ عَنِ الْهَارِبِينَ.

And Al-Sadiq<sup>-asws</sup> said: 'The Zakir (mentioner) of Allah<sup>-azwj</sup> among the heedless ones is like the fighter among the fleers'.<sup>1517</sup>

21- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّجُلُ أَحَقُّ بِصَدْرِ دَارِهِ وَبَصَدْرِ فَرَسِهِ وَأَنْ يُؤْمَ فِي بَيْتِهِ وَأَنْ يَبْدَأَ فِي صَحْفَتِهِ.

'Kitab Al Imamah Wa Al Tabsira' – From Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail,

'Son of Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The man is more rightful with the middle of his house, and middle of his horse, and leading (Salat) in his house, and beginning in his Parchment (reciting Quran)'.<sup>1518</sup>

<sup>1516</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 20 c

<sup>1517</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 20 d

<sup>1518</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 95 H 20 e

## CHAPTER 96 – THE SUNNAH REGARDING THE SITTING AND ITS TYPES

1- أَقُولُ قَدْ مَضَى فِي بَابِ جَوَامِعِ مَسَاوِي الْأَخْلَاقِ أَنَّهُ قِيلَ لِأَبِي عَبْدِ اللَّهِ عَ أَ تَرَى هَذَا الْخَلْقَ كُلَّهُ مِنَ النَّاسِ

I (Majlisi) am saying,

‘It has passed in the chapter on a summary of evil manners, it was said to Abu Abdullah<sup>-asws</sup>, ‘What is your<sup>-asws</sup> view of these creatures, are all of them from the people?’

فَقَالَ أَلَيْ مِنْهُمْ التَّارِكُ لِلسَّوَاكِ وَ الْمُتَرَبِّعُ فِي مَوْضِعِ الضَّيِّقِ الْحَبَرِ.

He<sup>-asws</sup> said: ‘Throw away from them the neglecter of the toothbrush, and the squatter in the narrow place’ (i.e. rest of them are people) – the Hadeeth<sup>1519</sup>”.

2- ل، الخصال الأربعة قال أمير المؤمنين ع إذا جلس أحدكم على الطعام فليجلس جلسة العبد و لا يصنع أحدكم إحدى رجلتيه على الأخرى و يرتع فإنها جلسة يبعضها الله و يمتق صاحبها.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al Arbamiya’ – Amir Al-Momineen<sup>-asws</sup> said: ‘When one of you sits upon the meal, let him sit the sitting of the slave, and not one of you should place one of his legs upon the other and squat, for it is a sitting Allah<sup>-azwj</sup> Hates and Hates its squatter’<sup>1520</sup>”.

3- شي، تفسير العياشي عن حماد عن الصادق ع قال: رأيته جالساً متوركاً برجله على فخذه فقال له رجل عنده جعلت فذاك هذا جلسة مكروه

Tafseer Al Ayyashi – from Hammad,

‘From Al-Sadiq<sup>-asws</sup>, he (the narrator) said, ‘I saw him<sup>-asws</sup> sitting with his<sup>-asws</sup> legs folded upon his<sup>-asws</sup> thighs. A man said to him<sup>-asws</sup>, ‘May I be sacrificed for you<sup>-asws</sup>! This sitting is disliked!’

فَقَالَ لَا إِنَّ الْيَهُودَ قَالَتْ إِنَّ الرَّبَّ لَمَّا فَرَعَ مِنْ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ جَلَسَ عَلَى الْكَرْسِيِّ هَذِهِ الْجِلْسَةَ لِيَسْتَرِيحَ فَأَنْزَلَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ لَمْ يَكُنْ مُتَوَكِّعاً كَمَا كَانَ.

He<sup>-asws</sup> said: ‘No! The Jews said that when the Lord<sup>-azwj</sup> was Free from Creating the skies and the earth, He<sup>-azwj</sup> Sat upon the Chair with this sitting in order to rest. So Allah<sup>-azwj</sup> Revealed: **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255].** He<sup>-azwj</sup> did not happen to be folded like what happened’<sup>1521</sup>”.

<sup>1519</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 96 H 1

<sup>1520</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 96 H 2

<sup>1521</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 96 H 3

4- كِتَابُ الْغَايَاتِ، عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَإِنَّ أَشْرَفَ الْمَجَالِسِ مَا اسْتَقْبَلَ بِهِ الْقِبْلَةَ.

(The book) 'Kitab Al Gharaat' – From Ibn Abbas who said,

‘For all things there is a nobility, and the noblest sitting is what the Qiblah is faced with’.<sup>1522</sup>

---

<sup>1522</sup> Bihar Al-Anwaar V 72 - The book of relationships - Ch 96 H 4