

بحار الأنوار

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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كتاب العشرة

THE BOOK OF RELATIONSHIPS

باب 1 جوامع الحقوق

CHAPTER 1 – A SUMMARY OF RIGHTS

الخصال علي بن أحمد بن موسى عن محمد الأسدي عن جعفر بن محمد بن مالك الفزاري عن خيران بن داهر عن أحمد بن علي بن سليمان الجبلي عن أبيه عن محمد بن علي عن محمد بن فضيل عن أبي حمزة الثمالي قال: هذه رسالة علي بن الحسين ع إلى بعض أصحابه

(The book) 'Al-Khisaal' – Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Ja'far Bin Muhammad Bin Malik Al-Fazary, from Khayran Bin Dahir, from Ahmad Bin Ali Bin Suleyman Al Jabaly, from his father, from Muhammad Bin Ali, from Muhammad Bin Fuzeyl, from Abu Hamza Al Sumali who said,

'This is a letter of Ali^{-asws} Bin Al-Husayn^{-asws} to one of his^{-asws} companions: -

اعلم أن لله عز و جل عليك حقوقاً محيطاً بك في كل حركة تحركتها أو سكوناً سكنتها أو حال خلقتها أو منزلة نزلتها أو جارية قلبتها أو آلة تصرفت فيها

'Know that there are rights for Allah^{-azwj} Mighty and Majestic upon you, encompassing you in every movement you make, or a stillness you are still in, or a situation you are in, or a status you are accorded, or an injury you turn in, or a tool you utilise.

فأكبر حقوق الله تعالى عليك ما أوجب عليك لنفسه من حقه الذي هو أصل الحقوق ثم ما أوجب الله عز و جل عليك لنفسك من قرتك إلى قدمك على اختلاف جوارحك

The greatest of rights of Allah^{-azwj} the Exalted upon you is what He^{-azwj} has Obligated upon you for Himself^{-azwj}, from His^{-azwj} right which is the origin of the rights, then what Allah^{-azwj} Mighty and Majestic has Obligated upon you for yourself, from your head to your feet based upon interchange of your body parts.

فجعل عز و جل لسانك عليك حقاً و لسمعك عليك حقاً و لبصرك عليك حقاً و ليديك عليك حقاً و لرجلك عليك حقاً و لبطنك عليك حقاً و لقرجك عليك حقاً فهذه الجوارح السبع التي بها تكون الأفعال

He^{-azwj} Mighty and Majestic has Made a right for your tongue upon you, and a right for your ears upon you, and a right for your eyes upon you, and a right for your hand upon you, and a right for your leg upon you, and a right for your belly upon you, and a right for your private part upon you. So these are seven body parts which the actions happen to be, by these.

ثم جعل عز و جل لأفعالك عليك حقوقاً فجعل لصلواتك عليك حقاً و لصومك عليك حقاً و لصدقتك عليك حقاً و لهديك عليك حقاً و لأفعالك عليك حقوقاً

Then the Mighty and Majesty Made rights for your actions upon you. He^{-azwj} Made a right for your Salat upon you, and a right for your fasting upon you, and a right for your charity upon you, and a right for your (sacrificial) offering upon you, and rights for your (other) actions upon you.

ثُمَّ يُخْرِجُ الْخُفُوقَ مِنْكَ إِلَى غَيْرِكَ مِنْ دَوَى الْخُفُوقِ عَلَيْكَ فَأَوْجِبُهَا عَلَيْكَ خُفُوقُ أَيْمَتِكَ ثُمَّ خُفُوقُ رَعِيَّتِكَ ثُمَّ خُفُوقُ رَجُلِكَ فَهَذِهِ خُفُوقٌ يَتَشَعَّبُ مِنْهَا خُفُوقٌ

Then He^{-azwj} Extracted the rights from you to others, from besides the rights upon you. He^{-azwj} Obligated these upon you – rights of your leaders, the rights of your citizens, then rights of your kinship. So these are rights (other) rights branch from these.

فَخُفُوقُ أَيْمَتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ سَائِسِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ سَائِسِكَ بِالْعِلْمِ ثُمَّ حَقُّ سَائِسِكَ بِالْمَلِكِ -

The rights of your leaders are three. He^{-azwj} has Obligated upon you, right of your guide (leader) with the authority, then right of your guide (teacher) with the knowledge, then right of your guide (ruler) with the governing.

وَ خُفُوقُ رَعِيَّتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْمَلِكِ مِنَ الْأَزْوَاجِ وَ مَا مَلَكَتِ الْأَيْمَانُ

And right of your citizens are three. He^{-azwj} has Obligated these upon you, right of your citizen with the authority, then right of your citizen with the knowledge, for the ignorant one is a citizen of the scholar, then right of your citizen with the governing from the spouses and what the right hands possess (slaves).

وَ خُفُوقُ رَجُلِكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقُرَابَةِ وَ أَوْجِبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبِيكَ ثُمَّ حَقُّ وَلَدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الْأَقْرَبُ فَلَا اقْرَبُ وَ الْأُولَى فَلَا أُولَى

And rights of your kinship are many connected in accordance with the kinship regarding the relationship, and He^{-azwj} has Obligated these upon you, right of your mother, then right of your father, then right of your child, then right of your brother, then relatives, so the closest, and the foremost, so the foremost.

ثُمَّ حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ ثُمَّ حَقُّ مَوْلَاكَ الْجَارِيَةِ يَغْمُتُهُ عَلَيْكَ ثُمَّ حَقُّ دَوَى الْمَعْرُوفِ لَدَيْكَ ثُمَّ حَقُّ مُؤَدِّنِكَ لِصَلَاتِكَ ثُمَّ حَقُّ إِمَامِكَ فِي صَلَاتِكَ ثُمَّ حَقُّ جَلِيسِكَ ثُمَّ حَقُّ جَارِكَ ثُمَّ حَقُّ صَاحِبِكَ ثُمَّ حَقُّ شَرِيكَكَ ثُمَّ حَقُّ مَالِكَ ثُمَّ حَقُّ غَرِيمِكَ الَّذِي تُطَالِيهِ ثُمَّ حَقُّ غَرِيمِكَ الَّذِي يُطَالِيكَ

Then there is a right of your master of the conferring upon you, then a right of your master of the maid he confers upon you, then a right of the ones with an act of kindness to you, then right of your Muezzin for your Salat, then right of your prayer leader regarding your Salat, then right of your gatherer, then right of your neighbour, then right of your companions, then right of your associate, then right of your owner, then right of your debtor whom you seek, then right of your creditor who seeks you.

ثُمَّ حَقُّ خَلِيطِكَ ثُمَّ حَقُّ خَصْمِكَ الْمُدَّعِي عَلَيْكَ ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدَّعِي عَلَيْهِ ثُمَّ حَقُّ مُسْتَشِيرِكَ ثُمَّ حَقُّ الْمُسِيرِ عَلَيْكَ ثُمَّ حَقُّ مُسْتَنْصِحِكَ ثُمَّ حَقُّ النَّاصِحِ لَكَ ثُمَّ حَقُّ مَنْ هُوَ أَكْبَرُ مِنْكَ ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْكَ ثُمَّ حَقُّ سَائِلِكَ ثُمَّ حَقُّ مَنْ سَأَلْتَهُ

Then right of the one mingling with you, then right of your contender, the claimant upon you, then right of your contender whom you are claiming upon, then right of one you consult, then right of the one consulting you, then right of the one your advisor, then right of the one seeking advice to you, then right of the one who is older than you, then right of the one who is younger than you, then a right of your beggar, then a right of the one who you ask.

ثُمَّ حَقُّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ بِقَوْلٍ أَوْ فِعْلٍ عَنْ تَعَمُّدٍ مِنْهُ أَوْ غَيْرِ تَعَمُّدٍ ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَلَيْكَ ثُمَّ حَقُّ أَهْلِ دِمَّتِكَ ثُمَّ الْحُقُوقُ الْجَارِيَةُ بِقَدْرِ عِلَلِ الْأَحْوَالِ وَتَصَرُّفِ الْأَسْبَابِ

Then there is a right of the one an offence to you has flowed upon his hands, either by a word or an action, either from a deliberation from him or unintentionally, then a right of the people of your religion upon you, then a right of the people under your responsibility, then the rights of the occurrences in accordance with the reason of the situations, and disposition of the causes.

فَطُوبَى لِمَنْ أَعَانَهُ اللَّهُ عَلَى مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَوَقَّعَهُ لِذَلِكَ وَ سَدَّدَهُ

Beatitude be for the one whom Allah^{-azwj} Assists upon what He^{-azwj} has Obligated upon him of His^{-azwj} rights and Harmonised him to that and Guided him.

فَأَمَّا حَقُّ اللَّهِ الْأَكْبَرُ عَلَيْكَ فَأَنْ تَعْبُدَهُ لَا تُشْرِكَ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ أَمْرَ الدُّنْيَا وَالْآخِرَةِ

As for the greatest right of Allah^{-azwj} upon you is that you should worship Him^{-azwj}, not associating anything with Him^{-azwj}. When you were to do that with the sincerity, He^{-azwj} Makes for you upon Himself^{-azwj} to Suffice you the matters of the world and the Hereafter.

وَ حَقُّ نَفْسِكَ عَلَيْكَ أَنْ تَسْتَعْمِلَهَا بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ فَتُوَدِّيَ إِلَى لِسَانِكَ حَقَّهُ وَ إِلَى سَمْعِكَ حَقَّهُ وَ إِلَى بَصَرِكَ حَقَّهُ وَ إِلَى يَدِكَ حَقَّهَا وَ إِلَى رِجْلِكَ حَقَّهَا وَ إِلَى بَطْنِكَ حَقَّهُ وَ إِلَى فَرْجِكَ حَقَّهُ وَ تَسْتَعِينِ بِاللَّهِ عَلَى ذَلِكَ

And a right of yourself upon you is that you should utilise it in the obedience of Allah^{-azwj} Mighty and Majestic. So, you should fulfil to your tongue of its right, and to your hearing of its right, and to your sight of its right, and to your hand of its right, and to your leg of its right, and to your belly of its right, and to your private part of its right, and you should seek Assistance of Allah^{-azwj} upon that.

وَ حَقُّ اللِّسَانِ إِكْرَامُهُ عَنِ الْخُفَى وَ تَعْوِيدُهُ الْحَيَّرَ وَ تَرْكُ الْمُضُولِ الَّتِي لَا فَائِدَةَ فِيهَا وَ الْبِرُّ بِالنَّاسِ وَ حُسْنُ الْقَوْلِ فِيهِمْ

And a right of the tongue is to honour it to be away from the betrayal and accustom it to the good and neglect the surplus which there is no benefit in it, and the righteousness with the people, and goodly words among them.

وَ حَقُّ السَّمْعِ تَنْزِيهِهُ عَنِ سَمَاعِ الْعِيبَةِ وَ سَمَاعِ مَا لَا يَجِلُّ سَمَاعُهُ

And a right of the hearing is that you remove it from hearing the backbiting and listening to what is not Permissible to hear.

وَحَقُّ الْبَصَرِ أَنْ تُعْمِضَهُ عَمَّا لَا يَحِلُّ لَكَ وَتُغْتَنِبَ بِالنَّظَرِ بِهِ

And a right of the sight is that you close it from what is not Permissible for you and take a lesson with the looking by it.

وَحَقُّ يَدِكَ أَنْ لَا تُبْسِطَهَا إِلَى مَا لَا يَحِلُّ لَكَ

And a right of your hand is that you do not extend it to what is not Permissible for you.

وَحَقُّ رِجْلَيْكَ أَنْ لَا تَمْشِيَ بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ فِيهِمَا تَقِفُ عَلَى الصِّرَاطِ فَانْظُرْ أَنْ لَا تَرِلَّ بِكَ فَتَنَزِدَ فِي النَّارِ

And a right of your legs is that you do not walk with them to what is not Permissible for you regarding what you will be paused by these at the Bridge. Therefore consider that they should not slip with you so you may fall into the Fire.

وَحَقُّ بَطْنِكَ أَنْ لَا تَجْعَلَهُ وِعَاءً لِلْحَرَامِ وَلَا تَزِيدَ عَلَى الشَّبَعِ

And a right of your belly is that you do not make it a container of the Prohibited (substances) and do not increase upon the satiation.

وَحَقُّ فَرجِكَ أَنْ تُحَصِّنَهُ عَنِ الزَّانَاءِ وَتَحْفَظَهُ مِنْ أَنْ يُنْظَرَ إِلَيْهِ

And a right of your private parts is that you fortify these from the adultery and preserve it from being looked at.

وَحَقُّ الصَّلَاةِ أَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَأَنَّكَ فِيهَا قَائِمٌ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَإِذَا عَلِمْتَ ذَلِكَ قُمْتَ مَقَامَ الدَّلِيلِ الْحَقِيرِ الرَّاجِبِ الرَّاجِي الْخَائِفِ الْمُسْتَكَينِ الْمُتَضَرِّعِ الْمُعْظَمِ لِمَنْ كَانَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالْوَقَارِ وَتُقْبَلُ عَلَيْهَا بِقَلْبِكَ وَتُعِيمَهَا بِحُدُودِهَا وَحُفُوفِهَا

And a right of the Salat is that you know that it is a delegation to Allah^{-azwj} Mighty and Majestic and in it you are standing in front of Allah^{-azwj} Mighty and Majestic. When you know that, you will stand in a position of the humiliated, the belittled, the dreading, the desirous, the hopeful, the fearful, the submissive, the beseeching, the revering to the One^{-azwj} in front of Whom you are, with the calmness, and the dignity, and being attentive upon it with your heart, and you will establish it with its limits, and its rights.

وَحَقُّ الْحَجِّ أَنْ تَعْلَمَ أَنَّهُ وَفَادَةٌ إِلَى رَبِّكَ وَفِرَازٌ إِلَيْهِ مِنْ ذُنُوبِكَ وَ بِهِ قَبُولُ تَوْبَتِكَ وَ قَضَاءُ الْفَرْضِ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ

And a right of Hajj is that you should that it is a delegation to your Lord^{-azwj} and fleeing to Him^{-azwj} from your sins, and by it your repentance is Accepted, and fulfilling the Imposition which Allah^{-azwj} has Obligated upon you.

وَحَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ بَطْنِكَ وَ فَرجِكَ لِيَسْتَرْكَ بِهِ مِنَ النَّارِ فَإِنْ تَرَكَتَ الصَّوْمَ خَرَفَتْ سِنُّكَ اللَّهُ عَلَيْكَ

And a right of the fasting is that you know it is a veil Allah^{-azwj} has Struck upon your tongue, and your hearing, and your sight, and your belly, and your private parts in order for you to curtain by it from the Fire. If you were to neglect the fast, the curtain of Allah^{-azwj} will be torn upon you.

وَحَقُّ الصَّوْمِ أَنْ تَعْلَمَ أَنَّ دُخْرَكَ عِنْدَ رَبِّكَ عَزَّ وَ جَلَّ وَ وَدِيعَتَكَ الَّتِي لَا تَخْتِاجُ إِلَى الْإِشْهَادِ عَلَيْهَا وَ كُنْتَ بِمَا تَسْتَوِدُّهُ سِرًّا أَوْ تَقُ مِنْكَ بِمَا تَسْتَوِدُّهُ عَلَانِيَةً وَ تَعْلَمَ أَنَّهَا تَدْفَعُ الْبَلَاءَ وَ الْأَسْقَامَ عَنْكَ فِي الدُّنْيَا وَ تَدْفَعُ عَنْكَ النَّارَ فِي الْآخِرَةِ

And a right of the charity is that you know it is your hoard in the Presence of your Lord^{-azwj} Mighty and Majestic, and your deposit which is not needy to the testifying upon it, and it is more trusting from you with what you deposit secretly than what you deposit openly, and you should know that it repels the afflictions and the diseases away from you in the world and repels the Fire away from you in the Hereafter.

وَ حَقُّ الْهَدْيِ أَنْ تُرِيدَ بِهِ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُرِيدَ بِهِ خَلْفَهُ وَ لَا تُرِيدَ بِهِ إِلَّا التَّعَرُّضَ لِرَحْمَةِ اللَّهِ وَ نَجَاةَ رُوحِكَ يَوْمَ تَلْقَاهُ

And a right of the (sacrificial) offering upon you is that you should intend Allah^{-azwj} Mighty and Majestic with it and not intend His^{-azwj} creatures by it, and not intend by it except the exposure to His^{-azwj} Mercy and salvation of your soul on the Day you meet Him^{-azwj}.

وَ حَقُّ السُّلْطَانِ أَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَى فِيكَ بِمَا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنَّ عَلَيْكَ أَنْ لَا تَتَعَرَّضَ لِسَخَطِهِ فَتُلْقَى بِيَدَيْكَ إِلَى التَّهْلُكَةِ وَ تَكُونَ شَرِيكًا لَهُ فِيمَا بَاقِيَ إِلَيْكَ مِنْ سُوءٍ

And a right of the ruler is that you are made to be a Fitna for him and he is being Tried regarding you with what Allah^{-azwj} Mighty and Majestic has Made for him upon you, from the authority, and that upon you is that you do not get exposed to his anger for you will be casting with your own hands to the destruction and you would become an associate for him regarding what he will come to you of evil.

وَ حَقُّ سَائِسِكَ بِالْعِلْمِ التَّعْظِيمِ لَهُ وَ التَّوْقِيرِ لِمَجْلِسِهِ وَ حُسْنِ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالِ عَلَيْهِ وَ أَنْ لَا تَرْفَعَ عَلَيْهِ صَوْتَكَ وَ لَا تُجِيبَ أَحَدًا بِسَأَلِهِ عَنْ شَيْءٍ حَتَّى يَكُونَ هُوَ الَّذِي يُجِيبُ وَ لَا تُحَدِّثَ فِي مَجْلِسِهِ أَحَدًا وَ لَا تَعْتَابَ عِنْدَهُ أَحَدًا وَ أَنْ تَدْفَعَ عَنْهُ إِذَا ذُكِرَ عِنْدَكَ بِسُوءٍ وَ أَنْ تَسْتُرَ عُيُوبَهُ وَ تُظْهِرَ مَنَاقِبَهُ وَ لَا تُجَالِسَ لَهُ عَدُوًّا وَ لَا تُعَادِيَ لَهُ وَلِيًّا

And a right of your guide (teacher) with the knowledge is the reverence to him and according the dignity to his gathering, and goodly listening to him, and the facing to him, and you should not raise your voice over him nor should you answer anyone who asks him about anything until he happens to be the one who answers, nor discuss with anyone in his gathering, nor backbite anyone in his presence, and that you should defend him whenever he is mentioned with evil, and you should cover his faults and reveal his virtues, and not get an enemy to sit to him, nor be inimical to a friend of his.

فَإِذَا فَعَلْتَ ذَلِكَ شَهِدَ لَكَ مَلَائِكَةُ اللَّهِ بِأَنَّكَ فَصَلْتَهُ وَ تَعَلَّمْتَ عِلْمَهُ بِاللَّهِ جَلَّ اسْمُهُ لَا لِلنَّاسِ

When you were to do that, the Angels of Allah^{-azwj} will testify for you that you had had aimed for him and had learnt his knowledge for Allah^{-azwj}, Majestic is His^{-azwj} Name, not for the people.

فَأَمَّا حَقُّ سَائِسِكَ بِالْمُلْكِ فَإِنَّ تُطِيعَهُ وَ لَا تَعْصِيَهُ إِلَّا فِيمَا يُسْخِطُ اللَّهُ عَزَّ وَ جَلَّ فَإِنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

As for a right of your guide (ruler) with the kingdom is that you should obey him and not disobey him except in what Annoys Allah^{-azwj} Mighty and Majestic, for there is no obedience to a created being in disobedience to the Creator.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ فَإِنَّ تَعْلَمَ أَنَّهُمْ صَارُوا رَعِيَّتَكَ لِضَعْفِهِمْ وَ قُوَّتِكَ فَيَجِبُ أَنْ تَعْدِلَ فِيهِمْ وَ تَكُونَ لَهُمْ كَالْوَالِدِ الرَّحِيمِ وَ تَغْفِرَ لَهُمْ جَهْلَهُمْ وَ لَا تُعَاجِلَهُمْ بِالْعُقُوبَةِ وَ تَشْكُرَ اللَّهَ عَزَّ وَ جَلَّ عَلَى مَا آتَاكَ مِنَ الْقُوَّةِ عَلَيْهِمْ

And as for a right of your citizen with the authority is that you should know they have become your citizens due to their weakness and your strength. It obligates that you dispense justice among them and be for them like the merciful parent, and forgive their ignorance for them, and not be hasty to them with the punishment, and you should thank Allah^{-azwj} Mighty and Majestic upon what strength He^{-azwj} has Given you upon them.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا جَعَلَكَ قِيَمًا لَهُمْ فِيَمَا آتَاكَ مِنَ الْعِلْمِ وَ فَتَحَ لَكَ مِنْ خَزَائِنِهِ فَإِنْ أَحْسَنْتَ فِي تَعْلِيمِ النَّاسِ وَ لَمْ تَخْرِقْ بِهِمْ وَ لَمْ تَضْجِرْ عَلَيْهِمْ زَادَكَ اللَّهُ مِنْ فَضْلِهِ

And as for a right of your citizens with the knowledge, you should know that Allah^{-azwj} Mighty and Majestic has rather Made you as a custodian for them regarding what knowledge He^{-azwj} has Given you and has Opened His^{-azwj} treasures (of wisdom) for you. If you were to be good in teaching the people, and do not break them and do not infringe upon them, Allah^{-azwj} will Increase you from His^{-azwj} Grace.

وَ إِنْ أَنْتَ مَنَعْتَ النَّاسَ عِلْمَكَ أَوْ خَرَقْتَ بِهِمْ عِنْدَ طَلِبِهِمُ الْعِلْمَ مِنْكَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَسْلُبَكَ الْعِلْمَ وَ يَهْأَهُ وَ يُسْقِطَ مِنَ الْقُلُوبِ مَحَلَّكَ

And if you were to prevent the people from your knowledge or infringe with them during their seeking the knowledge from you, there would be a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Confiscates the knowledge and its glory and Drop down your position from the hearts.

وَأَمَّا حَقُّ الزَّوْجَةِ فَإِنَّ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهَا لَكَ سَكَنًا وَ أُنْسًا فَتَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكَ فَتُكْرِمُهَا وَ تَرْفُقُ بِهَا وَ إِنْ كَانَ حَقُّكَ عَلَيْهَا أَوْجِبَ فَإِنَّ لَهَا عَلَيْكَ أَنْ تَرْحَمَهَا لِأَنَّهَا أَسِيرُكَ وَ تُطْعِمَهَا وَ تُكْسُوَهَا وَ إِذَا جَهِلَتْ عَفَوْتَ عَنْهَا

And as for a right of the wife, you should know that Allah^{-azwj} Mighty and Majestic has Made her to be for you as a tranquillity and a comfort. You should know that is a bounty from Allah^{-azwj} to you, therefore you should honour her and be kind with her, and even though your right upon her is more obligating. Surely for her, upon you, is that you should be merciful to her because she is your captive, and you should feed her and clothe her, and when she is ignorance, you should pardon her.

وَأَمَّا حَقُّ مَمْلُوكِكَ فَإِنَّ تَعْلَمَ أَنَّهُ خَلَقَ رِبَّكَ وَ ابْنُ أَبِيكَ وَ أُتْبَكَ وَ لِحْمُكَ وَ دَمُكَ تَمْلِكُهُ- لَا أَنْتَ صَنَعْتَهُ مِنْ دُونِ اللَّهِ وَ لَا خَلَقْتَ شَيْئًا مِنْ جَوَارِحِهِ وَ لَا أَخْرَجْتَ رِقًّا وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ كَفَاكَ ذَلِكَ ثُمَّ سَخَّرَهُ لَكَ وَ ائْتَمَّنَكَ عَلَيْهِ وَ اسْتَوْدَعَكَ إِتَاَهُ لِيَحْفَظَ لَكَ مَا تَأْتِيهِ مِنْ خَيْرٍ إِلَيْهِ

And as for a right of your slave, you should know that he is a creature of your Lord^{-azwj}, and a son of your father (Adam^{-as}) and your mother (Hawwa^{-as}), and your flesh and your blood that you are owning. You did not make him from besides Allah^{-azwj} nor have you created anything from his limbs, nor do you extract sustenance, but Allah^{-azwj} Mighty and Majestic Suffices you of that, then He^{-azwj} has Subdued him to you, and has Entrusted you upon him, and has Deposited him to you for he to preserve for you what you would give him from the goodness.

فَأَحْسِنَ إِلَيْهِ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَ إِنْ كَرِهْتَهُ اسْتَبَدَّلْتُ بِهِ وَ لَمْ تُعَذِّبْ خَلْقَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So be good to him just as Allah^{-azwj} has been Good to you, and if you were to dislike him, replace him, but do not punish a creature of Allah^{-azwj} Mighty and Majestic, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ أُمِّكَ فَإِنَّ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْتَمِلُ أَحَدٌ أَحَدًا وَ أَعْطَتْكَ مِنْ ثَمَرَةِ قَلْبِهَا مَا لَا يُعْطِي أَحَدٌ أَحَدًا وَ وَقَّتَكَ بِجَمِيعِ جَوَارِحِهَا وَ لَمْ تُبَالِ أَنْ تَجُوعَ وَ تُطْعِمَكَ وَ تَعْطَشَ وَ تَسْقِيكَ وَ تَغْرَى وَ تُكْسُوكَ وَ تَضْحَى وَ تُطَلِّكَ وَ تَهْجُرُ النَّوْمَ لِأَجْلِكَ وَ وَقَّتَكَ الْحَرَّ وَ الْبَرْدَ لِتَكُونَ لَهَا فَإِنَّكَ لَا تُطِيقُ شُكْرَهَا إِلَّا بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And as for a right of your mother, you should know that she had borne you whereby no one bears anyone, and gave you from the fruit of her heart what no one give anyone, and strengthened you with entirety of her limbs, and she did not care if she were hungry and she fed you, and she were thirsty and quenched you, and she was need of clothes and she clothed you, and made sacrifices, and shaded you, and forsake the sleep for your sake, and saved you from the heat and the cold for you to be for her, for you will not be able to thank her except by the Assistance of Allah^{-azwj} and His^{-azwj} Inclination.

وَ أَمَّا حَقُّ أَبِيكَ فَإِنَّ تَعْلَمَ أَنََّّهُ أَصْلُكَ وَ أَنَّهُ لَوْلَاهُ لَمْ تَكُنْ فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ بِمَا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ التَّعَمُّعِ عَلَيْكَ فِيهِ فَاحْمَدِ اللَّهَ وَ اشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for the right of your father, you should know that he is your origin, and had it not been for him, you would not exist. Whatever you see to be within yourself from a bounty which fascinates you, know that your father is the origin of the bounty upon you regarding it. Therefore praise Allah^{-azwj} and then Him^{-azwj} upon a measurement of that, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ وَلَدِكَ فَإِنَّ تَعْلَمَ أَنَّكَ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وُلِّيْتَهُ بِهِ مِنْ حُسْنِ الْأَذْبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ عَزَّ وَ جَلَّ وَ الْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فَاعْمَلْ فِي أَمْرِ عَمَلٍ مَنْ يَعْلَمُ أَنَّهُ مُثَابَّ عَلَى الْإِحْسَانِ إِلَيْهِ مُعَاقَبٌ عَلَى الْإِسَاءَةِ إِلَيْهِ

And as for a right of your child, you should know that he is from you, and an addition to you in the current world with his goodness and his evil, and you will be questioned about what you had been in charge with him, from the good education, and the pointing to his Lord^{-azwj} Mighty and Majestic, and the assistance to him upon obeying Him^{-azwj}. Therefore work regarding his affairs the world of the one who knows that he will be Rewarded upon the goodness to him, punished upon the evil to him.

وَأَمَّا حَقُّ أَخِيكَ فَأَنْ تَعْلَمَ أَنَّ يَدَكَ وَعِزُّكَ وَفُؤُوكَ فَلَا تَتَّخِذْهُ سِلَاحاً عَلَى مَعْصِيَةِ اللَّهِ وَ لَا عُدَّةً لِلظُّلْمِ لِحَلْقِ اللَّهِ وَ لَا تَدْعُ نُصْرَتَهُ عَلَى عَدُوِّهِ وَ النَّصِيحَةَ لَهُ فَإِنْ أَطَاعَ اللَّهُ وَ إِلَّا فَلْيَكُنِ اللَّهُ أَكْرَمَ عَلَيْكَ مِنْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your brother, you should know that he is your hand, and your honour, and your strength, so do not take him as a weapon upon disobeying Allah^{-azwj} nor as a tool for oppressing the people, nor leave helping him against his enemy, and the good advice to him. Either he obeys Allah^{-azwj}, or else Allah^{-azwj} would be more honourable upon you than him, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ فَأَنْ تَعْلَمَ أَنَّهُ أَنْفَقَ فِيكَ مَالَهُ وَ أَخْرَجَكَ مِنْ ذُلِّ الرِّقِّ وَ وَحْشِيهِ إِلَى عِزِّ الْحُرِّيَّةِ وَ أَنْسَبَهَا فَأَطْلَقَكَ مِنْ أَسْرِ الْمَلَكَةِ وَ فَكَ عَنْكَ قَيْدَ الْعُبُودِيَّةِ وَ أَخْرَجَكَ مِنَ السِّجْنِ وَ مَلَكَكَ نَفْسَكَ وَ فَرَّغَكَ لِعِبَادَةِ رَبِّكَ وَ تَعْلَمَ أَنَّهُ أَوَّلَى الْخَلْقِ بِكَ فِي حَيَاتِكَ وَ مَوْتِكَ وَ أَنَّ نُصْرَتَهُ عَلَيْكَ وَاجِبَةٌ بِنَفْسِكَ وَ مَا اخْتِاجَ إِلَيْهِ مِنْكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your master, the benefactor upon you, you should know that he spends his wealth regarding you and extracts you from the disgrace of the slavery and loneliness to the honour of freedom and its comfort. So he liberates you from captivity of the slavery and removes from you the shackles of servitude, and extracts you from the prison, and owns you himself, and frees you for worship of your Lord^{-azwj}. And know that he is the foremost of the people with you during regarding your life and your death, and that his help upon you is obligatory with yourself and what he is needy to than you are, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ مَوْلَاكَ الَّذِي أَنْعَمْتَ عَلَيْهِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ عِقْلَكَ لَهُ وَ سَبِيلَهُ إِلَيْهِ وَ حِجَاباً لَكَ مِنَ النَّارِ وَ أَنَّ ثَوَابَكَ فِي الْعَاجِلِ مِثْرَانُهُ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةٌ بِمَا أَنْفَقْتَ مِنْ مَالِكَ وَ فِي الْآجِلِ الْجَنَّةُ

And as for a right of your slave which you are conferring upon, you should know that Allah^{-azwj} Mighty and Majestic has Made your liberating him as a means to Him^{-azwj} and a veil for you from the Fire, and that your Rewards in the current of his inheritance when there does not happen to be a kindred for him as a sufficing with what you have spent from your wealth, and in the future, it is the Paradise.

وَأَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَكْسِبِيهِ الْمَقَالَةَ الْحَسَنَةَ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرّاً وَ عَلَانِيَةً ثُمَّ إِنْ قَدَرْتَ عَلَى مُكَافَأَتِهِ يَوْمَ كَافَأْتَهُ

And as for a right of the one with an act of kindness upon you is that you should thank him and mention his act of kindness, and earn the goodly words for him, and be sincere to him of the supplication regarding what is between you and Allah^{-azwj} Mighty and Majestic. When you were to do that, you would have thanked him secretly and openly. Then if you are able upon sufficing (reciprocating) him one day, suffice him.

وَ حَقُّ الْمُؤَذِّنِ أَنْ تَعْلَمَ أَنَّهُ مُذَكِّرٌ لَكَ رَبِّكَ عَزَّ وَ جَلَّ وَ دَاعٍ لَكَ إِلَى حَقِّكَ وَ عَزْوَكَ عَلَى قَضَاءِ قَرْضِ اللَّهِ عَلَيْكَ فَاشْكُرْهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ:

And a right of the Muezzin, you should know that he is a reminder for you of your Lord^{-azwj} Mighty and Majestic and a caller to you to your share, and your assistant upon fulfilling an

Imposition of Allah^{-azwj} upon you. Therefore thank him upon that, your thanking to the good doer to you.

وَأَمَّا حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَأَنْ تَعْلَمَ أَنَّكَ تَقْلُدُ السِّفَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ رَبِّكَ عَزَّ وَجَلَّ وَ تَكَلِّمُ عَنْكَ وَ لَمْ تَتَكَلَّمْ عَنْهُ وَ دَعَا لَكَ وَ لَمْ تَدْعُ لَهُ وَ كَفَاكَ هَؤُلَاءِ الْمَقَامَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ فَإِنْ كَانَ نَقْصٌ كَانَ بِهِ دُونَكَ وَ إِنْ كَانَ تَمَاماً كُنْتَ شَرِيكَهُ وَ لَمْ يَكُنْ لَهُ عَلَيْكَ فَضْلٌ فَوْقَ نَفْسِكَ بِنَفْسِهِ وَ صَلَاتِكَ بِصَلَاتِهِ فَتَشْكُرْ لَهُ عَلَى قَدْرِ ذَلِكَ

And a right of your prayer leader in your Salat is that you should know he is collared the ambassadorship regarding what is between you and your Lord^{-azwj} Mighty and Majestic and is talking on your behalf and is not talking on his behalf, and he is supplicating for you, and you are not supplicating for him, and he is sufficing you of the might of the position in front of Allah^{-azwj} Mighty and Majestic. If he were to be deficient, he would be with it besides you, and if he were to be complete, you would be his associate, and there does not happen for be a merit for him above you. So save yourself through his self, and your Salat through his Salat. Be thankful to him upon a measurement of that.

وَأَمَّا حَقُّ جَلِيسِكَ فَأَنْ تُلِينَ لَهُ جَانِبَكَ وَ تُنْصِفُهُ فِي مُجَارَاةِ اللَّفْظِ وَ لَا تَقُومَ مِنْ مَجْلِسِكَ إِلَّا بِإِذْنِهِ وَ مَنْ يَجْلِسُ إِلَيْكَ يَجُوزُ لَهُ الْقِيَامُ عَنْكَ بِغَيْرِ إِذْنِهِ وَ تَنْسَى زَلَّاتِهِ وَ تَحْفَظُ خَيْرَاتِهِ وَ لَا تُسْمِعُهُ إِلَّا خَيْراً

And as for a right of your gatherer, you should soften your side to him and be fair to him in the flow of words, and do not stand from your seat except by his permission, and the one who sits to you, his standing from you is allowed for him without his permission, and you should forget his slips, and preserve his goodness and do not name him except with goodness.

وَأَمَّا حَقُّ جَارِكَ فَحِفْظُهُ غَائِباً وَ إِكْرَامُهُ شَاهِداً وَ نُصْرَتُهُ إِذَا كَانَ مَظْلُوماً وَ لَا تَتَّبِعْ لَهُ عَوْرَةً فَإِنْ عَلِمْتَ عَلَيْهِ سُوءاً سَرَرْتَهُ عَلَيْهِ وَ إِنْ عَلِمْتَ أَنَّهُ يَقْبَلُ نَصِيحَتَكَ نَصَحْتَهُ فِيمَا بَيْنَكَ وَ بَيْنَهُ وَ لَا تُسْلِمُهُ عِنْدَ شِدِيدَةٍ وَ ثَقِيلِ عَثْرَتِهِ وَ تَغْفِرْ ذَنْبَهُ وَ تُعَاشِرُهُ مُعَاشَرَةً كَرِيمَةً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your neighbour, protect him in absence and honour him in presence, and help him if he were to be oppressed, and do not pursue an exposure to him. If you were to know an evil upon, cover it upon him, and if you were to know he will be accepting your advice, advise him regarding what is between you and him, and do not yield him during hardships, and minimise his stumbles, and forgive his sins (wrong doings), and accompany him in an honourable companionship, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الصَّاحِبِ فَأَنْ تَصْحَبَهُ بِالْتَّفَضُّلِ وَ الْإِنْصَافِ وَ تُكْرِمَهُ كَمَا يُكْرِمُكَ وَ لَا تَدْعُهُ يَسْبِقُ إِلَى مَكْرَمَةٍ فَإِنْ سَبَقَ كَافَأْتَهُ وَ تَوَدَّهَ كَمَا يَوَدُّكَ وَ تَزَجُرُهُ عَمَّا يَهُمُّ بِهِ مِنْ مَعْصِيَةٍ وَ كُنْ عَلَيْهِ رَحْمَةً وَ لَا تُكُنْ عَلَيْهِ عَذَاباً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the companion, is that you should accompany him with the grace, and the fairness, and you should honour him like what he honours you, and do not leave him to precede to an honouring. If he has preceded, then suffice (reciprocate) him, and be cordial to him just as he is cordial to you and rebuke him from what act of disobedience he may be thinking of and be merciful to him and do not be a torment upon him, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الشَّرِيكِ فَإِنْ غَابَ كَفَيْتَهُ وَ إِنْ حَضَرَ رَعَيْتَهُ وَ لَا تَحْكُمُ دُونَ حُكْمِهِ وَ لَا تَعْمَلُ بِرَأْيِكَ دُونَ مُنَاطَرَتِهِ وَ تَحْفَظُ عَلَيْهِ مَالَهُ وَ لَا تَخُونُهُ فِيمَا عَزَّ أَوْ هَانَ مِنْ أَمْرِهِ فَإِنَّ يَدَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَلَى أَيْدِي الشَّرِيكِينَ مَا لَمْ يَتَخَاوُنَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the partner (associate), if he were to be absent, suffice him, and if he is present, take care of him, and do not decide with other than his decision, and do not act by your opinion without a debate, and protect his wealth for him, and do not betray him regarding what is might or weak from his affairs, for the Hand of Allah^{-azwj} Blessed and Exalted is upon the hands of the associates for as long as they do not betray, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ مَالِكَ فَإِنْ لَا تَأْخُذْهُ إِلَّا مِنْ جِلِّهِ وَ لَا تُنْفِقْهُ إِلَّا فِي وَجْهِهِ وَ لَا تُؤْثِرْ بِهِ عَلَى نَفْسِكَ مَنْ لَا يَحْمَدُكَ فَاغْمَلْ فِيهِ بِطَاعَةِ رَبِّكَ وَ لَا تَبْخُلْ بِهِ فَتَبْؤَهُ بِالْحَسْرَةِ وَ النَّدَامَةِ مَعَ التَّبَعَةِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your wealth, you should not take it except from its Permissible means, nor spend it except in its (Permissible) aspect, nor prefer with it upon yourself someone who will not praise (thank) you. Work with it in obedience of your Lord^{-azwj} and do not be miserly with it for it will lead you to the remorse and the regret along with the exhaustion, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ غَرَمِكَ الَّذِي يُطَالِيكَ فَإِنْ كُنْتَ مُوسِرًا أُعْطِيَتْهُ وَ إِنْ كُنْتَ مُعْسِرًا أَرْضِيَتْهُ بِحُسْنِ الْقَوْلِ وَ رَدَدَتْهُ عَنْ نَفْسِكَ رَدًّا لَطِيفًا

And as for a right of your creditor who demands you, if you were to be affluent, give it to him, and if you were to be bankrupt, satisfy him with the goodly word and return him from yourself with a subtle returning.

وَ حَقُّ الْخَلِيطِ أَنْ لَا تَعْرَهُ وَ لَا تَعْشَهُ وَ لَا تَخْدَعَهُ وَ تَتَّقِيَ اللَّهَ تَبَارَكَ وَ تَعَالَى فِي أَمْرِهِ

And a right of one mingling with you is that you should neither defraud him, nor cheat him, nor deceive him, and fear Allah^{-azwj} Blessed and Exalted regarding his affairs.

وَ حَقُّ الْخُصْمِ الْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقًّا كُنْتَ شَاهِدَهُ عَلَى نَفْسِكَ وَ لَمْ تَظْلِمْهُ وَ أَوْفَيْتَهُ حَقَّهُ وَ إِنْ كَانَ مَا يَدَّعِي بِهِ بَاطِلًا رَفَقْتَ بِهِ وَ لَمْ تَأْتِ فِي أَمْرِهِ عَنِ الرَّفْقِ وَ لَمْ تُسْخِطْ رَبَّكَ فِي أَمْرِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And a right of the contender, the claimant upon you, if what he is claiming upon you were to be true, you should be his witness against yourself, and do not oppress him, and fulfil his right, and if what he is claiming with upon you were to be false, be kind with him and do not deal in his matter with other than the kindness, and do not Dissatisfy your Lord^{-azwj} regarding his matter, and there is no strength except with Allah^{-azwj}.

وَ حَقُّ خَصْمِكَ الَّذِي تَدَّعِي عَلَيْهِ إِنْ كُنْتَ مُحِقًّا فِي دَعْوَاكَ أَجَلْتَ مُقَاوَلَتَهُ وَ لَمْ تَجْهَدْ حَقَّهُ وَ إِنْ كُنْتَ مُبْطِلًا فِي دَعْوَاكَ أَتَيْتَ اللَّهَ عَزَّ وَ جَلَّ وَ ثُبُتَ إِلَيْهِ وَ تَرَكْتَ الدَّعْوَى

And a right of your contender, the one you are claiming upon, if you were to be rightful regarding your claim, beautify your dealing and do not reject his right, and if you were to be

false in your claim, fear Allah^{-azwj} Mighty and Majestic and repent to Him^{-azwj}, and leave the claim.

وَحَقُّ الْمُسْتَشِيرِ إِنْ عَلِمْتَ أَنْ لَهُ رَأْيًا أَشْرَتْ عَلَيْهِ وَ إِنْ لَمْ تَعْلَمْ أَزْشَدَّهُ إِلَى مَنْ يَعْلَمُ وَ حَقُّ الْمُسِيرِ عَلَيْكَ أَنْ لَا تَنْتَهِمَهُ فِيمَا لَا يُؤَافِقُكَ مِنْ رَأْيِهِ وَ إِنْ وَافَقَكَ حَدَّثَ اللَّهُ عَزَّ وَ جَلَّ

And a right of the consultee is that if you were to know that there is an opinion for him, indicate upon it, and if you do not know, guide him to the one who knows, and a right of the consulter to you is that you should not accuse him regarding what is not compatible with you from his opinions, and if it were to be compatible, praise Allah^{-azwj} Mighty and Majestic.

وَ حَقُّ الْمُسْتَنْصِحِ أَنْ تُؤَدِّيَ إِلَيْهِ النَّصِيحَةَ وَ لَيْكُنْ مَذْهَبَكَ الرَّحْمَةَ لَهُ وَ الرَّفْقَ بِهِ

And a right of them seeker of advice is that you should fulfil the advice to him and let your doctrine be the mercy to him and the kindness with him.

وَ حَقُّ النَّاصِحِ أَنْ ثَلِينَ لَهُ جَنَاحَكَ وَ تُصْنَعِيَ إِلَيْهِ بِسْمْعِكَ فَإِنْ أَتَى بِالصَّوَابِ حَدَّثَ اللَّهُ عَزَّ وَ جَلَّ وَ إِنْ لَمْ يُؤَافِقْ رَحْمَتَهُ وَ لَمْ تَنْتَهَمْهُ وَ عَلِمْتَ أَنَّهُ أَخْطَأَ وَ لَمْ تُؤَاخِذْهُ بِذَلِكَ إِلَّا أَنْ يَكُونَ مُسْتَحِقًّا لِلتَّهْمَةِ فَلَا تَعْبَأْ بِشَيْءٍ مِنْ أَمْرِهِ عَلَى خَالٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And a right of the adviser is that you should soften your wings to him and listen intently to him with your ears. If he comes with the correctness, praise Allah^{-azwj} Mighty and Majestic, and if he is no compatible, be merciful to him, and do not accuse him, and know that he has erred and do not seize him with that, except if he happens to be deserving of the accusation, then do not toil with anything from his matters upon any situation, and there is no strength except with Allah^{-azwj}.

وَ حَقُّ الْكَبِيرِ تَوْفِيرُهُ لِسِنِّهِ وَ إِجْلَالُهُ لِتَقْدِيمِهِ فِي الْإِسْلَامِ قَبْلَكَ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ الْخِصَامِ وَ لَا تَسْبِقْهُ إِلَى طَرِيقٍ وَ لَا تَتَقَدَّمْهُ وَ لَا تَسْتَجْهَلْهُ وَ إِنْ جَهِلَ عَلَيْكَ احْتَمَلْتَهُ وَ أَكْرَمْتَهُ لِحَقِّ الْإِسْلَامِ وَ حُرْمَتِهِ

And a right of the elder is that you should accord him dignity due to his age and revere him due to his being ahead in Al-Islam before you, and leave the duelling during the dispute, and do not precede him to a road, nor be in front of him, nor deem him to be ignorant and even if he were to be ignorant to you. Tolerate him and honour him due to the right of Al-Islam and its sanctity.

وَ حَقُّ الصَّغِيرِ رَحْمَتُهُ فِي تَعْلِيمِهِ وَ الْعَفْوُ عَنْهُ وَ السَّكْرُ عَلَيْهِ وَ الرَّفْقُ بِهِ وَ الْمَعُونَةُ لَهُ

And a right of the young is you should teach him, and pardon him, and cover upon him, and the kindness with him, and the assistance to him.

وَ حَقُّ السَّائِلِ إِعْطَاؤُهُ عَلَى قَدْرِ حَاجَتِهِ وَ حَقُّ الْمَسْئُولِ إِنْ أَعْطِيَ فَأَقْبَلَ مِنْهُ بِالشُّكْرِ وَ الْمَعْرِفَةِ بِقَضَائِهِ وَ إِنْ مَنَعَ فَأَقْبَلَ عُذْرَهُ

And a right of the beggar is that you give him in accordance with his need, and a right of the one begged is that if he is given, he should be faced from him with the thanks and the recognition of his grace, and if he prevents, his excuse should be accepted.

وَحَقُّ مَنْ سَرَّكَ اللَّهُ تَعَالَى بِهِ أَنْ تَحْمَدَ اللَّهَ عَزَّ وَجَلَّ أَوَّلًا ثُمَّ تَشْكُرَهُ

And a right of the one whom Allah^{-azwj} the Exalted has cheered you through him is that you should praise Allah^{-azwj} Mighty and Majestic firstly, then thank him.

وَحَقُّ مَنْ سَاءَكَ أَنْ تَعْفُو عَنْهُ وَإِنْ عَلِمْتَ أَنَّ الْعَفْوَ يَضُرُّ انْتَصَرْتَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَلَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

And a right of the one who offends you is that you should pardon him, and even if you were to know that the pardoning is harmful, you will have won. Allah^{-azwj} Blessed and Exalted Said: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41].**

وَحَقُّ أَهْلِ مِلَّتِكَ إِضْمَارُ السَّلَامَةِ لَهُمْ وَ الرَّحْمَةُ لَهُمْ وَ الرِّفْقُ بِمُسِيئِهِمْ وَ تَأْلُفُهُمْ وَ اسْتِصْلَاحُهُمْ وَ شُكْرُ مُحْسِنِهِمْ وَ كَفُّ الْأَذَى عَنْهُمْ وَ تُحِبُّ لَهُمْ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ

And a right of the people of your religion is making the safety to be for them, and the mercy to them, and the kindness at their offences, and uniting them, and reconciling them, and thanking their good doers, and restrain the harm from them, and loving for them what you love for yourself, and disliking for them what you dislike for yourself.

وَأَنْ تَكُونَ شُيُوحَهُمْ بِمَنْزِلَةِ أَبِيكَ وَ شَبَابُهُمْ بِمَنْزِلَةِ إِخْوَتِكَ وَ عَجَائِزُهُمْ بِمَنْزِلَةِ أُمِّكَ وَ الصِّغَارُ بِمَنْزِلَةِ أَوْلَادِكَ

And that you should make their elders to be at the status of your father, and their youth at the status of your brothers, and their old women at the status of your mother, and the young ones at the status of your children.

وَحَقُّ الذِّمَّةِ أَنْ تُقْبَلَ مِنْهُمْ مَا قَبِلَ اللَّهُ عَزَّ وَجَلَّ مِنْهُمْ وَ لَا تَظْلِمُهُمْ مَا وَفَّوْا لِلَّهِ عَزَّ وَجَلَّ بِعَهْدِهِ.

And a right of the one under responsibility is that you should accept from them what Allah^{-azwj} Mighty and Majestic Accepts from them, and not oppress them for as long as they're loyal to Allah^{-azwj} Mighty and Majestic with His^{-azwj} Covenant¹.

لي، الأماالي للصدوق ابن موسى عن الأسدي عن البرمكي عن عبد الله بن أحمد عن إسماعيل بن الفضل عن الثمالي عن سيد العابدين علي بن الحسين ع قال: حق نفسك عليك أن تستعملها بطاعة الله عز وجل و حق اللسان إكرامه عن الحق إلى آخر الخبر.

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Al Barmakky, from Abdullah Bin Ahmad, from Ismail Bin Al Fazl, from Al Sumali,

'From chief of the worshippers Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'A right of yourself upon you is that you should utilise it in obedience of Allah^{-azwj} Mighty and Majestic, and a right of the tongue is to honour is to be away from the betrayal' – up to the end of the Hadeeth².

(The book) 'Tuhaf Al Uqool' –

¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 1 a

² Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 1 b

'A letter of Ali^{-asws} Bin Al-Husayn^{-asws} well known as 'The letter of rights' –

2- ف، تحف العقول رسالة علي بن الحسين ع المَعْرُوفَةُ بِرِسَالَةِ الْحُقُوقِ اعْلَمْ رَحِمَكَ اللَّهُ أَنَّ لِلَّهِ عَلَيْكَ حُقُوقاً مُحِيطَةً بِكَ فِي كُلِّ حَرَكَةٍ حَرَكْتَهَا [تَحَرُّكْتُهَا] أَوْ سَكَنَةٍ سَكَنْتَهَا أَوْ مَنْزِلَةٍ نَزَلْتَهَا أَوْ جَارِحَةٍ قَلَبْتَهَا أَوْ آلَةٍ نَصَرْتَهَا بِهَا بَعْضُهَا أَكْبَرُ مِنْ بَعْضٍ

'Know, may Allah^{-azwj} have Mercy on you, that there are rights for Allah^{-azwj} upon you, encompassing you in every movement you make, or a stillness you are still in, or a status you are accorded, of a limb you use, or a tool you utilise with. Some of these are bigger than some.

وَأَكْبَرُ حُقُوقِ اللَّهِ عَلَيْكَ مَا أَوْجَبَهُ لِنَفْسِهِ تَبَارَكَ وَتَعَالَى مِنْ حَقِّهِ الَّذِي هُوَ أَصْلُ الْحُقُوقِ وَ مِنْهُ تَفَرَّعَ ثُمَّ مَا أَوْجَبَهُ عَلَيْكَ لِنَفْسِكَ مِنْ قَوْلِكَ إِلَى قَدَمِكَ عَلَى اخْتِلَافِ جَوَارِحِكَ

And the greatest rights of Allah^{-azwj} upon you is what He^{-azwj}, Blessed and Exalted, has Obligated for Himself^{-azwj} of His^{-azwj} right, which is the origin of the rights, and there are branches from it. Then, what He^{-azwj} has Obligated upon you for Himself, from your head to your feet, upon the interchange of your limbs.

فَجَعَلَ لِبَصَرِكَ حَقّاً وَ لِسَمْعِكَ حَقّاً وَ لِللِّسَانِ حَقّاً وَ لِيَدِكَ حَقّاً وَ لِرِجْلِكَ حَقّاً وَ لِبَطْنِكَ حَقّاً وَ لِفَرْجِكَ حَقّاً حَقّاً فَهَذِهِ الْجَوَارِحُ السَّبْعُ الَّتِي بِهَا تَكُونُ الْأَفْعَالُ

He^{-azwj} has Made a right for your sight upon you, and a right for your hearing upon you, and a right for your tongue upon you, and a right for your hand upon you, and a right for your leg upon you, and a right for your belly upon you, and a right for your private parts upon you. So these are the seven body parts by which the actions take place.

ثُمَّ جَعَلَ عَزّاً وَ جَلّاً لِأَفْعَالِكَ حُقُوقاً فَجَعَلَ لِصَلَاتِكَ حَقّاً وَ لِصُومِكَ حَقّاً وَ لِصَدَقَاتِكَ حَقّاً وَ لِهَدْيِكَ حَقّاً وَ لِأَفْعَالِكَ حَقّاً حَقّاً

Then the Mighty and Majestic Make rights for your actions, so He^{-azwj} Made a right for your Salat upon you, and a right for your fasting upon you, and a right for your charity upon you, and a right for your (sacrificial) offering upon you, and a right for your actions upon them.

ثُمَّ تَخْرُجُ الْحُقُوقُ مِنْكَ إِلَى غَيْرِكَ مِنْ دَوَى الْحُقُوقِ الْوَاجِبَةِ عَلَيْكَ وَ أَوْجِبُهَا عَلَيْكَ حَقّاً أَيْمُنُكَ ثُمَّ حُقُوقُ رَعِيَّتِكَ ثُمَّ حُقُوقُ رَجُلِكَ فَهَذِهِ حُقُوقُ يَتَشَعَّبُ مِنْهَا حُقُوقُ

Then He^{-azwj} Extracted the rights from you to others, from the ones of the obligatory rights upon you, and He^{-azwj} Obligated a right of your leaders upon you, then rights of your citizens upon you, then right of your kindred. So these are rights from which rights branch out.

فَحُقُوقُ أَيْمُنِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقّاً سَائِبِيكَ بِالسُّلْطَانِ ثُمَّ حَقٌّ سَائِبِيكَ بِالْعِلْمِ ثُمَّ حَقٌّ سَائِبِيكَ بِالْمِلْكِ وَ كُلُّ سَائِسٍ إِمَامٌ

The rights of your leaders are three. He^{-azwj} has Obligated upon you - right of your leader with the authority, then right of your leader with the knowledge, then right of your leader with the ownership, and every leader is an imam.

وَحُفُوقُ رَعِيَّتِكَ ثَلَاثَةٌ أَوْجِبُهَا عَلَيْكَ حَقُّ رَعِيَّتِكَ بِالسُّلْطَانِ ثُمَّ حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَإِنَّ الْجَاهِلَ رَعِيَّةُ الْعَالِمِ وَ حَقُّ رَعِيَّتِكَ بِالْمَلِكِ مِنَ الْأَزْوَاجِ وَ مَا مَلَكَتْ مِنَ الْأَيْمَانِ

And rights of your citizens are three. He^{azwj} has Obligated these upon you – right of your citizen with the authority, then right of your citizen with the knowledge, for the ignorant one is a citizen of the knowledgeable one, and right of your citizen with the ownership, from the spouses, and whatever is possessed from the right hands (slaves and maids).

وَحُفُوقُ رَحِمِكَ كَثِيرَةٌ مُتَّصِلَةٌ بِقَدْرِ اتِّصَالِ الرَّحِمِ فِي الْقَرَابَةِ فَأَوْجِبُهَا عَلَيْكَ حَقُّ أُمِّكَ ثُمَّ حَقُّ أَبِيكَ ثُمَّ حَقُّ وَلَدِكَ ثُمَّ حَقُّ أَخِيكَ ثُمَّ الْأَقْرَبُ فَلِأَقْرَبِ وَ الْأَوَّلُ فَلِأَوَّلِ

And rights of your kinship are many, connected in accordance with the connection of the kinship in the relationship. He^{azwj} has Obligated upon you right of your mother, then right of your father, then right of your children, then right of your brother, then closest of the relatives, and foremost of the foremost ones.

ثُمَّ حَقُّ مَوْلَاكَ الْمُنْعَمِ عَلَيْكَ ثُمَّ حَقُّ مَوْلَاكَ الْجَارِي نِعْمَتُهُ عَلَيْكَ ثُمَّ حَقُّ ذِي الْمَعْرُوفِ لَدَيْكَ ثُمَّ حَقُّ مُؤَدِّبِكَ بِالصَّلَاةِ ثُمَّ حَقُّ إِمَامِكَ فِي صَلَاتِكَ ثُمَّ حَقُّ جَلِيسِكَ ثُمَّ حَقُّ جَارِكَ ثُمَّ حَقُّ صَاحِبِكَ ثُمَّ حَقُّ شَرِيكَكَ ثُمَّ حَقُّ مَالِكَ ثُمَّ حَقُّ غَرِيمِكَ الَّذِي تُطَالِيهِ ثُمَّ حَقُّ غَرِيمِكَ الَّذِي يُطَالِيكَ ثُمَّ حَقُّ حَلِيطِكَ

The there is a right of your master, the benefactor upon you, then right of your master, the flower of his bounties upon you, then right of the one with the act of kindness to you, then right of your Muezzin with the Salat, then right of your prayer leader in your Salat, then right of your gatherer, then right of your neighbour, then right of your companion, then right of your partner, then right of your owner, then right of your creditor who seeks (demands) you, then right of your debtor whom you seek (demand), then right of your associate.

ثُمَّ حَقُّ خَصْمِكَ الْمُدْعِي عَلَيْكَ ثُمَّ حَقُّ خَصْمِكَ الَّذِي تَدْعِي عَلَيْهِ ثُمَّ حَقُّ مُسْتَشِيرِكَ ثُمَّ حَقُّ الْمُشِيرِ عَلَيْكَ ثُمَّ حَقُّ مُسْتَنْصِحِكَ ثُمَّ حَقُّ النَّاصِحِ لَكَ ثُمَّ حَقُّ مَنْ هُوَ أَكْبَرُ مِنْكَ ثُمَّ حَقُّ مَنْ هُوَ أَصْغَرُ مِنْكَ

Then there is a right of your contender, the claimant upon you, then a right of your contender whom you are claiming upon, then right of your consultant, then a right of the one who give you counsel, then right of one whose advice you seek, then a right of the one seeking your advice, then right of the one who is older than you, then right of the one who is younger than you.

ثُمَّ حَقُّ سَائِلِكَ ثُمَّ حَقُّ مَنْ سَأَلْتَهُ ثُمَّ حَقُّ مَنْ جَرَى لَكَ عَلَى يَدَيْهِ مَسَاءَةٌ يَقُولُ أَوْ فَعَلَ أَوْ مَسَرَّةٌ بِذَلِكَ يَقُولُ أَوْ فَعَلَ عَنْ تَعْمُدٍ مِنْهُ أَوْ غَيْرِ تَعْمُدٍ مِنْهُ ثُمَّ حَقُّ أَهْلِ مِلَّتِكَ عَامَّةً ثُمَّ حَقُّ أَهْلِ الدِّمَةِ

Then a right of the one who begs you, then a right of the one you beg, then a right of the one an offense has flowed to you upon his hands, either by word or action, or he is pleased with that by word or action, either intentionally from him or unintentionally from him, then a right of the people of your religion, the generality, then a right of the people under the responsibility.

ثُمَّ الْحُقُوقُ الْحَادِثَةُ بِقَدْرِ عِلَلِ الْأَحْوَالِ وَ تَصَرُّفِ الْأَسْبَابِ فَطُوبَى لِمَنْ أَعَانَهُ اللَّهُ عَلَى قَضَاءِ مَا أَوْجَبَ عَلَيْهِ مِنْ حُقُوقِهِ وَ وَفَّقَهُ وَ سَدَّدَهُ

Then there are rights of the newly occurring events in accordance with the reasons of the situations and interchanging of the causes. Therefore, beatitude be for the one whom Allah^{-azwj} Assists upon fulfilling what He^{-azwj} has Obligated upon him of His^{-azwj} right, and Harmonises him, and Guides him.

فَأَمَّا حَقُّ اللَّهِ الْأَكْبَرِ فَأَنَّكَ تَعْبُدُهُ لَا تُشْرِكُ بِهِ شَيْئاً فَإِذَا فَعَلْتَ ذَلِكَ بِإِخْلَاصٍ جَعَلَ لَكَ عَلَى نَفْسِهِ أَنْ يَكْفِيكَ أَمْرَ الدُّنْيَا وَالْآخِرَةِ وَ يَحْفَظَ لَكَ مَا تُحِبُّ مِنْهَا

As for the greatest right of Allah^{-azwj}, you should worship Him^{-azwj} not associating anything with Him^{-azwj}. When you do that with sincerity, He^{-azwj} will Make upon Himself^{-azwj} to Suffice you the matters of the world and the Hereafter, and He^{-azwj} will Preserve for you what you love from it.

وَأَمَّا حَقُّ نَفْسِكَ عَلَيْكَ فَأَنْ تَسْتَوْفِيَهَا فِي طَاعَةِ اللَّهِ فَتُوَدِّيَ إِلَى لِسَانِكَ حَقَّهُ وَ إِلَى سَمْعِكَ حَقَّهُ وَ إِلَى بَصَرِكَ حَقَّهُ وَ إِلَى يَدِكَ حَقَّهَا وَ إِلَى رِجْلِكَ حَقَّهَا وَ إِلَى بَطْنِكَ حَقَّهُ وَ إِلَى فَرْجِكَ حَقَّهُ وَ تَسْتَعِينَ بِاللَّهِ عَلَى ذَلِكَ

And as for a right of yourself upon yourself is that you should complete it in obedience of Allah^{-azwj}. So you should fulfil to your tongue of its right, and to your hearing of its right, and to your sight of its right, and to your hand of its right, and to your leg of its right, and to your belly of its right, and to your private part of its right, and you should seek Assistance of Allah^{-azwj} upon that.

وَأَمَّا حَقُّ اللِّسَانِ فَإِكْرَامُهُ عَنِ الْحَتَى وَ تَعْوِيدُهُ الْحَيَّرَ وَ حَمْلُهُ عَلَى الْأَدَبِ وَ إِجْمَاعُهُ إِلَّا لِمَوْضِعِ الْحَاجَةِ وَ الْمَنْفَعَةِ لِلدِّينِ وَ الدُّنْيَا وَ إِعْقَاؤُهُ عَنِ الْفُضُولِ الشَّيْعَةِ الْقَلِيلَةِ الْفَائِدَةِ الَّتِي لَا يُؤْمَنُ ضَرُّهَا مَعَ قَلَّةِ عَائِدَتِهَا وَ يُعَدُّ شَاهِدُ الْعَقْلِ وَ الدَّلِيلُ عَلَيْهِ وَ تَزَيُّنُ الْعَاقِلِ بِعَقْلِهِ [و] حُسْنُ سِيرَتِهِ فِي لِسَانِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And as for a right of your tongue, is to honour it to be away from the betrayal, and accustom it to the good, and carry it upon the etiquette and relaxing it, and the benefit for the religion and the world, and excuse it from the vain obscenities of little benefit which there is no safety from its harm, along with little of its return, and it returns the testimony of the intellect and the evidence upon it, and it adorns the intellectual with his intellect and the goodness of his conduct in his tongue, and there is no strength except with Allah^{-azwj}, the Exalted, the Magnificent.

وَأَمَّا حَقُّ السَّمْعِ فَتَنْزِيهِهُ عَنْ أَنْ يَجْعَلَ طَرِيقاً إِلَى قَلْبِكَ إِلَّا لِمَوْضِعِ كَرِيْمَةٍ تُحْدِثُ فِي قَلْبِكَ خَيْرًا أَوْ تَكْسِبُكَ خُلُقاً كَرِيماً فَإِنَّهُ بَابُ الْكَلَامِ إِلَى الْقَلْبِ يُؤَدِّي إِلَيْهِ ضُرُوبُ الْمَعَانِي عَلَى مَا فِيهَا مِنْ خَيْرٍ أَوْ شَرٍّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the hearing, you should remove it from making it a path to your heart except for an honourable opening you discuss good with it in your heart, or you earn an honourable mannerism, for it is a door of the speech to the heart, depositing to it a variety of meanings based upon what is in it, either from good or evil, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ بَصَرِكَ فَعَصْهُ عَمَّا لَا يَحِلُّ لَكَ وَ تَرْكُ ابْتِدَالِهِ إِلَّا لِمَوْضِعِ عِبَرَةٍ تَسْتَقْبِلُ بِهَا بَصَرًا أَوْ تَسْتَفِيدُ بِهَا عِلْماً فَإِنَّ الْبَصَرَ بَابُ الْإِعْيَانِ

And as for a right of your sight, close it from what is not Permissible for you and leave it's triviality except for a place of taking a lesson accepting an insight with it, if there is a benefit with it of knowledge, for the sight is a door of taking the lesson.

وَأَمَّا حَقُّ رَجُلَيْكَ فَأَنْ لَا تُنْشِي بِهِمَا إِلَى مَا لَا يَحِلُّ لَكَ وَ لَا تَجْعَلَهَا مَطِيئَتَكَ فِي الطَّرِيقِ الْمُسْتَحْفَظَةِ بِأَهْلِهَا فِيهَا فَإِنَّهَا حَامِلُكَ وَ سَالِكَةٌ بِكَ مَسَلِّكَ الدِّينِ وَ السَّبْقِ لَكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your legs, you should not walk with these to what is not Permissible for you, nor make it your mount in the road taking its people lightly in it for it is your carrier and it travels with you the path of religion, and the preceding for you, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ يَدِكَ فَأَنْ لَا تَبْسُطَهَا إِلَى مَا لَا يَحِلُّ لَكَ فَتَنَالَ بِمَا تَبْسُطُهَا إِلَيْهِ مِنَ اللَّهِ الْعُقُوبَةَ فِي الْأَجَلِ وَ مِنَ النَّاسِ بِلِسَانِ اللَّائِمَةِ فِي الْعَاجِلِ وَ لَا تُفْضِضْهَا بِمَا افْتَرَضَ اللَّهُ عَلَيْهَا وَ لَكِنْ تُوقِرْهَا بِهِ تُفْضِضْهَا عَنْ كَثِيرٍ بِمَا لَا يَحِلُّ لَهَا وَ تَبْسُطُهَا بِكَثِيرٍ بِمَا لَيْسَ عَلَيْهَا فَإِذَا هِيَ قَدْ عَقِلَتْ وَ شَرِفَتْ فِي الْعَاجِلِ وَجِبَ لَهَا حُسْنُ الثَّوَابِ مِنَ اللَّهِ فِي الْأَجَلِ

And as for a right of your hands is that you should not extend these to what is not Permissible for you, for you will attain Punishment from Allah^{-azwj} due to what you had extended to these in the future, and the blames from the people for the tongue, in the current, and do not hold these back from what Allah^{-azwj} has Obligated upon it, but you should dignify it by holding these back from most of what is not Permissible for it and extended these from what isn't (obligated) upon these. So when these are reasonable and noble in the current, the goodly Reward from Allah^{-azwj} would be obligated for these in the future.

وَأَمَّا حَقُّ بَطْنِكَ فَأَنْ لَا تَجْعَلَهُ وَعَاءً لِقَلِيلٍ مِنَ الْحَرَامِ وَ لَا لِكَثِيرٍ وَ أَنْ تُقْتَصِدَ لَهُ فِي الْحَلَالِ وَ لَا تُخْرِجَهُ مِنْ حَدِّ التَّقْوَى إِلَى حَدِّ التَّهْوِينِ وَ ذَهَابِ الْمُرُوءَةِ فَإِنَّ السَّبْعَ الْمُتْنَهِيَ بِصَاحِبِهِ إِلَى التَّحَمِّ مَكْسَلَةٌ وَ مُنْبِطَةٌ وَ مَقْطَعَةٌ عَنْ كُلِّ بَرٍّ وَ كَرِيمٍ وَ إِنَّ الرَّاْيَ [الرِّي] الْمُتْنَهِيَ بِصَاحِبِهِ إِلَى السُّكْرِ مَسْحَقَةٌ وَ مَجْهَلَةٌ وَ مَذْهَبَةٌ لِلْمُرُوءَةِ

And as for a right of your belly, you should not make it a container, neither for little from the Prohibitions nor for more, and you should be moderate for it regarding the Permissible and not take it out from a limit of strengthening to a limit of weakening and the loss of manliness, for the satiation ends with its owner to the fringe of laziness and inhibition, and cutting off from every righteousness, and honour; and the saturation ends up with its owner to the intoxication, incredulity and ignorance, and the loss of manliness.

وَأَمَّا حَقُّ فَرْجِكَ فَحِفْظُهُ بِمَا لَا يَحِلُّ لَكَ وَ الْإِسْتِعَانَةُ عَلَيْهِ بِعَصِيِّ الْبَصَرِ فَإِنَّهُ مِنْ أَعْوَنِ الْأَعْوَانِ وَ ضَبْطُهُ إِذَا هَمَّ بِالْجُوعِ وَ الظَّمَا وَ كَثْرَةِ ذِكْرِ الْمَوْتِ وَ التَّهَدُّدِ لِنَفْسِكَ بِاللَّهِ وَ التَّخْوِيفِ لَهَا بِهِ وَ بِاللَّهِ الْعِصْمَةُ وَ التَّأْيِيدُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِهِ

And as for a right of your private part, you should preserve it from what is not Permissible for you, and the be assisted upon it by closing the sight, for it is from the most assisting of the assistants, and controls when there is worry of the hunger and the thirst, and frequent the remembrance of death, and threaten yourself with Allah^{-azwj} and intimidating to it by it, and by Allah^{-azwj} is the fortification and the emphasis, and there is neither any might nor strength except with Him^{-azwj}.

ثُمَّ خُفُوهُ الْأَفْعَالِ فَأَمَّا حَقُّ الصَّلَاةِ فَأَنْ تَعْلَمَ أَنَّهَا وَفَادَةٌ إِلَى اللَّهِ وَ أَنَّكَ قَائِمٌ بِهَا بَيْنَ يَدَيْ اللَّهِ فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيقاً أَنْ تَقُومَ فِيهَا مَقَامَ الدَّلِيلِ
الرَّاهِبِ الرَّاهِبِ الْخَائِفِ الرَّاجِي الْمُسْكِنِ الْمُتَضَرِّعِ الْمُعْظِمِ مَنْ قَامَ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالْإِطْرَاقِ وَ خُشُوعِ الْأَطْرَافِ وَ لِينِ الْجَنَاحِ وَ حُسْنِ الْمُنَاجَاةِ لَهُ
فِي نَفْسِهِ وَ الطَّلَبِ إِلَيْهِ فِي فَكَاحِ رَقَبَتِكَ الَّتِي أَحَاطَتْ بِهَا خَطِيئَتُكَ وَ اسْتَهْلَكَتْهَا ذُنُوبُكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Then there are rights of actions. As for a right of the Salat, you should know that it is a delegation to Allah^{-azwj} and you are standing with it in front of Allah^{-azwj}. When you know that you would be ethical. You will be standing in it in a position of the humiliated, the desirous, the dreadful, the fearful, the hopeful, the poor, the beseecher, the revering, someone who stands in front of Him^{-azwj} with the calmness, and the lowered head, and the humbleness of the acknowledgment, and soft wings, and goodly whispering to Him^{-azwj} within himself, and the seeking to Him^{-azwj} in liberating your neck which your mistakes have surrounded it, and your sins have destroyed it, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الصَّوْمِ فَأَنْ تَعْلَمَ أَنَّهُ حِجَابٌ ضَرَبَهُ اللَّهُ عَلَى لِسَانِكَ وَ سَمْعِكَ وَ بَصَرِكَ وَ فَرْجِكَ وَ بَطْنِكَ لِيَسْتُرَكَ بِهِ مِنَ النَّارِ وَ هَكَذَا جَاءَ فِي الْحَدِيثِ الصَّوْمُ
جُنَّةٌ مِنَ النَّارِ

And as for a right of the fasting, you should know that it is a veil Allah^{-azwj} has Struck upon your tongue, and your hearing, and your sight, and your private parts, and your belly for Him^{-azwj}. Curtain you with it from the Fire, and like this it has come in the Hadeeth, 'the Fast is a shield from the Fire'.

فَإِنْ سَكَنْتَ أَطْرَافَكَ فِي حَجَبَيْهَا رَجَوْتَ أَنْ تَكُونَ مُحْجُوباً وَ إِنْ أَنْتَ تَرَكْتَهَا تَضَطَّرَبَ فِي حِجَابِهَا وَ تَرَفَعَ جَنْبَاتِ الْحِجَابِ فَتَطَّلِعَ إِلَى مَا لَيْسَ لَهَا بِالنَّظَرِ
الدَّاعِيَةِ لِلشَّهْوَةِ وَ الْقُوَّةِ الْخَارِجَةِ عَنْ حَدِّ التَّقْيَةِ لِلَّهِ لَمْ يُؤْمَنْ أَنْ تَحْرِقَ الْحِجَابَ وَ تَخْرُجَ مِنْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, if your sides were to be calm in your veils, you should hope to be veiled, and if you were to neglect it, you will be restless in hits veils, and raise the sides of the veil and you will be notified to what isn't for it with the looking, the called to the lustful desires, and the strength external from a limit of the fear of Allah^{-azwj}. There is no safety that it would tear the veil and you will come out from it, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الصَّدَقَةِ فَأَنْ تَعْلَمَ أَنَّهَا دُخْرُكَ عِنْدَ رَبِّكَ وَ وَدِيعَتُكَ الَّتِي لَا تَحْتَاجُ إِلَى الْإِشْهَادِ فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ بِمَا اسْتَوْدَعْتَهُ سِرّاً أَوْ نَقّاً بِمَا اسْتَوْدَعْتَهُ عَلَانِيَةً
وَ كُنْتَ جَدِيراً أَنْ تَكُونَ أَسْرَرْتَ إِلَيْهِ أَمْراً أَعْلَنْتَهُ وَ كَانَ الْأَمْرُ بَيْنَكَ وَ بَيْنَهُ فِيهَا سِرّاً عَلَى كُلِّ حَالٍ وَ لَمْ يَسْتَظْهَرْ عَلَيْهِ فِيمَا اسْتَوْدَعْتَهُ

And as for a right of the charity, you should know that it is your hoard in the Presence of your Lord^{-azwj}, and your deposit which is not needy to the witnesses. When you know that, you would be more trusting with what you have deposited secretly than what you have deposited openly, and you would be more deserving to have been secretive to Him^{-azwj} of a matter you had been open with, and the matter between you and Him^{-azwj}, wherein is secrecy, could have been upon all situation, and (if only) you would not have revealed upon it, regarding what you had deposited.

مِنْهَا إِشْهَادُ السَّمْعِ وَ الْأَبْصَارِ عَلَيْهِ بِمَا كَانَتْهَا أَوْ نَقّاً فِي نَفْسِكَ وَ كَانَتْكَ لَا تَتَّقِي بِهِ فِي تَأْدِيَةِ وَدِيعَتِكَ إِلَيْكَ ثُمَّ لَمْ تَمَنَّ بِهَا عَلَى أَحَدٍ لِأَنَّهَا لَكَ

From these are testimonies of the hearing and the sights upon it with these. It is as if these are more trusting with yourself, and it is as if you are not trusting with it regarding your

depositing your deposit to you, then you do not entrust with it to anyone because these are for you.

فَإِذَا افْتَنَنْتَ بِهَا لَمْ تَأْمَنْ أَنْ يَكُونَ [تَكُونُ] بِهَا مِثْلُ مَحْجِينَ خَالِكَ مِنْهَا إِلَى مَنْ مَنَنْتَ بِهَا عَلَيْهِ لِأَنَّ فِي ذَلِكَ دَلِيلًا عَلَى أَنَّكَ لَمْ تُرِدْ نَفْسَكَ بِهَا وَ لَوْ أَرَدْتَ نَفْسَكَ بِهَا لَمْ تَمْنَعْ بِهَا عَلَى أَحَدٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

When you were to be prevented with, there is no safety that you would be with it as a combination of your state from it to the one you have prevented with upon him, because there is evidence in that upon that you had not intended yourself with it, and had you intended yourself with it, you would not have prevented it upon anyone, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الْهَدْيِ فَأَنْ تُخْلِصَ بِهَا الْإِرَادَةَ إِلَى رَبِّكَ وَ التَّعَرُّضَ لِرَحْمَتِهِ وَ قَبُولَهُ وَ لَا تُرِدْ عُيُونَ النَّاطِرِينَ ذُوْنَهُ فَإِذَا كُنْتَ كَذَلِكَ لَمْ تُكُنْ مُتَكَلِّفًا وَ لَا مُتَصَنِّعًا وَ كُنْتَ إِنَّمَا تَقْصِدُ إِلَى اللَّهِ

And as for a right of the (sacrificial) offering, you should be sincere with it in the intention, to your Lord^{-azwj}, and the exposure to His^{-azwj} Mercy, and (His^{-azwj}) Accepting it, and do not intend eyes of the beholders besides His^{-azwj}. When you were to be like that, you will not be encumbered, nor a pretender, and rather you would be aiming to Allah^{-azwj}.

وَ اعْلَمْ أَنَّ اللَّهَ يُرَادُ بِالْيُسْرِ وَ لَا يُرَادُ بِالْعُسْرِ كَمَا أَرَادَ بِخَلْقِهِ التَّيْسِيرَ وَ لَمْ يُرِدْ بِهِمُ التَّعْسِيرَ

And know that Allah^{-azwj} is wanted for the ease and not wanted for the hardships, just as He^{-azwj} Wanted the ease with His^{-azwj} creatures and does not Want the hardship with them.

وَ كَذَلِكَ التَّذَلُّلُ أَوَّلُ بَكَ مِنَ التَّدَهُّنِ لِأَنَّ الْكُلْفَةَ وَ الْمُتَوَنُّةَ فِي الْمُتَدَهِّقِينَ فَأَمَّا التَّذَلُّلُ وَ التَّمَسُّكُ فَلَا كُلْفَةَ فِيهِمَا وَ لَا مُتَوَنُّةَ عَلَيْهِمَا لِأَنَّهُمَا الْحِلْفَةُ وَ هُمَا مَوْجُودَانِ فِي الطَّبِيعَةِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And like that, the humiliation is foremost with you than the arrogance, because the costs and the provisions are in the arrogance. As for the humbleness and the neediness, there is no cost in these two, nor any provision upon them, because these are a trait, and these are existing in the nature, and there is no strength except with Allah^{-azwj}.

ثُمَّ حَقُّوْا الْأَمْرَ فَأَمَّا حَقُّ سَائِسِكَ بِالسُّلْطَانِ فَأَنْ تَعْلَمَ أَنَّكَ جُعِلْتَ لَهُ فِتْنَةً وَ أَنَّهُ مُبْتَلَى فِيكَ بِمَا جَعَلَهُ اللَّهُ لَهُ عَلَيْكَ مِنَ السُّلْطَانِ وَ أَنْ تُخْلِصَ لَهُ فِي النَّصِيحَةِ وَ أَنْ لَا تُمَاجِكُهُ وَ قَدْ بَسِطَ يَدُهُ عَلَيْكَ فَتَكُونَ سَبَبَ هَلَاكِ نَفْسِكَ وَ هَلَاكِهِ وَ تَذَلُّلٍ وَ تَلَطُّفٍ لِإِعْطَائِهِ مِنَ الرِّضَى مَا يَكْفُهُ عَنْكَ وَ لَا يُضِرُّ بِدِينِكَ وَ تَسْتَعِينُ عَلَيْهِ فِي ذَلِكَ بِاللَّهِ وَ لَا تُعَاوِزَهُ وَ لَا تُعَانِدُهُ

Then there are rights of the leaders. As for a right of your guide (leader) with the authority, you should know that you have been Made to be a Fitna for him, and he is being Tried regarding you with what authority Allah^{-azwj} has Made to be for him upon you, and that you should be sincere to him in the advising, and you should not find faults with him and he has extended his hand upon you, for it would become a cause of destruction of yourself and his destruction, and humiliation, and be kind in giving him from the satisfaction what would restrain him from you, and not harm your religion, and seek assistance with Allah^{-azwj} against him regarding that, and neither console him nor oppose him.

فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ عَقَقْتَهُ وَ عَقَقْتَ نَفْسَكَ فَعَرَضْتَهَا لِمَكْرُوهِهِ وَ عَرَضْتَهُ لِلْهَلَكَةِ فَبِكَ وَ كُنْتَ خَلِيقًا أَنْ تَكُونَ مُعِينًا لَهُ عَلَى نَفْسِكَ وَ شَرِيكًا لَهُ فِيمَا أَتَى إِلَيْكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

You, if you were to do that, you would liberate him and liberate yourself. By exposing to his abhorrence and exposing him to the destruction regarding you, and you would be ethical in becoming an assistant to him against yourself, and a partner for him regarding what comes to you, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ سَائِسِكَ بِالْعِلْمِ فَالْتَّعْظِيمُ لَهُ وَ التَّوْقِيرُ لِمَجْلِسِهِ وَ حُسْنُ الْإِسْتِمَاعِ إِلَيْهِ وَ الْإِقْبَالُ عَلَيْهِ وَ الْمَعُونَةُ لَهُ عَلَى نَفْسِكَ فِيمَا لَا غِنَى بِكَ عَنْهُ مِنَ الْعِلْمِ بِأَنْ تُفَرِّغَ لَهُ عَقْلَكَ وَ تُخَصِّرَهُ فَهَمَكَ وَ تُذَكِّيَ لَهُ قَلْبَكَ وَ تُجَلِّيَ لَهُ بَصَرَكَ بِتَرْكِ اللَّذَاتِ وَ تَقْضِيَ الشَّهَوَاتِ

And as for a right of your guide (teacher) with the knowledge, it is the reverence to him, and dignity to his gathering, and goodly listening to him, and being attentive to him, and the assisting to him against yourself in what he is not needless with you from him, of the knowledge, by freeing your intellect to him, and present your understanding to him, and purify your heart to him, and polishing your sight for him by neglecting the pleasures and breaking the lustful desires.

وَ أَنْ تَعْلَمَ أَنَّكَ فِيمَا أَلْفَى رَسُولُهُ إِلَى مَنْ لَقَيْكَ مِنْ أَهْلِ الْجَهْلِ فَلَرِمَكَ حُسْنُ التَّأْدِيبَةِ عَنْهُ إِلَيْهِمْ وَ لَا تُخْنَهُ فِي تَأْدِيبَةِ رِسَالَتِهِ وَ الْقِيَامِ بِهَا عَنْهُ إِذَا تَعَلَّدَهَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ:

And you should know that regarding what his messenger casts to the one from the people of ignorance who were to meet you, it necessitates you the goodly etiquette on his behalf to them, and do not betray him in delivering his message, and the standing with it on his behalf when you are collared with it, and there is neither any might nor strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ سَائِسِكَ بِالْمِلْكِ فَتَخَوُّ مِنْ سَائِسِكَ بِالسُّلْطَانِ إِلَّا أَنَّ هَذَا يَمْلِكُ مَا لَا يَمْلِكُكَ ذَاكَ تَلَزَمَكَ طَاعَتُهُ فِيمَا دَقَّ وَ جَلَّ مِنْكَ إِلَّا أَنْ تُخْرِجَكَ مِنْ وَجُوبِ حَقِّ اللَّهِ فَإِنَّ حَقَّ اللَّهِ يُحُولُ بَيْنَكَ وَ بَيْنَ حَقِّهِ وَ حُقُوقِ الْخَلْقِ فَإِذَا قَضَيْتَهُ رَجَعْتَ إِلَى حَقِّهِ فَتَشَاغَلْتَ بِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your guide (ruler) with the ownership, is approximate from your guide (ruler) with the authority, except that this one owns what that one does not own. It necessitates your obeying him regarding what is small and large from you except if it were to exit you from the obligatory right of Allah^{-azwj}, for a right of Allah^{-azwj} is a barrier between you and his right and rights of the created beings. When you have fulfilled it, return to his right and pre-occupy with it, and there is no strength except with Allah^{-azwj}.

ثُمَّ حُقُوقُ الرِّعْيَةِ فَأَمَّا حُقُوقُ رَعِيَّتِكَ بِالسُّلْطَانِ فَإِنَّ تَعْلَمَ أَنَّكَ إِذَا اسْتَرْعَيْتَهُمْ بِفَضْلِ قُوَّتِكَ عَلَيْهِمْ فَإِنَّهُ إِذَا أَحْلَاهُمْ حَلَ الرِّعْيَةِ لَكَ ضَعْفُهُمْ وَ دُهُمُ مَا أُولَى مِنْ كِفَاكِهِ ضَعْفُهُ وَ دُلُّهُ حَتَّى صَبَرَهُ لَكَ رَعِيَّةٌ وَ صَبَرَ حُكْمَكَ عَلَيْهِ نَافِذًا—

Then there are rights of the citizens. As for rights of your citizens with the authority, you should know that rather you are to take care of them with the grace of your strength upon them. But rather, their weakness has positioned them at the position of the citizen to you and humiliated them. So what is foremost, the one whose weakness and his humiliation suffices you until he has become a citizen to you and your wisdom has become enforceable upon him.

لَا يَمْتَنِعُ مِنْكَ بَعِزَّةٌ وَلَا قُوَّةٌ وَلَا يَسْتَنْصِرُ فِيمَا تَعَاطَمَهُ مِنْكَ إِلَّا بِاللَّهِ بِالرَّحْمَةِ وَالْحَيَاةِ وَالْأَنَاءَةِ وَمَا أَوْلَاكَ إِذَا عَرَفْتَ مَا أَعْطَاكَ اللَّهُ مِنْ فَضْلِ هَذِهِ الْعِزَّةِ وَالْقُوَّةِ الَّتِي فَهَرَتْ بِهَا أَنْ تَكُونَ لِلَّهِ شَاكِرًا وَمَنْ شَكَرَ اللَّهَ أَعْطَاهُ فِيمَا أَنْعَمَ عَلَيْهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

He can neither prevent from you with might nor strength, nor can he seek help regarding what he revered from you except by Allah^{-azwj} with the Mercy, and the prudence and the patience, and is your priority when you recognise what Allah^{-azwj} have Given you, from the merit of this might and strength which you have subdued by it, that you would be thankful to Allah^{-azwj}, and the one who is thankful, Allah^{-azwj} will Give him among what He^{-azwj} Confers upon him, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِالْعِلْمِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ قَدْ جَعَلَكَ لَهُمْ قَيْمًا فِيمَا آتَاكَ مِنَ الْعِلْمِ وَلَاكَ مِنْ خِزَانَةِ الْحِكْمَةِ فَإِنْ أَحْسَنْتَ فِيمَا وَلَّاكَ اللَّهُ مِنْ ذَلِكَ وَ قُضِيَ بِهِ لَكُمْ مَقَامُ الْخَازِنِ الشَّفِيقِ النَّاصِحِ لِمَوْلَاهُ فِي عِبَادِهِ الصَّابِرِ الْمُحْتَسِبِ الَّذِي إِذَا رَأَى دَا حَاجَةً أَخْرَجَ لَهُ مِنَ الْأَمْوَالِ الَّتِي فِي يَدَيْهِ رَاشِدًا وَ كُنْتَ لِدَلِّكَ أَمِلًا مُتَعَقِدًا وَ إِلَّا كُنْتَ لَهُ خَائِنًا وَ لِحَلْفِهِ ظَالِمًا وَ لِسَلْبِهِ وَ غَيْرِهِ مُتَعَرِّضًا

And as for a right of your citizen with knowledge, you should know that Allah^{-azwj} has made you as a custodian for them regarding what He^{-azwj} has Given you of the knowledge and has Mad you in charge of treasures of the wisdom. So if you were to be good regarding what Allah^{-azwj} has Place you in charge of that, and you stand with it for them in a position of the treasurer, the compassionate, the adviser to his master among his slaves, the patient, the accountant who when he sees one with a need, extracts for him from the wealth which is in his hands, rightfully; and due to that you would be hopeful, believing, or else you will be a betrayer to Him^{-azwj} and unjust to His^{-azwj} creatures, and not objecting to His^{-azwj} Confiscation.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ النِّكَاحِ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَهَا سَكَنًا وَ مُسْتَرَاحًا وَ أَنْسَاءً وَ وَاقِيَةً وَ كَذَلِكَ كُلُّ أَحَدٍ مِنْكُمْ يَجِبُ أَنْ يَحْمَدَ اللَّهَ عَلَى صَاحِبِهِ وَ يَعْلَمَ أَنَّ ذَلِكَ نِعْمَةٌ مِنْهُ عَلَيْهِ وَ وَجِبَ أَنْ يُحْسِنَ صُحْبَةَ نِعْمَةِ اللَّهِ وَ يُكْرِمَهَا وَ يُزْفِقَ بِهَا

And as for a right of your citizen with owner of the marriage, you should know that Allah^{-azwj} has made her as a tranquillity, and a rest, and a comfort, and partner, and like that it every one married. It obligates that one praises Allah^{-azwj} upon his companion, and he knows that it is a bounty from Him^{-azwj} upon him, and it obligates that he should be of goodly companionship of a bounty of Allah^{-azwj}, and honour her, and be kind with her.

وَ إِنْ كَانَ حَقُّكَ عَلَيْهَا أَغْلَظَ وَ طَاعَتُكَ لَهَا أَلَزَمَ فِيمَا أُخْبِتَ وَ كَرِهْتَ مَا لَمْ تَكُنْ مَعْصِيَةً فَإِنَّ لَهَا حَقَّ الرَّحْمَةِ وَ الْمُؤَانَسَةِ وَ مَوْضِعَ السُّكُونِ إِلَيْهَا قَضَاءُ اللَّذَّةِ الَّتِي لَا بُدَّ مِنْ قَضَائِهَا وَ ذَلِكَ عَظِيمٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And even though your right upon her is greater and her obedience to you is necessitated regarding what is liked and disliked, for as long as it does not happen to be an act of disobedience (to Allah^{-azwj}, for there is a right for her of the mercy, and the comfort, and a place of tranquillity to her to fulfil the pleasure which there is no escape from fulfilling it, and that is mighty, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ رَعِيَّتِكَ بِمِلْكِ الْيَمِينِ فَأَنْ تَعْلَمَ أَنَّهُ خَلَقَ رِبَّكَ وَ لَحْمَكَ وَ دَمَكَ وَ أَنْتَ تَمْلِكُهُ لَا أَنْتَ صَنَعْتَهُ دُونَ اللَّهِ وَ لَا خُلِقْتَ لَهُ سَمْعًا وَ لَا بَصَرًا وَ لَا أَجْرِيَتْ لَهُ رِزْقًا- وَ لَكِنَّ اللَّهَ كَفَاكَ ذَلِكَ بِمَنْ سَخَّرَهُ لَكَ وَ ائْتَمَنَكَ عَلَيْهِ وَ اسْتَوْدَعَكَ إِيَّاهُ لِتَحْفَظَهُ فِيهِ وَ تَسِيرَ فِيهِ بِسِيرَتِهِ

And as for a right of your citizen with ownership of the right hand (slaves and maids), you should know that he is a creature of your Lord^{-azwj}, and your flesh and your blood, and you own him. You have not made him besides Allah^{-azwj}, nor have you created the hearing for him, nor sight, nor have you flow any sustenance for him, but Allah^{-azwj} has Sufficed that for you with Conferment He^{-azwj} has Subdued for you, and has Entrusted you upon him, and has Deposited him to you for you to protect him in it and conduct regarding him with His^{-azwj} Conduct.

فَطْعَمُهُ مِمَّا تَأْكُلُ وَ ثِيَابُهُ مِمَّا تَلْبَسُ وَ لَا تُكَلِّفُهُ مَا لَا يُطِيقُ فَإِنْ كَرِهَتْهُ خَرَجْتَ إِلَى اللَّهِ مِنْهُ وَ اسْتَبَدَلْتَ بِهِ وَ لَمْ تُعَذِّبْ خَلْقَ اللَّهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

You should feed him from what you eat, and clothe him from what you wear, and not encumber him what he cannot endure. If you were to dislike him, then exit from him to Allah^{-azwj} and replace him, and do not punish a creature of Allah^{-azwj}, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الرَّحِمِ فَحَقُّ أُمِّكَ أَنْ تَعْلَمَ أَنَّهَا حَمَلَتْكَ حَيْثُ لَا يَحْمِلُ أَحَدٌ أَحَدًا وَ أَطْعَمَتْكَ مِنْ ثَمَرِ قَلْبِهَا مَا لَا يُطْعِمُ أَحَدٌ أَحَدًا وَ أَنَّهَا وَفَّتَكَ بِسَمْعِهَا وَ بَصَرِهَا وَ يَدَيْهَا وَ رِجْلَيْهَا وَ شَعْرَهَا وَ بَشَرَهَا وَ جَمِيعَ جَوَارِحِهَا

And as a right of the kinship, a right of your mother is that you should know she had carried you whereby no one carried anyone and fed you from the fruit of her heat what no one feeds anyone, and she had saved you with her hearing, and her sight, and her hands, and her legs, and her hair, and her skin, and entirety of her body parts.

مُسْتَبْشِرَةٌ بِذَلِكَ فَرِحَتْهُ مَوْبِلَةً [مُؤْتَمِلَةً] لِمَا فِيهِ مَكْرُوهُهَا وَ أَلَمَهُ وَ ثَقَلَهُ وَ غَمَهُ [أَلَمَهَا وَ ثَقَلَهَا وَ غَمَهَا] حَتَّى دَفَعَتْهَا عَنْكَ يَدُ الْقُدْرَةِ وَ أَخْرَجَتْكَ إِلَى الْأَرْضِ فَرَضِيَّتُ أَنْ تَشْبَعَ وَ تَجُوعَ هِيَ وَ تَكْسُوكَ وَ تَعْرَى وَ تُزَوِّنِكَ وَ تَظْمَأُ وَ تُظِلَّكَ وَ تَضْحَى وَ تُنْعِمَكَ بِبُؤْسِهَا وَ تُلَذِّدَكَ بِالنُّومِ بِأَرْوَاقِهَا

She was smiling with that, happy of carrying (in her belly) although there were abhorrences in it, and its pains, and its weight, and its sorrow, until the Hand of Power Defended her from you and Extracted you to the ground. She was satisfied with satiating you while she was hungry, and clothing you while needing clothes, and saturating you while she was thirsty, and shading you while she was exposed to heat, and giving you bounties while being in her hardship, and giving you pleasure with the sleep by keeping awake.

وَ كَانَ بَطْنُهَا لَكَ وِعَاءً وَ حِجْرُهَا لَكَ حِوَاءً وَ نَذِيهَا لَكَ سِقَاءً وَ نَفْسُهَا لَكَ وَقَاءً تُبَاشِرُ حَرَّ الدُّنْيَا وَ بَرْدَهَا لَكَ وَ دُونَكَ فَتَشْكُرُهَا عَلَى قَدْرِ ذَلِكَ وَ لَا تُقْدِرُ عَلَيْهِ إِلَّا بِعَوْنِ اللَّهِ وَ تَوْفِيقِهِ

And her belly was a container for you, and her lap was a cradle for you, and her breasts were a quencher for you, saving from the exposure to heat of the world and its coldness, and besides you. So you should thank her based upon a measurement of that, and there is no ability upon it except by Assistance of Allah^{-azwj} and His^{-azwj} Inclination.

وَ أَمَّا حَقُّ أَبِيكَ فَتَعْلَمُ أَنَّهُ أَصْلُكَ وَ أَنَّكَ فَرْعُهُ وَ أَنَّكَ لَوْلَاهُ لَمْ تَكُنْ فَمَهْمَا رَأَيْتَ فِي نَفْسِكَ مِمَّا يُعْجِبُكَ فَاعْلَمْ أَنَّ أَبَاكَ أَصْلُ النِّعْمَةِ عَلَيْكَ فِيهِ وَ أَحْمِدِ اللَّهَ وَ اشْكُرْهُ عَلَى قَدْرِ ذَلِكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of your father, you should know that he is your root and you are his branch, and had it not been for him, you would not have existed. So whatever you see within yourself

from what fascinates you, then know that your father is the original bounty upon you regarding it, and praise Allah^{-azwj} and thank Him^{-azwj} upon a measurement of that, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ وَلَدِكَ فَتَعْلَمُ أَنَّكَ مِنْكَ وَ مُضَافٌ إِلَيْكَ فِي عَاجِلِ الدُّنْيَا بِخَيْرِهِ وَ شَرِّهِ وَ أَنَّكَ مَسْئُولٌ عَمَّا وُكِّلَتْهُ مِنْ حُسْنِ الْأَدَبِ وَ الدَّلَالَةِ عَلَى رَبِّهِ وَ الْمَعُونَةِ لَهُ عَلَى طَاعَتِهِ فِيكَ وَ فِي نَفْسِهِ

And as for a right of your child, know that he is from you and an addition to you in the current world, with his good and his evil, and you will be questioned about what you are in charge of him of the goodly etiquette and the pointing upon his Lord^{-azwj}, and the assisting to him upon obeying Him^{-azwj} regarding you and regarding himself.

فَمَثَابٌ عَلَى ذَلِكَ وَ مُعَاقَبٌ فَاعْمَلْ فِي أَمْرِهِ عَمَلِ الْمُتَزَيِّنِ بِحُسْنِ أَثَرِهِ عَلَيْهِ فِي عَاجِلِ الدُّنْيَا الْمُعَدِّ إِلَى رَبِّهِ فِيمَا بَيْنَكَ وَ بَيْنَهُ بِحُسْنِ الْقِيَامِ عَلَيْهِ وَ الْأَخْذِ لَهُ مِنْهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

The Rewarding and the Punishing is based upon that, therefore work regarding his affairs the world of the of the adorer of goodly impacts upon him in the current world, the excuser to his Lord^{-azwj} regarding what is between you and him with the goodly standing upon him, and the taking for him from it, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ أَحَبِّكَ فَتَعْلَمُ أَنَّكَ يَدُكَ الَّتِي تَبْسُطُهَا وَ ظَهْرَكَ الَّذِي تَلْتَجِي إِلَيْهِ وَ عِزُّكَ الَّذِي تَعْتَمِدُ عَلَيْهِ وَ قُوَّتُكَ الَّتِي تَصُولُ بِهَا فَلَا تَتَّخِذْهُ سِلَاحاً عَلَى مَعْصِيَةِ اللَّهِ وَ لَا عُدَّةً لِلظُّلْمِ بِخَلْقِ اللَّهِ وَ لَا تَدْعُ نَصْرَتَهُ عَلَى نَفْسِهِ وَ مَعُونَتَهُ عَلَى عَدُوِّهِ وَ الْحَوْلَ بَيْنَهُ وَ بَيْنَ شَيَاطِينِهِ وَ تَأْيِيدَةَ النَّصِيحَةِ إِلَيْهِ وَ الْإِقْبَالَ عَلَيْهِ فِي اللَّهِ فَإِنْ انْقَادَ لِرَبِّهِ وَ أَحْسَنَ الْإِجَابَةَ لَهُ وَ إِلَّا فَلْيَكُنِ اللَّهُ أَثَرُ عِنْدَكَ وَ أَكْرَمَ عَلَيْكَ مِنْهُ-

And as for a right of your brother, you should know that he is your hand which you are extending, and your backbone which you are sheltering to, and your might/strength which you can rely upon, and your strength which you can connect with. Therefore do not take him as a weapon upon disobeying Allah^{-azwj}, nor as a tool for oppressing the creatures of Allah^{-azwj}, and do not lead helping him upon himself and assisting him against his enemies, and being the barrier between him and his Satan^{-la}, and giving the good advice to him, and being attentive to him regarding Allah^{-azwj}, for the leading it to his Lord, and the goodly responding to Him^{-azwj}, or else let Allah^{-azwj} be preferred with you and more honourable unto you than he is.

وَأَمَّا حَقُّ الْمُنْعَمِ عَلَيْكَ بِالْوَلَاءِ فَإِنَّ تَعْلَمُ أَنَّكَ أَنْفَقَ فِيكَ مَالَهُ وَ أَخْرَجَكَ مِنْ دُلِّ الرِّقِّ وَ وَخَشْتِهِ إِلَى عِزِّ الْحُرِّيَّةِ وَ أَنْسَهَا وَ أَطْلَقَكَ مِنْ أَسْرِ الْمَلَكَةِ وَ فَكَّ عَنْكَ خَلْقَ الْعُبُودِيَّةِ وَ أَوْجَدَكَ رَاحِيَةَ الْعِزِّ وَ أَخْرَجَكَ مِنْ سِجْنِ الْقَهْرِ وَ دَفَعَ عَنْكَ الْعُسْرَ وَ بَسَطَ لَكَ لِسَانَ الْإِنْصَافِ وَ أَبَاحَكَ الدُّنْيَا كُلَّهَا

And as for a right of the conferrer upon you with the master-ship, you should know that he is spending his wealth regarding you, and he has extracted you from the disgrace of the slavery and its loneliness to the honour of the freedom and its comfort, and he has liberated you from captivity of the ownership and has removed from you the shackle of servitude, and he has made you feed the aroma of honour, and has extracted you from the prison of compulsion, and has dispelled the hardship from you, and has extended to you the tongue of fairness, and has legalised the world for you, all of it.

فَمَلَّكَكَ نَفْسَكَ وَ حَلَّ أَسْرَكَ وَ فَرَّغَكَ لِعِبَادَةِ رَبِّكَ وَ احْتَمَلَ بِذَلِكَ التَّقْصِيرَ فِي مَالِهِ فَتَعَلَّمَ أَنَّهُ أَوَّلُ الْخُلُقِيِّ بِكَ بَعْدَ أَوَّلِي رَحِمِكَ فِي حَيَاتِكَ وَ مَوْتِكَ وَ أَحَقُّ الْخُلُقِيِّ بِنَصْرِكَ وَ مَعُونَتِكَ وَ مُكَانَفَتِكَ فِي ذَاتِ اللَّهِ فَلَا تُؤْثِرْ عَلَيْهِ نَفْسَكَ مَا احتاج إِلَيْكَ أَبَدًا

He has made you own yourself, and released your captivity, and freed you for worshipping of your Lord^{-azwj}, and he tolerated the reduction in his wealth due to that. You should know that he is foremost of the people with you, foremost of your kindred during your life and at your death, the most rightful of the people with your help and your support, and your recompense regarding the Self of Allah^{-azwj}. Therefor do not prefer yourself over him whatever he is needy to, ever!

وَ أَمَّا حَقُّ مَوْلَاكَ الْجَارِيَةِ عَلَيْهِ نِعْمَتُكَ فَأَنْ تَعْلَمَ أَنَّ اللَّهَ جَعَلَكَ حَامِيَةً عَلَيْهِ وَ وَاقِيَةً وَ نَاصِرًا وَ مَعْقِلًا وَ جَعَلَ لَكَ وَسِيلَةً وَ سَبَبًا بَيْنَكَ وَ بَيْنَهُ فَبِالْحَرِيِّ أَنْ يَجُوبَكَ عَنِ النَّارِ فَيَكُونَ فِي ذَلِكَ ثَوَابُكَ مِنْهُ فِي الْآجِلِ

And as for a right of your slave, the flowing of your favours upon him, you should know that Allah^{-azwj} has Made you as a protector upon him, and a saver, and a helper, and a stronghold, and Made him a means for you, and a cause between you and him. By freeing him He^{-azwj} Veils you from the Fire, so in that would be your Reward from Him^{-azwj} in the future.

وَ يَنْجُمُ لَكَ بِمِرَائِهِ فِي الْعَاجِلِ إِذَا لَمْ يَكُنْ لَهُ رَحِمٌ مُكَافَأَةً لِمَا أَنْفَقْتَهُ مِنْ مَالِكَ عَلَيْهِ وَ قُتِمَتْ بِهِ مِنْ حَقِّهِ بَعْدَ إِنْتَاقِ مَالِكَ فَإِنْ لَمْ تَحْفَظْ حَقَّكَ عَلَيْهِ أَنْ لَا يَطِيبَ لَكَ مِرَائُهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And He^{-azwj} will Judge for you with His^{-azwj} Inheritance in the current (world) when there does not happen to have any kindred for him sufficing to what you have spent from your wealth upon him and stood with him for his rights after having spent your wealth. If you do not fear Him^{-azwj}, there will be fear upon you that His^{-azwj} Inheritance may not be good for you, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ ذِي الْمَعْرُوفِ عَلَيْكَ فَأَنْ تَشْكُرَهُ وَ تَذْكُرَ مَعْرُوفَهُ وَ تَنْشُرَ بِهِ الْقَالَةَ الْحَسَنَةَ وَ تُخْلِصَ لَهُ الدُّعَاءَ فِيمَا بَيْنَكَ وَ بَيْنَ اللَّهِ سُبْحَانَهُ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كُنْتَ قَدْ شَكَرْتَهُ سِرًّا وَ عَلَانِيَةً ثُمَّ إِنْ أَمَكَنَّكَ مُكَافَأَتُهُ بِالْفِعْلِ كَفَأْتَهُ وَ إِلَّا كُنْتَ مُرْصِدًا لَهُ مُوَطِّنًا نَفْسَكَ عَلَيْهَا

And as for a right of the one with an act of kindness upon you, you should thank him and mention his act of kindness, publicise with it in goodly words, and be sincere with him in the supplication regarding what is between you and Allah^{-azwj} the Glorious, for where you were to do that, you would have thanked him secretly and openly. Then if you are enabled to reciprocate with the action, reciprocate him, or else you should lie in wait for him in place of yourself upon it.

وَ أَمَّا حَقُّ الْمُؤَدِّينَ فَأَنْ تَعْلَمَ أَنَّهُ مُذَكِّرُكَ بِرَبِّكَ وَ دَاعِيكَ إِلَى حَظِّكَ وَ أَفْضَلَ أَعْوَانِكَ عَلَى قَضَاءِ الْفَرِيضَةِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَيْكَ فَتَشْكُرُهُ عَلَى ذَلِكَ شُكْرَكَ لِلْمُحْسِنِ إِلَيْكَ وَ إِنْ كُنْتَ فِي بَيْنِكَ مَتَّهِمَا لِذَلِكَ لَمْ تَكُنْ لِلَّهِ فِي أَمْرِهِ مَتَّهِمَا

And as for a right of the Muezzin, you should know that he is reminding you of your Lord^{-azwj} and calling you to your share and is a best of your assistants upon fulfilling the Imposition which Allah^{-azwj} has Imposed upon you. Therefore thank him upon that, your thanking to the one favouring to you, and even if you were to be accused in your house, your will not be accused regarding his matter for the Sake of Allah^{-azwj}.

وَعَلِمْتُ أَنَّهُ نِعْمَةٌ مِنَ اللَّهِ عَلَيْكَ لَا شَكَّ فِيهَا فَأَحْسِنُ صُحْبَةَ نِعْمَةِ اللَّهِ بِحَمْدِ اللَّهِ عَلَيْهَا عَلَى كُلِّ حَالٍ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And know that he is a bounty from Allah^{-azwj} upon you, there is no doubt in it, so be a good companion of a bounty of Allah^{-azwj} by praising Allah^{-azwj} upon it in every situation, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ إِمَامِكَ فِي صَلَاتِكَ فَأَنْ تَعْلَمَ أَنَّهُ قَدْ تَقَلَّدَ السِّفَارَةَ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ وَالْوَفَادَةَ إِلَى رَبِّكَ وَتَكَلَّمَ عَنْكَ وَ لَمْ تَتَكَلَّمْ عَنْهُ وَ دَعَا لَكَ وَ لَمْ تَدْعُ لَهُ وَ طَلَبَ فَيْكَ وَ لَمْ تَطْلُبْ فِيهِ وَ كَفَاكَ هَمُّ الْمَقَامِ بَيْنَ يَدَيِ اللَّهِ وَ الْمَسْأَلَةِ لَهُ فَيْكَ وَ لَمْ تَكُنْ فِيهِ ذَلِكَ

And as for a right of your prayer leader in your Salat, you should know that he is collared with the ambassadorship regarding what is between you and Allah^{-azwj}, and the delegating to your Lord^{-azwj}, and speaking on your behalf, and you are not speaking on his behalf, and he is supplication for you and you are not supplicating for him, and he is requesting regarding you and you are not requesting regarding him, and he is sufficing you of the concern of the standing in front of Allah^{-azwj} and asking Him^{-azwj} regarding you and you are not sufficing him of that.

فَإِنْ كَانَ فِي شَيْءٍ مِنْ ذَلِكَ تَقْصِيرٌ كَانَ بِهِ دُونُكَ وَ إِنْ كَانَ أَتَمًّا لَمْ تَكُنْ شَرِيكُهُ فِيهِ وَ لَمْ يَكُنْ لَكَ عَلَيْهِ فَضْلٌ فَوْقَ نَفْسِكَ بِنَفْسِهِ وَ وَقَى صَلَاتَكَ بِصَلَاتِهِ فَتَشْكُرُ لَهُ عَلَى ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So, if there were to be a deficiency regarding anything from that, he would be with it besides you, and if he were to be a sinner, you would not be an associate of his regarding it, and there does not happen to be any merit for you upon him, therefore save yourself with his self, and save your Salat with his Salat. Be thankful to him upon that, and there is neither any might nor strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْجُلُوسِ فَأَنْ تُلَيِّنَ لَهُ كَتِفَكَ وَ تُطِيبَ لَهُ جَانِبَكَ وَ تُنْصِفَهُ فِي مَجَاوَةِ [مَجَاوَةِ] اللَّفْظِ وَ لَا تُغْرِقَ فِي نَزْعِ اللَّحْظِ إِذَا لَحَظْتَ وَ تُقْصِدَ فِي اللَّفْظِ إِلَى إِفْهَامِهِ إِذَا لَفَظْتَ وَ إِنْ كُنْتَ الْجُلُوسَ إِلَيْهِ كُنْتَ فِي الْقِيَامِ عَنْهُ بِالْخِيَارِ وَ إِنْ كَانَ الْجَالِسَ إِلَيْكَ كَانَ بِالْخِيَارِ وَ لَا تَقُومُ إِلَّا بِإِذْنِهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the gatherer, you should soften your shoulders to him, and make good your sides for him, and be fair to him in the flow of words, and do not drown in the glance when you are glancing, and aim regarding the world to understand it when you utter; and if you were seated to him, you would be with the choice in standing up from him, and if he were to be seated to you, he would be with the choice, and you should not stand except by his permission, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْجَارِ فَحِفْظُهُ غَائِبًا وَ كَرَامَتُهُ شَاهِدًا وَ نُصْرَتُهُ وَ مَعُونَتُهُ فِي الْحَالَيْنِ جَمِيعًا- لَا تَتَّبِعْ لَهُ عَوْرَةً وَ لَا تَبْحَثْ لَهُ عَنْ سَوَاءٍ لَتَعْرِفَهَا فَإِنْ عَرَفْتَهَا مِنْهُ مِنْ غَيْرِ إِزَادَةٍ مِنْكَ وَ لَا تَكْلِفْ كُنْتَ لِمَا عَلِمْتَ حِصْنًا حَصِينًا وَ سِتْرًا سَتِيرًا

And as for a right of the neighbour, protect him in absence, and honour him when present, and help him, and assist him in the two situations altogether. Neither pursue an exposure to him nor search of an evil for him for you to recognise it. If you were to recognise it from him, from without an intention from you, and there is no encumberment, you should be for what you have come to now, a fortified fortress, and curtain to veil.

لَوْ بَحَثَتِ الْأَسِنَّةُ عَنْهُ ضَمِيرًا لَمْ تَتَّصِلْ إِلَيْهِ لِأَنْطَوَائِهِ عَلَيْهِ- لَا تَسْتَمِعْ عَلَيْهِ مِنْ حَيْثُ لَا يَعْلَمُ- لَا تُسَلِّمُهُ عِنْدَ شِدِيدَةٍ وَلَا تَحْسُدُهُ عِنْدَ نِعْمَةٍ تُقِيلُهُ عَثْرَتَهُ وَ تَغْفِرُ زَلَّتَهُ وَلَا تَذْخُرْ حِلْمَكَ عَنْهُ إِذَا جَهِلَ عَلَيْكَ وَلَا تُخْرِجْ أَنْ تُكُونَ سَلَمًا لَهُ تَزُدُّ عَنْهُ لِسَانَ الشَّتِيمَةِ وَ تُبْطِلُ فِيهِ كَيْدَ حَامِلِ النَّصِيحَةِ وَ تُعَاشِرُهُ مُعَاشِرَةً كَرِيمَةً وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

If the tongues were to search for a conscience about him, it would not arrive to it due to its inclination upon it – not listening to him from whereby he does not know, nor yielding (abandoning) him during the hardship, nor envying him during a bounty, minimise his stumbles and forgive his slips, and do not withhold your leniency from him when he is ignorant upon you, and do not give up from being a ladder for him. Repel the gloating tongue away from him, and invalidate any plots regarding him, carry the good advice and accompany him an honourable company, and there is neither any might nor strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الصَّاحِبِ فَإِنْ تَضَحَّبَهُ بِالْفَضْلِ مَا وَجَدْتَ إِلَيْهِ سَبِيلًا وَ إِلَّا فَلَا أَقْلَ مِنَ الْإِنْصَافِ وَ أَنْ تُكْرِمَهُ كَمَا يُكْرِمُكَ وَ تَحْفَظُهُ كَمَا يَحْفَظُكَ وَ لَا يَسْبِقُكَ فِيمَا بَيْنَكَ وَ بَيْنَهُ إِلَى مَكْرَمَةٍ فَإِنْ سَبَقَكَ كَافَأْتَهُ وَ لَا تُقْصِرَ بِهِ عَمَّا يَسْتَحِقُّ مِنَ الْمَوَدَّةِ

And as for a right of the companion, you should accompany him with the best of what you can find a means to him, or else so not less than the fairness, and you should honour him just as he honours you, and protect him just as he protects you, and he should not precede you regarding what is between you and him to any honour. If he were to precede you, then reciprocate him, and do not be deficient from what he deserves of the cordiality.

تُلْزِمُ نَفْسَكَ نَصِيحَتَهُ وَ حِيَاظَتَهُ وَ مُعَاضَدَتَهُ عَلَى طَاعَةِ رَبِّهِ وَ مُعَوْنَتَهُ عَلَى نَفْسِهِ فِيمَا يَهُمُّ بِهِ مِنْ مَعْصِيَةِ رَبِّهِ ثُمَّ تَكُونُ عَلَيْهِ رَحْمَةً وَ لَا تَكُونُ عَلَيْهِ عَذَابًا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Necessitate yourself to advising him, and helping him, and supporting him upon obeying his Lord^{-azwj} and assist him against himself regarding whatever he thinks with of disobeying his Lord^{-azwj}, then you would be a mercy to him and will not be a torment to him, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الشَّرِيكِ فَإِنْ غَابَ كَفَيْتَهُ وَ إِنْ حَضَرَ سَاوَيْتَهُ- لَا تَغْرِمْ عَلَى حُكْمِكَ دُونَ حُكْمِهِ وَ لَا تَعْمَلْ بِرَأْيِكَ دُونَ مُنَاطَرَتِهِ تَحْفَظُ عَلَيْهِ مَالَهُ وَ تُنْفِي عَنْهُ خِيَانَتَهُ فِيمَا عَزَّ أَوْ هَانَ فَإِنَّهُ بَلَّغَنَا أَنَّ يَدَ اللَّهِ عَلَى الشَّرِيكِينَ مَا لَمْ يَتَخَاوُنَا وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the partner, if he is absent, suffice him, and if he is present, equalise him. Do not determine upon your decision besides his decision, nor work with your opinion besides debating him. Protect his wealth upon him and negate from him his betrayers regarding what is strong or weak, for it has reached us^{-asws} that a Hand of Allah^{-azwj} is upon the partners for as long as they do not betray each other, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْمَالِ فَإِنْ لَا تَأْخُذَهُ إِلَّا مِنْ جِلِّهِ وَ لَا تُنْفِقَهُ إِلَّا فِي جِلِّهِ وَ لَا تُحْرِفُهُ عَنْ مَوَاضِعِهِ وَ لَا تَصْرِفُهُ عَنْ حَقَائِقِهِ وَ لَا تَجْعَلُهُ إِذَا كَانَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَ سَبَبًا إِلَى اللَّهِ وَ لَا تُؤْثِرَ بِهِ عَلَى نَفْسِكَ مَنْ لَعَلَّهُ لَا يَحْمَدُكَ

And as for a right of the wealth, you should not take it except from its Permissible means, nor spend it except in its Permissible ways, and do not alter it from its (rightful) places, nor change

it away from its realities, and when it were to be from Allah^{-azwj} do not make it except to Him^{-azwj} and a means to Allah^{-azwj}.

وَالْحَرِيصُ أَنْ لَا يُخْسِنَ خِلَافَتَكَ فِي تَرْكِتِكَ وَلَا يَعْمَلَ فِيهِ بِطَاعَةِ رَبِّكَ فَتَكُونَ مُعِيناً لَهُ عَلَى ذَلِكَ أَوْ بِمَا أَخَذْتَ فِي مَالِكَ أَحْسَنَ نَظراً لِنَفْسِهِ فَيَعْمَلَ بِطَاعَةِ رَبِّهِ فَيَذْهَبَ بِالْغَنِيمَةِ وَتُبُوهُ بِالْإِثْمِ وَالْحُسْرَةِ وَالنَّدَامَةِ مَعَ التَّيْبَةِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And do not prefer with it over yourself, someone who will perhaps not thank you, and rather he will not be good as your replacement in your estate, nor will be act regarding it in obedience to your Lord^{-azwj}, so you would have assisted him upon that, or with what he would have done regarding your wealth, looking out for himself, so he will act in obedience to his Lord^{-azwj}. So he will go with the gains while you will be holding the sins, and the regret and the remorse, along with the liability, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْغَرِيمِ الطَّالِبِ لَكَ فَإِنْ كُنْتَ مُوسِراً أَوْفَيْتَهُ وَكَفَيْتَهُ وَاعْتَنَيْتَهُ وَ لَمْ تَرُدَّهُ وَ تَمَطَّلُهُ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَطَّلُ الْغَنِيِّ ظُلْمٌ

And as for a right of the creditor seeking to you, if you were affluent, then pay him, and suffice him, and enrich him, and do not repel him and delay him, for Rasool-Allah^{-saww} had said: 'Procrastinating by the rich is injustice'.

وَإِنْ كُنْتَ مُعْسِراً أَرْضَيْتَهُ بِحُسْنِ الْقَوْلِ وَ طَلَبْتَ إِلَيْهِ طَلَباً جَمِلاً وَ رَدَدْتَهُ عَنْ نَفْسِكَ رَدّاً لَطِيفاً وَ لَمْ تَجْمَعْ عَلَيْهِ ذَهَابَ مَالِهِ وَ سُوءَ مُعَامَلَتِهِ فَإِنَّ ذَلِكَ لَوْثٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if you were bankrupt, satisfy him with goodly words, and request to him a beautiful request (for more time), and return him from yourself a kindly returning, and do not gather against him the loss of his wealth, and his evil dealings, for that is reprehensible, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْخَلِيطِ فَإِنَّ لَا تَعْرَهُ وَ لَا تُعْشَهُ وَ لَا تُكْذِبُهُ وَ لَا تُغْلِيَهُ وَ لَا تُخَدِّعُهُ وَ لَا تَعْمَلَ فِي انْتِفَاضِهِ عَمَلِ الْعَدُوِّ الَّذِي لَا يَبْقَى عَلَى صَاحِبِهِ وَ إِنْ أَطْمَأَنَّ إِلَيْكَ اسْتَفْصَيْتَ لَهُ عَلَى نَفْسِكَ وَ عَلِمْتَ أَنَّ عَيْنَ الْمُسْتَرْسِلِ رِبَاً وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the one mingling with you, you should neither defraud him, nor cheat him, nor belie him, nor deceive him, nor work in breaking him, the work of an enemy which does not remain upon its owner; and if he is assured to you, investigate for him against yourself, and know than embezzlement is a flowing usury, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْخَصْمِ الْمُدَّعِي عَلَيْكَ فَإِنْ كَانَ مَا يَدَّعِي عَلَيْكَ حَقّاً لَمْ تَنْفَسِحْ فِي حُجَّتِهِ وَ لَمْ تَعْمَلَ فِي إِبْطَالِ دَعْوَتِهِ وَ كُنْتَ خَصِمَ نَفْسِكَ لَهُ وَ الْحَاكِمَ عَلَيْهَا وَ الشَّاهِدَ لَهُ بِحَقِّهِ دُونَ شَهَادَةِ الشُّهُودِ

And as for a right of the contender, the claimant upon you, if what he is claiming upon you is true, do not break his argument, and do not work in invalidating his claim and you will be contending yourself for him, and the judge upon it, and the witness for him of his right beside the testimonies of any witnesses.

وَ إِنْ كَانَ مَا يَدَّعِيهِ بَاطِلًا رَفَقْتُ بِهِ وَ رَوَّعْتُهُ وَ نَاشِدْتُهُ بِدِينِهِ وَ كَسَرْتُ جِدَّتَهُ عَنْكَ بِذِكْرِ اللَّهِ وَ أَلْقَيْتُ حَشَوَ الْكَلَامِ وَ لَفْظَةَ السُّوءِ الَّتِي لَا يَزِيدُ عَنْكَ عَادِيَّةَ عَدُوِّكَ بَلْ تَبْؤُهُ بِإِيْمِهِ وَ بِهِ يَشْحَدُ عَلَيْكَ سَيْفَ عَدَاوَتِهِ لِأَنَّ لَفْظَةَ السُّوءِ تَبْعُثُ الشَّرَّ وَ الْحَيْرَ مَقْمَعَةً لِلشَّرِّ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if what he is claiming is false, be kind with him, and frighten him and adjure him with his religion, and break his sharpness from you by mentioning Allah^{-azwj}, and throw away the vague talk and the evil words which do not repel from you the return of your enemy, but it earns its sin, and the sword of his enmity will be sharpened upon you, because the evil word dispatches the evil while the good is a depressant of the evil, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الْخَصْمِ الْمُدَّعَى عَلَيْهِ فَإِنْ كَانَ مَا تَدَّعِيهِ حَقًّا أَجْمَلْتُ فِي مُقَاوَلَتِهِ بِمَخْرَجِ الدَّعْوَى فَإِنَّ لِلدَّعْوَى غِلْظَةً فِي سَمْعِ الْمُدَّعَى عَلَيْهِ وَ قَصْدَتْ قَصْدَ حُجَّتِكَ بِالرِّفْقِ وَ أَمَهَلَ الْمُهْمَلَةَ وَ أَتَيْنَ الْبَيَانَ وَ أَلْطَفَ اللَّطْفِ وَ لَمْ تَتَشَاغَلْ عَنْ حُجَّتِكَ بِمَنَازَعَتِهِ بِالْقِيلِ وَ الْقَالِ فَتَذْهَبَ عَنْكَ حُجَّتُكَ وَ لَا يَكُونُ لَكَ فِي ذَلِكَ دَرْكٌ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the contender, the one claimed upon, if what you are claiming were to be true, be nice in your word with bring out the claim, for the claim there is harshness in the ears of the one claimed upon, and be moderate in aiming your argument with the kindness, and respite with more time, and clarify the explanation, and with the kindest kindness, and do not pre-occupy your argument by contending with him with the hearsay words (It is said, and he said), for your argument will go away from you, and there will not happen to be any achievement for you in that, and there is no strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الْمُسْتَشِيرِ فَإِنْ خَضَرَكَ لَهُ وَجْهٌ رَأَى جَهْدَتَ لَهُ فِي النَّصِيحَةِ وَ أَشْرَتْ عَلَيْهِ بِمَا تَعْلَمُ أَنَّكَ لَوْ كُنْتَ مَكَانَهُ عَمِلْتَ بِهِ وَ ذَلِكَ لِيَكُنْ مِنْكَ فِي رَحْمَةٍ وَ لِيَنْ فَإِنَّ اللَّيْنَ يُؤْنِسُ الْوَحْشَةَ وَ إِنَّ الْعِلْظَ يُوحِشُ مِنْ مَوْضِعِ الْإِنْسِ

And as for a right of the consultee, if there is present with you an aspect of an opinion for him, strive for him in the advice, and indicate to him with what you do know, had you been in his place you would have acted with it, and let that happen from you in mercy and gentleness, for the gentleness comforts loneliness, and harshness is loneliness from a place of comfort.

وَ إِنْ لَمْ يَخْضَرْكَ لَهُ رَأْيٌ وَ عَرَفْتَ لَهُ مَنْ يَتَّقَى بِرَأْيِهِ وَ تَرْضَى بِهِ لِنَفْسِكَ ذَلِكَ عَلَيْهِ وَ أَرَشَدْتُهُ إِلَيْهِ فَكُنْتَ لَمْ تَأْلُهُ خَيْرًا وَ لَمْ تَذْخِرْهُ نُصْحًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if an opinion for him is not present with you, and you know for him someone you trust his opinion and are satisfied with him for yourself, point him to him and guide him to him. So, you would not have done good to him and not have held back goodly advice, and there is neither any might nor strength except with Allah^{-azwj}.

وَ أَمَّا حَقُّ الْمَشِيرِ عَلَيْكَ فَلَا تَتَّهِمُهُ فِيمَا يُؤَافِقُكَ عَلَيْهِ مِنْ رَأْيِهِ إِذَا أَشَارَ عَلَيْكَ فَإِنَّمَا هِيَ الْأَرْأُ وَ تَصْرِفُ النَّاسَ فِيهَا وَ اخْتِلَافُهُمْ فُكُنْ عَلَيْهِ فِي رَأْيِهِ بِالْخِيَارِ إِذَا أَهْمَّتْ رَأْيَهُ فَأَمَّا هُمُتُهُ فَلَا تَجُورُ لَكَ إِذَا كَانَ عِنْدَكَ مِمَّنْ يَسْتَحِقُّ الْمَشَاوَرَةَ

And as for a right of the one consulting to you, do not accuse him in what you agree upon of his view when he does consult to you, for rather these are the opinions, and the people are interchanging in these and their differences. So be with the choice to him regarding his

opinion when you accuse his view. As for accusing him, it is not allowed for you, if he were to be from the ones who deserving of the consultation.

وَلَا تَدْعُ شُكْرَهُ عَلَى مَا بَدَأَ لَكَ مِنْ إِشْخَاصٍ رَأَيْهِ وَحُسْنِ وَجْهِهِ مَشُورَتِهِ فَإِذَا وَافَقَكَ حَدَّثَ اللَّهُ وَ قَبِلْتَ ذَلِكَ مِنْ أَخِيكَ بِالشُّكْرِ وَالْإِزْصَادِ بِالْمُكَافَاةِ فِي مِثْلِهَا إِنْ فَرَعَ إِلَيْكَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

And do not leave thanking him based upon whatever comes to you, from personalising his view and goodly aspect of his consultation. When it is compatible to you, praise Allah^{-azwj} and accept that from your brother with the thanks and be in wait for reciprocating similar to it, if the opportunity presents to you, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الْمُسْتَنْصِحِ فَإِنَّ حَقَّهُ أَنْ تُؤَدِّيَ إِلَيْهِ النَّصِيحَةَ عَلَى الْحَقِّ الَّذِي تَرَى لَهُ أَنْ يَحْمَلَ وَ يُخْرِجَ الْمَخْرَجَ الَّذِي يَلِيهِ عَلَى مَسَامِعِهِ وَ تُكَلِّمَهُ مِنَ الْكَلَامِ بِمَا يُطِيبُهُ عَقْلُهُ فَإِنَّ لِكُلِّ عَقْلٍ طَبَقَةً [طَبَقَةً] مِنَ الْكَلَامِ يَعْرِفُهُ وَ يُجِيبُهُ وَ لِيَكُنْ مَذْهَبُكَ الرَّحْمَةَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And as for a right of the seeker of the advice, his right is that you give the good advice to him based upon the truth which you see for him that he will tolerate, and the way out can come out which is soft upon his ears, and you should talk to him from the speech with what his intellect can tolerate. For every intellect there is a layer of speech it recognises and responds to, and let your doctrine be the mercy, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ النَّاصِحِ فَإِنَّ ثَلَاثَ لُهُ جَنَاحَكَ ثُمَّ تَشْرُوبُ لَهُ قَلْبَكَ وَ تَفْتَحُ لَهُ سَمْعَكَ حَتَّى تَفْهَمَ عَنْهُ نَصِيحَتَهُ ثُمَّ تَنْظُرُ فِيهَا فَإِنْ كَانَ وَفَّقَ فِيهَا لِلصَّوَابِ حَمَدْتَ اللَّهَ عَلَى ذَلِكَ وَ قَبِلْتَ مِنْهُ وَ عَرَفْتَ لَهُ نَصِيحَتَهُ

And as for a right of the adviser, you should soften your wings to him, then stretch out your heart to him and open your ears for him until you understand his advice from him. Then you should look into it. If there is compatibility in it to the correctness, praise Allah^{-azwj} upon that and accept from him and recognise his advice for him.

وَ إِنْ لَمْ يَكُنْ وَفَّقَ لَهَا فِيهَا رَحْمَتَهُ وَ لَمْ تَنْهَمْهُ وَ عَلِمْتَ أَنَّهُ لَمْ يَأْلَ أَنْ يُضْحَا إِلَّا أَنَّهُ أَخْطَأَ إِلَّا أَنْ يَكُونَ عِنْدَكَ مُسْتَحَقًّا لِلتَّهْمَةِ فَلَا تَعْنِي بِشَيْءٍ مِنْ أَمْرِهِ عَلَى كُلِّ حَالٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if it does not happen to be compatible to it, there is mercy in it, and do not accuse him, and know that he did not give you advice except he was mistaken, unless he happens to be deserving of the accusation in your view, therefore do not be fed up with anything from his matters upon every situation, and there is no strength except Allah^{-azwj}.

وَأَمَّا حَقُّ الْكَبِيرِ فَإِنَّ حَقَّهُ تَوْفِيرُ سِنِّهِ وَ إِجْلَالُ إِسْلَامِهِ إِذَا كَانَ مِنْ أَهْلِ الْفُضْلِ فِي الْإِسْلَامِ بِتَقْدِيرِهِ فِيهِ وَ تَرْكُ مُقَابَلَتِهِ عِنْدَ الْحِصَامِ-

As for a right of the elder, his right is that you dignify his age, and revere his Islam when he were to be from the people of merit in Al Islam due to his precedence in it, and neglect facing him in the dispute.

لَا تَسْبِغُهُ إِلَى طَرِيقٍ وَ لَا تُؤْمِنُهُ فِي طَرِيقٍ وَ لَا تَسْتَجْهَلُهُ وَ إِنْ جَهِلَ عَلَيْكَ تَحَمَّلْتَ وَ أَكْرَمْتَهُ بِحَقِّ إِسْلَامِهِ مَعَ سِنِّهِ فَإِنَّمَا حَقُّ السِّنِّ بِقَدْرِ الْإِسْلَامِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Neither precede him to a road, nor lead him in a road, nor consider him ignorant and even if he is ignorant upon you. Tolerate and honour him due to a right of his Islam with his age, for it is a right of the age by worth of Al Islam, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ الصَّغِيرِ فَرَحْمَتُهُ وَتَقْوِيَّتُهُ وَتَعْلِيمُهُ وَالْعَفْوُ عَنْهُ وَالسَّتْرُ عَلَيْهِ وَالرِّفْقُ بِهِ وَالْمُعُونَةُ لَهُ وَالسَّتْرُ عَلَى جَزَائِرِ حَدَائِثِهِ فَإِنَّهُ سَبَبٌ لِلتَّوْبَةِ وَالْمُدَارَاةِ لَهُ وَتَرْكُهُ مُمَاحَكَتِهِ فَإِنَّ ذَلِكَ أَذَى لِرُشْدِهِ

And as for a right of the young, be merciful to him, and educate him, and teach him, and pardon him, and cover upon him, and be kind with him, and give the assistance to him, and cover upon the audacity of his young age for it is a cause for the repentance, and politeness towards him, and leave from what is argumentative, for that is least for his guidance.

وَأَمَّا حَقُّ السَّائِلِ فَإِعْطَاؤُهُ إِذَا تَهَبَّأَ [هَيَّأَتْ] صَدَقَةً وَقَدَّرَتْ عَلَى سَدِّ حَاجَتِهِ وَالدُّعَاءُ لَهُ فِيمَا نَزَلَ بِهِ وَالْمُعَاوَنَةُ لَهُ عَلَى طَلِبَتِهِ وَإِنْ شَكَّكَتَ فِي صِدْقِهِ وَسَبَقَتْ إِلَيْهِ التَّهْمَةُ لَهُ لَمْ تَعْرِمْ عَلَى ذَلِكَ وَلَمْ تَأْمَنْ أَنْ يَكُونَ مِنْ كَيْدِ الشَّيْطَانِ أَرَادَ أَنْ يَصُدَّكَ عَنْ حَقِّكَ وَيَحُولَ بَيْنَكَ وَبَيْنَ التَّقَرُّبِ إِلَى رَبِّكَ وَتَرَكْتَهُ بِسُتْرِهِ وَرَدَّدْتَهُ رَدًّا جَمِيلًا وَإِنْ غَلَبَتْ نَفْسُكَ فِي أَمْرِهِ وَأَعْطَيْتَهُ عَلَى مَا عَرَضَ فِي نَفْسِكَ مِنْهُ - فَإِنَّ ذَلِكَ مِنْ عَزَمِ الْأُمُورِ

And as for a right of the beggar, give him when charity is prepared, and measure upon blocking his need, and the supplication to him regarding what has befallen with him, and the assisting to him upon seeking it, and if you were to doubt in his truthfulness, and the accusation has preceded to him, do not determine upon that, and do not feel safe that it might be from a plot of Satan^{-la} intending to block you from his share and is a barrier between you and the drawing closer to your Lord^{-azwj}, and leave him with his veil, and return him a beautiful returning and even if yourself overcomes you regarding his matter, and give him based upon what has presented within yourself about him, for that is from the determined matters.

وَأَمَّا حَقُّ الْمَسْئُولِ إِنْ أُعْطِيَ فَأَقْبَلْ مِنْهُ مَا أُعْطِيَ بِالشُّكْرِ لَهُ وَالْمَعْرِفَةِ لِفَضْلِهِ وَاطْلُبْ وَجْهَ الْعُذْرِ فِي مَنْعِهِ وَ أَحْسِنْ بِهِ الظَّنَّ وَ اعْلَمْ أَنَّهُ إِنْ مَنَعَ مَالَهُ مَنَعَ وَأَنْ لَيْسَ التَّثْرِيبُ فِي مَالِهِ وَإِنْ كَانَ ظَالِمًا فَ إِنَّ الْإِنْسَانَ لَطَلُومٌ كَثْمَارٌ

And as for a right of the one begged if he were to give, accept from him whatever he gives with the thanking to him, and the recognition of his merit, and seek an aspect of excuse in his refusal, and have goodly thoughts with him, and know that if he has prevented his wealth he is (himself) prevented, and that the benevolence isn't in his wealth, and even if he were to be unjust. **Surely the human being is unjust, ungrateful [14:34].**

وَأَمَّا حَقُّ مَنْ سَرَّكَ اللَّهُ بِهِ وَ عَلَى يَدَيْهِ فَإِنْ كَانَ تَعَمَّدَهَا لَكَ حَمِدَتْ اللَّهُ أَوَّلًا ثُمَّ شَكَرْتَهُ عَلَى ذَلِكَ بِقُدْرِهِ فِي مَوْضِعِ الْجَزَاءِ وَ كَافَأْتَهُ عَلَى فَضْلِ الْإِبْتِدَاءِ وَ أَرْضَدْتَ لَهُ الْمُكَافَاةَ

And as for a right of the one whom Allah^{-azwj} cheers you through him, and upon his hand, if he were to be intentional to you, praise Allah^{-azwj} first, then thank him upon that by a measurement of the reward and reciprocate him based upon the merit of having initiated and lie in wait for him for the reciprocation.

وَإِنْ لَمْ يَكُنْ تَعَمَّدَهَا حَمِدَتْ اللَّهُ وَ شَكَرْتَهُ وَ عَلِمْتَ أَنَّهُ مِنْهُ تَوَحَّدَكَ بِهَا وَ أَحْبَبْتَ هَذَا إِذْ كَانَ سَبَبًا مِنْ أَسْبَابِ نِعَمِ اللَّهِ عَلَيْكَ وَ تَرْجُو لَهُ بَعْدَ ذَلِكَ خَيْرًا فَإِنَّ أَسْبَابَ النِّعَمِ بَرَكَاتٌ حَيْثُ مَا كَانَتْ وَ إِنْ كَانَ لَمْ يَتَعَمَّدْ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And he had not been intentional, praise Allah^{-azwj} and thank Him^{-azwj} and know that it was from him particularising you with it, and this is beloved if it were to be a means from the means of bounties of Allah^{-azwj} upon you, and hope good for him after that, for the means of bounties are a Blessing wherever they may happen, and even if they were not intentional, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ مَنْ سَاءَكَ الْقَضَاءُ عَلَى يَدَيْهِ يَقُولُ أَوْ فَعَلَ فَإِنْ كَانَ تَعَمُّدَهَا كَانَ الْعَمَلُ أَوْلَى بِكَ لِمَا فِيهِ لَهُ مِنَ الْقَمْعِ وَ حُسْنِ الْأَدَبِ مَعَ كَبِيرِ أَمثَالِهِ مِنَ الْخَلْقِ فَإِنَّ اللَّهَ يَقُولُ - وَ لَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ إِلَى قَوْلِهِ لَمَنْ عَزَمَ الْأُمُورَ

And as for a right of the one who offends you of the decision upon his hands, either by word or deed, if he were to be intentional, the pardon is foremost with you due to what is in it for him of the repression, and goodly etiquette along with the greatness of his example from the people, for Allah^{-azwj} Says: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41]** – up to His^{-azwj} Words: **from the matters requiring determination [42:43]**.

وَقَالَ عَزَّ وَ جَلَّ وَ إِنَّ عَاقِبَتَكُمْ فَعَاقِبَتُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ هَذَا فِي الْعَمْدِ

And the Mighty and Majestic Said: **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]**. This is regarding the deliberation (intentional).

فَإِنْ لَمْ يَكُنْ عَمْدًا لَمْ تَظْلِمْهُ بِتَعَمُّدِ الْإِنْصَارِ مِنْهُ فَتَكُونُ قَدْ كَفَّاتُهُ فِي تَعَمُّدٍ عَلَى خَطَايَا وَ رَفَعَتْ بِهِ وَ رَدَّدَتْهُ بِالطَّيْفِ مَا تَقْدِرُ عَلَيْهِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

If there does not happen to be intentional, you would not have been unjust to him by the deliberate triumphing from him, so you would have reciprocated him regarding the intention upon mistake and be kind with him and return him with the gentleness whatever you are able upon him, and there is no strength except with Allah^{-azwj}.

وَأَمَّا حَقُّ أَهْلِ بَيْتِكَ عَائَةً فَإِضْمَارُ السَّلَامَةِ وَ نَشْرُ جَنَاحِ الرَّحْمَةِ وَ الرَّفْقُ بِمُسِيئِهِمْ وَ تَأْلُفُهُمْ وَ اسْتِصْلَاحُهُمْ وَ شُكْرُ مُحْسِنِهِمْ إِلَى نَفْسِهِ وَ إِلَيْكَ فَإِنَّ إِحْسَانَهُ إِلَى نَفْسِهِ إِحْسَانُهُ إِلَيْكَ إِذَا كَفَّ عَنْكَ أَذَاهُ وَ كَفَّكَ عَنْكَ نَفْسَهُ وَ حَبَسَ عَنْكَ نَفْسَهُ

And as for a right of your family members in general, embracing the safety and spreading the wings of mercy, and the kindness with their evil ones, and uniting them, and reconciling them, and thanking their good doers to himself and to you, for his doing good to himself is doing good to you when his harm is restrained from you, and has sufficed you of his assistance, and has withheld himself from you.

فَعَمَّهُمْ جَمِيعًا بِدَعْوَتِكَ وَ انْصَرَّهُمْ جَمِيعًا بِنَصْرَتِكَ وَ أَنْزَلَهُمْ جَمِيعًا مِنْكَ مَنَازِلَهُمْ كَبِيرُهُمْ بِمَنْزِلَةِ الْوَالِدِ وَ صَغِيرُهُمْ بِمَنْزِلَةِ الْوَلَدِ وَ أَوْسَطُهُمْ بِمَنْزِلَةِ الْأَخِ فَمَنْ أَتَاكَ تَعَاهَدْتَهُ بِالطَّيْفِ وَ رَحْمَةٍ وَ صِلَ أَهْلَكَ بِمَا يَجِبُ لِلْأَخِ عَلَى أَخِيهِ

Generalise them all with your supplication, and help them all with your help, and status them all from you at their status(es) – their elder at the status of the parent, and their young one at the status of the son, and their middle one at the status of the brother. The one who comes to you, deal with him with gentleness and mercy, and connect your brother with what is obligate for the brother to his brother.

وَأَمَّا حَقُّ أَهْلِ الدِّمَةِ فَالْحُكْمُ فِيهِمْ أَنْ تَقْبَلَ مِنْهُمْ مَا قَبِلَ اللَّهُ وَتَفِي بِمَا جَعَلَ اللَّهُ لَهُمْ مِنْ ذِمَّتِهِ وَعَهْدِهِ وَتُكَلِّمَهُمْ إِلَيْهِ فِيمَا طَلَبُوا مِنْ أَنْفُسِهِمْ وَ أُجْبِرُوا عَلَيْهِ

And as for a right of the people under the responsibility, the decision regarding them is that you should accept from them what Allah^{-azwj} has Accepted and be loyal with what Allah^{-azwj} has Made for them of His^{-azwj} Responsibility, and His^{-azwj} Covenant, and speak for them to Him^{-azwj} regarding what they are seeking from themselves and have been coerced upon.

وَتَحْكُمُ فِيهِمْ بِمَا حَكَمَ اللَّهُ بِهِ عَلَى نَفْسِكَ فِيمَا جَرَى بَيْنَكَ وَبَيْنَهُمْ مِنْ مُعَامَلَةٍ وَ لَيْكُنْ بَيْنَكَ وَ بَيْنَ ظَلَمِهِمْ مِنْ رِغَايَةِ ذِمَّةِ اللَّهِ وَ الْوَفَاءِ بِعَهْدِهِ وَ عَهْدِ رَسُولِهِ ص حَائِلٍ فَإِنَّهُ بَلَّغَنَا أَنَّهُ قَالَ مَنْ ظَلَمَ مُعَاهِدًا كُنْتُ حَصَمَهُ فَأَتَقِيَ اللَّهَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And decision regarding them with what Allah^{-azwj} has Judged with upon yourself, regarding what flows between you and them of the dealings, and let their injustices be between you and them from the Patronage of the Responsibility of Allah^{-azwj}, and the loyalty with His^{-azwj} Covenant, and pact of His^{-azwj} Rasool^{-saww} as a barrier, for it has reached us^{-asws} that he^{-saww} said: ‘One whoever wrongs a covenant, it would dispute him (on the Day of Qiyamah)’. Therefore fear Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}.

فَهَذِهِ خُمُسُونَ حَقًّا مُحِيطَةً بِكَ- لَا تَخْرُجُ مِنْهَا فِي خَالٍ مِنَ الْأَحْوَالِ يَجِبُ عَلَيْكَ رِعَايَتُهَا وَ الْعَمَلُ فِي تَأْدِيبِهَا وَ الْإِسْتِعَانَةُ بِاللَّهِ جَلَّ ثَنَاؤُهُ عَلَى ذَلِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

So these are fifty rights surrounding you. Do not exit from these in any situation from the situations. It is obligatory upon you to take care of these and working in fulfilling these, and the assistance is with Allah^{-azwj}, Majestic is His^{-azwj} Praise, upon that, and there is neither any might nor strength except with Allah^{-azwj}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds”.³

إنما أوردناه مكرراً للاختلاف الكثير بينهما و قوة سند الأول و كثرة فوائد الثاني.

Note – (Majlisi says, ‘But rather we have referred it repeating due to the many differences between the two, and strength of the attribution of the first, and many benefits of the second’)

3- ضا، فقه الرضا عليه السلام رُوِيَ لَا تَقْطَعُ أَوْدَاءَ أَبِيكَ فَيُطْفِئَ نُورَكَ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}. It is reported: ‘Do not cut of cordialities of your father for your Noor will be extinguished’.

وَ رُوِيَ أَنَّ الرَّجْمَ إِذَا بَعُدَتْ عُيُوبُهُ وَ إِذَا تَمَاسَّتْ عُيُوبُهُ

And it is reported, ‘The kinship, when it is distant, it is happy, and when it touches, it is spoilt’.

³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 2

وَرُوِيَ سِرٌّ سَنَتَيْنِ بَرٍّ وَالِدَيْكَ سِرٌّ سَنَةً صِلَ رَحْمَكَ سِرٌّ مِيلاً غَدً مَرِيضاً سِرٌّ مِيلَيْنِ شَيْعَ جَنَازَةٍ سِرٌّ ثَلَاثَةَ أَمْيَالٍ أَجِبْ دَعْوَةَ سِرٍّ أَرْبَعَةَ أَمْيَالٍ زُرْ أَخَاكَ فِي اللَّهِ سِرٌّ خَمْسَةَ أَمْيَالٍ انصُرْ مَظْلُوماً وَ سِرٌّ سِتَّةَ أَمْيَالٍ أَعِثْ مَلْهُوفاً سِرٌّ عَشْرَةَ أَمْيَالٍ فِي فِضَاءِ حَاجَةِ الْمُؤْمِنِ وَ عَلَيْكَ بِالِاسْتِغْفَارِ

And it is reported, ‘Walk two years in righteousness of your parents; walk a year in helping your kindred; walk a mile to console a sick one; walk two miles to escort a funeral; walk three miles to answer an invitation; walk four miles to visit your brother regarding Allah^{-azwj}; walk five miles to help an oppressed; and walk six miles to help a worried one; walk ten miles in fulfilling the need of a Momin, and upon you is with seeking the Forgiveness’.

وَرُوِيَ بِرُّوَا أَبَاكُمْ يَبْرُكُكُمْ أَبْنَاؤُكُمْ كُفُّوا عَنِ نِسَاءِ النَّاسِ يَعْفَ [نَعَفَ] نِسَاؤُكُمْ

And we are reporting: ‘Be rightful to your fathers, your sons will be righteous with you. Refrain from women of the people, your women will be chaste’.

وَأَزْوِي أَخُ الْكَبِيرِ بِمَنْزِلَةِ الْأَبِ

And I am reporting: ‘The elder brother is at the status of the father’.

وَأَزْوِي أَنَّ رَسُولَ اللَّهِ كَانَ يُقَسِّمُ لِحَظَاتِهِ بَيْنَ جُلَسَائِهِ وَ مَا سُئِلَ عَنْ شَيْءٍ قَطُّ فَقَالَ لَا بَأْسَ بِأُمِّي وَ لَا عَاتِبَ أَحَدًا عَلَى ذَنْبٍ أَذْنَبَ

And I am reporting, ‘Rasool-Allah^{-saww} used to apportion his^{-saww} glances between his^{-saww} gatherers, and he^{-saww} was not asked about anything at all, so he^{-saww} had said: ‘No, by my^{-saww} father^{-as} and my^{-saww} mother^{-as}!’, and he^{-saww} did not fault anyone upon a sin he had sinned’.

وَرُوِيَ مَنْ عَرَّضَ لِأَخِيهِ الْمُؤْمِنِ فِي حَدِيثِهِ فَكَأَنَّمَا خَدَشَ وَجْهَهُ

And we are reporting: ‘One who exposes his Momin brother regarding his narration, so it is as if he has scratched his face’.

وَرُوِيَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ ثَلَاثَةَ أَكِلَ زَادِهِ وَخَدَهُ وَ رَاكِبَ الْفَلَاةِ وَخَدَهُ وَ النَّائِمَ فِي بَيْتٍ وَخَدَهُ

And we are reporting: ‘Rasool-Allah^{-saww} had cursed three – eater of his provision alone, a rider in the wilderness alone, and the one sleeping along in a house’.

وَأَزْوِي أَطْرِفُوا أَهَالِيَكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ.

And I am reporting: ‘Give to your families during every Friday with something from the fruits and the meat until they are joyful with the Friday’.⁴

⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 1 H 3

أبواب آداب العشرة بين ذوي الأرحام و المماليك و الخدم المشاركين غالباً في البيت

CHAPTERS ON THE ETIQUETTES OF THE COMMUNITY BETWEEN ONES WITH KINSHIP, AND THE SLAVES, AND THE SERVANTS, PARTICIPANTS WHO ARE MOSTLY AT HOME

باب 2 بر الوالدين و الأولاد و حقوق بعضهم على بعض و المنع من العقوق

CHAPTER 2 – KINDNESS WITH THE PARENTS, AND THE CHILDREN, AND RIGHTS OF SOME UPON OTHERS, AND THE PROHIBITION FROM BEING DISLOYAL

الآيات

The Verses –

البقرة وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا

(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, [2:83]*

الأنعام قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً وَ لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ إِيَّاهُمْ

(Surah) Al Anaam - *Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, and kindness with the parents, and you will not be killing your children due to destitution' - We are Sustaining you and them [6:151]*

التوبة يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ-

(Surah) Al Tawbah - *O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, and the ones from you who befriend them, so these, they are the unjust ones [9:23]*

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَ أَبْنَاؤُكُمْ وَ إِخْوَانُكُمْ وَ أَرْوَاحُكُمْ وَ عَشِيرَتُكُمْ وَ أَمْوَالٌ اقْتَرَفْتُمُوهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَ رُسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say: 'If it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, and the slowdown in trade you fear, and the dwellings you are pleased with are more beloved to you than Allah and His Rasool and the Jihad in the Way of Allah, then wait until Allah Comes with his Command; and Allah does not Guide the mischief making people' [9:24]

الإِسْرَاءَ وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرُهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا-

(Surah) Al Isra - **And your Lord has Decreed that you shall not worship except Him, and goodness with the parents. If they reach old age with you, one of them or both of them, then do not (even) say 'Ugh' to them nor chide them, and say gracious words to them [17:23]**

وَ احْفَظْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَبِّ ارْزُقْنِي كَمَا رَبَّيْتَنِي صَغِيرًا-

And lower to them the wings of humbleness from the mercy and say, 'Lord! Mercy them just as they nourished me (when I was) little' [17:24]

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ تُكَوْنُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا

Your Lord is more Knowing with what is within your selves; if you become righteous, then He would always be Forgiving to the penitent [17:25]

مَرْيَمَ وَ بَرًّا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا

(Surah) Maryam^{as} - **And rightful with his parents, and he was not insolent, disobedient [19:14]**

وَ قَالَ وَ بَرًّا بِوَالِدَيْنِي وَ لَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا

And Said: And righteousness with my mother, and did not Make me tyrannous, wretched [19:32]

الْعَنَكِبُوتَ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَ إِنَّ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

(Surah) Al Ankaboot - **And We Enjoined the human being kindness with his parents. And if they contend with you for you to associate with Me but (regarding) that you do not have knowledge with you, then do not obey them. To Me is your return, and I will Inform you with what you had been doing [29:8]**

لَقَمَانُ وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَ فِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ-

(Surah) Luqman^{as} - **And We Bequeathed the human being (goodness) regarding his parents – his mother carried him with weakness upon weakness, and his weaning during two years: "Be thankful to Me and to your parents! To Me is the destination" [31:14]**

وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, and accompany them kindly in the world; [31:15]

الأحقاف وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَ وَضَعَتْهُ كُرْهًا وَ حَمَلَهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا

(Surah) Al Ahqaf - **And We Bequeathed the human with being kind to his parents. His mother bore with abhorrence and gave birth to him with abhorrence; and his bearing and his weaning is of thirty months; [46:15].**

1- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بَحْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ وَ أَنَا عِنْدَهُ لِعَبْدِ الْوَاحِدِ الْأَنْصَارِيِّ فِي بَرِّ الْوَالِدَيْنِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْوَالِدَيْنِ إِحْسَانًا فَظَنَّا أَنَّهَا الْآيَةُ الَّتِي فِي بَنِي إِسْرَائِيلَ وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Abdullah Bin Bahr, from Abdullah Bin Muskan, from the one who reported it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said while I was in his^{-asws} presence, to Abdul Wahid Al-Ansari regarding kindness with the parents in Words of Allah^{-azwj} Mighty and Majestic: **and the kindness with the parents, [2:83]**. We thought that it is the Verse which is in (Surah) Bani Israeel: **And your Lord has Decreed that you shall not worship except Him, and goodness with the parents. [17:23]**.

فَلَمَّا كَانَ بَعْدَ سَأَلْتُهُ فَقَالَ هِيَ الَّتِي فِي لُقْمَانَ- وَ وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا- وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

When it was afterwards, I asked him^{-asws}, so he^{-asws} said: 'It is which is in (Surah) Luqman^{-as}: **And We Bequeathed the human being (goodness) regarding his parents [31:14] And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15]**'.

فَقَالَ إِنَّ ذَلِكَ أَكْثَرُ مِنْ أَنْ يَأْمُرَ بِصِلَتِهِمَا وَ حَقَّهُمَا عَلَى كُلِّ حَالٍ-

He^{-asws} said: 'That is mightier rather than Him^{-azwj} Commanding with connecting with them and their rights upon all situations'.

وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَقَالَ لَا بَلْ يَأْمُرُ بِصِلَتِهِمَا وَ إِنْ جَاهَدَاكَ عَلَى الشِّرْكِ مَا زَادَ حَقَّهُمَا إِلَّا عِظَمًا.

And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15] – He^{-asws} said: 'No but He^{-azwj} has Commanded with connecting with them, and if they were to strive against him upon the Shirk, their rights will not increase except in might'.⁵

⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 1

Explanation (Ahadeeth only) –

رَوَاهُ مُؤَلِّفُ كِتَابِ تَأْوِيلِ آيَاتِ الظَّاهِرَةِ تَعَالَى مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارٍ بِسَنَدِهِ الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: شَهِدْتُ جَابِرَ الْجُعْفِيِّ عِنْدَ أَبِي جَعْفَرٍ عَ وَهُوَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ وَ عَلِيًّا عَ الْوَالِدَانِ

It is reported by compiler of the book 'Taweel Al Ayaat Al Zaahira', copying from Tafseer of Muhammad Bin Al Abbas Bin Mayar, by his correct chain from Abdullah Bin Suleyman who said,

'I witnessed Jabir Al-Jufy being in the presence of Abu Ja'far^{asws} and he^{asws} narrated: 'Rasool-Allah^{saww} and Ali^{asws} are the two parents'.

قَالَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ وَ سَمِعْتُ أَبَا جَعْفَرٍ عَ يَقُولُ مِمَّا الَّذِي أَحَلَّ اللَّهُ لَهُ الْخُمْسَ وَ الَّذِي جَاءَ بِالصِّدْقِ وَ مِمَّا الَّذِي صَدَّقَ بِهِ وَ لَنَا الْمَوَدَّةُ فِي كِتَابِ اللَّهِ جَلَّ وَ عَزَّ وَ عَلِيٍّ وَ رَسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الْوَالِدَانِ وَ أَمَرَ اللَّهُ ذُرِّيَّتَهُمَا بِالشُّكْرِ لهُمَا.

Abdullah Bin Suleyman (narrator) said, 'And I heard Abu Ja'far^{asws} saying: 'From us^{asws} is the one whom Allah^{azwj} has Made the Khums to be Permissible for him, and the one who came with the truthfulness, and from us^{asws} is the one whom ratified him^{saww}, and for us^{asws} is the cordiality in the Book of Allah^{azwj} Mighty and Majestic, and Rasool-Allah^{saww}, may the Salawaat of Allah^{azwj} be upon them^{asws} both, are the two fathers (parents), and Allah^{azwj} has Commanded their^{asws} offspring to be thanking them^{asws}'.

وَ رُوِيَ أَيْضاً بِسَنَدٍ صَحِيحٍ آخَرَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُخْتَارٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ فَقَالَ أَمَا عَلِمْتَ أَنَّ عَلِيًّا أَحَدَ الْوَالِدَيْنِ اللَّذَيْنِ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَنْ اشْكُرْ لِي وَ لَوَالِدَيْكَ

And it is reported as well by another correct chain, from Ibn Muskan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

'I entered to see Abu Ja'far^{asws}. He^{asws} said: 'Don't you know that Ali^{asws} is one of the two parents (fathers), the ones for whom Allah^{azwj} Mighty and Majestic Said: "Be thankful to Me and to your parents! [31:14]"?

قَالَ زُرَّارَةُ فَكُنْتُ لَا أَذْرِي أَيُّهُ آيَةٌ هِيَ الَّتِي فِي بَنِي إِسْرَائِيلَ أَوْ الَّتِي فِي لُقْمَانَ

Zurara said, 'I didn't know which Verse it was, that which is in (Surah) Bani Israeel or that which is in (Surah) Luqman^{as}'.

قَالَ فَقَضَى لِي أَنْ حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَ فَحَلَوْتُ بِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ حَدِيثُ جَاءَ بِهِ عَبْدُ الْوَاحِدِ

He (Zurara) said, 'It was Decreed for me that I performed Hajj, so I entered to see Abu Ja'far^{asws}. I isolated with him^{asws}. I said, 'May I be sacrificed for you^{asws}! There is a Hadeeth which Abdul Wahid has come with'.

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ أَيُّهُ آيَةٍ هِيَ الَّتِي فِي لُقْمَانَ أَوْ الَّتِي فِي بَنِي إِسْرَائِيلَ

I said, 'Which Verse is it, that which is in (Surah) Luqman^{-as}, or that which is in (Surah) Bani Israeel?'

فَقَالَ الَّتِي فِي لُقْمَانَ.

He^{-asws} said: 'That which is in (Surah) Luqman^{-as}'.

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنْ خَالِدِ بْنِ نَافِعٍ الْبَجَلِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ إِنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ali, from his father, altogether from Ibn Mahboub, from Khalid Bin Nafie Al Bajali, from Muhammad Bin Marwan who said,

'I heard Abu Abdullah^{-asws} saying: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Advise me'.

فَقَالَ لَا تُشْرِكْ بِاللَّهِ شَيْئاً وَ إِنْ حُرِّقْتَ بِالنَّارِ وَ غُلِبْتَ إِلَّا وَ قَلْبُكَ مُطْمَئِنٌّ بِالإِيمَانِ وَ وَالِدَيْكَ فَأَطِيعْهُمَا وَ بَرَّهُمَا حَيًّا كَانَا أَوْ مَيِّتَيْنِ وَ إِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَ مَالِكَ فَأَفْعَلْ فَإِنَّ ذَلِكَ مِنَ الإِيمَانِ.

He^{-saww} said: 'Do not associate anything with Allah^{-azwj} and even if you are incinerated by the fire and tormented, except and your heart will be reassured with the Eman, and your parents, so feed them be kind to them whether they are alive or dead, and if they were to order you to get out from your family, and your wealth, then do so, for that is from the Eman'.⁶

3- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى وَعَلِيِّ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاظِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ بِالْوَالِدَيْنِ إِحْسَاناً مَا هَذَا الْإِحْسَانُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa and Ali from his father, altogether from Ibn Mahboub, from Abu Wallad Al Hannat who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **and goodness with the parents [17:23]**, 'What is this goodness?'

فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ أَنْ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئاً بِمَا يَخْتَارَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَغْنَيْنِ أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ- لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا بِمَا تُحِبُّونَ

He^{-asws} said: 'The goodness is that you should be a good companion to them, and you should not encumber them, if they were to ask you of anything from whatever they are need to, and

⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 2

even if they were needless. Isn't Allah-^{azwj} Mighty and Majestic Saying: '**You will never attain to righteousness until you are spending from what you are loving; [3:92]**'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ أَمَّا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرُهُمَا قَالَ إِنْ أَضْجَرَكَ فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرُهُمَا إِنْ ضَرَبَاكَ

He (the narrator) said, 'Then Abu Abdullah-^{asws} said: 'And as for the Words of Allah-^{azwj} Mighty and Majestic: **If they reach old age with you, one of them or both of them, then do not (even) say 'Ugh' to them nor chide them, [17:23]**. If they were to rebuke you, do not (even) say 'Ugh' to them and do not chide them if they were to hit you'.

قَالَ وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا قَالَ إِنْ ضَرَبَاكَ فَقُلْ لَهُمَا عَفَرَ اللَّهُ لَكُمَْا فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ

He (the narrator) said, '**and say gracious words to them [17:23]**'. He-^{asws} said: 'If they were to hit you, then say, 'May Allah-^{azwj} Forgive you both', so that would be a gracious word from you'.

قَالَ وَ اخْفِضْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ قَالَ لَا تَمَلْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَ رِقَّةٍ وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصَوَاتِهِمَا وَ لَا يَدَكَ فَوْقَ أَيْدِيهِمَا وَ لَا تَقْدُمُ قُدَّامَهُمَا.

He (the narrator) said, '**And lower to them the wings of humbleness from the mercy [17:24]**'. He-^{asws} said: 'Do not fill your eyes from looking at them except with Mercy, and do no raise your voice above their voices, nor your hand above their hands, nor proceed ahead of them''.⁷

4- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَأْتِي يَوْمَ الْقِيَامَةِ شَيْءٌ مِثْلُ الْكَبَةِ فَيَدْفَعُ فِي ظَهْرِ الْمُؤْمِنِ فَيَدْخِلُهُ الْجَنَّةَ فَيُقَالُ هَذَا الْبِرُّ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Sayf,

'From Abu Abdullah-^{asws} having said: 'They shall bring on the Day of Qiyamah something like the globe. It would push in the back of the Momin and enter him into the Paradise. It will be said: 'This is the kindness (with the parents)''.⁸

5- كَأ، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ مَنْصُورٍ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَيُّ الْأَعْمَالِ أَفْضَلُ

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Mansour Bin Hazim,

'From Abu Abdullah-^{asws}, he (the narrator) said, 'I said, 'Which of the deeds is superior?'

قَالَ الصَّلَاةُ لَوْفَتِهَا وَ يُرِ الْوَالِدَيْنِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 3

⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 4

He^{-asws} said: 'The Salat at its timings, and kindness with the parents, and the Jihad in the Way of Allah^{-azwj}'.⁹

6- كَا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ دُرُسْتٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ص مَا حَقُّ الْوَالِدِ عَلَى وَلَدِهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dorost,

'From Abu Al-Hassan Musa^{-asws} having said: 'A man asked Rasool-Allah^{-saww}, 'What is a right of the father upon his son?'

قَالَ لَا يُسَمِّيهِ بِاسْمِهِ وَلَا يَمْشِي بَيْنَ يَدَيْهِ وَلَا يَجْلِسُ قَبْلَهُ وَلَا يَسْتَسِيبُ لَهُ.

He^{-asws} said: 'He should neither name him with his name, nor walk in front of him, nor sit before he does, nor let him be insulted'.¹⁰

تبيان

Clarification (Ahadeeth only)

و فِي رَوْضَةِ الْكَافِي فِي حَدِيثٍ عَرَضَ الْحُتَيْلُ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ جَمَاعَةً إِلَى أَنْ قَالَ وَ مَنْ لَعَنَ أَبَوَيْهِ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَ يُوجَدُ رَجُلٌ يَلْعَنُ أَبَوَيْهِ فَقَالَ نَعَمْ يَلْعَنُ آبَاءَ الرِّجَالِ وَ أُمَّهَاتِهِمْ فَيَلْعَنُونَ أَبَوَيْهِ.

And in (the book) 'Rowzat Al Kafi' – In a Hadeeth of presentation of the cavalry horses, Rasool-Allah^{-azwj} cursed a group until he^{-saww} said: 'And the one who curses his parents'. A man said, 'O Rasool-Allah^{-saww}! Can one find a man who curses his own parents?' He^{-saww} said: 'Yes. He curses fathers of the (other) men and their mothers, so he is cursing his own parents'.

قَالَ فِي النَّهْيَةِ فِي حَدِيثِ أَبِي هُرَيْرَةَ لَا تَمْشِيَنَّ أَمَامَ أَبِيكَ وَ لَا تَجْلِسَنَّ قَبْلَهُ وَ لَا تَدْعُهُ بِاسْمِهِ وَ لَا تَسْتَسِيبْ لَهُ.

He said in (the book) 'Al Nihaya' (non-Shia source), in a Hadeeth by Abu Hureyra: 'Do not walk in front of your father and do not be seated before he does, nor call him by his name, nor let him be exposed to the insults'.

7- كَا، الكافي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيًّا أَوْ مَيِّتَيْنِ يُصَلِّي عَنْهُمَا وَ يَتَصَدَّقُ عَنْهُمَا وَ يَحُجُّ عَنْهُمَا وَ يَصُومُ عَنْهُمَا فَيَكُونُ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدَهُ اللَّهُ عَزَّ وَ جَلَّ بِرَّهِ وَ صَلَاتِهِ خَيْرًا كَثِيرًا.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 5

¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 6

'Abu Abdullah^{-asws} said: 'What prevents the man from you to be kind with his parents, whether they are alive or dead. He should pray Salat on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and he should fast on their behalf. That which he does for them, there would be similar to that for him. Allah^{-azwj} Mighty and Majestic due to his kindness, and his Salat is of a lot of good".¹¹

8- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع أَدْعُو لِوَالِدَيْ إِذَا كَانَا لَا يَعْرِفَانِ الْحَقَّ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Moammad Bin Khallad who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Should I supplicate for my parents when they had not recognised the truth?'

قَالَ ادْعُ لَهُمَا وَتَصَدَّقْ عَنْهُمَا وَ إِنْ كَانَا حَيِّينِ لَا يَعْرِفَانِ الْحَقَّ فَدَارِهِمَا فَإِنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ اللَّهَ بَعَثَنِي بِالرَّحْمَةِ لَا بِالْعُقُوبِ.

He^{-asws} said: 'Supplicate for them, and give charity on their behalf, and if they were to be alive not recognising the truth, then introduce them (to it), for Rasool-Allah^{-saww} said: 'Allah^{-azwj} has Sent me^{-saww} with the mercy, not with the ingratitude".¹²

9- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَكْبَرُ قَالَ أُمُّكَ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Who shall I be kinder with?' He^{-saww} said: 'Your mother'.

قَالَ تُمَّ مَنْ قَالَ أُمُّكَ

He said, 'Then who?' He^{-saww} said: 'Your mother'.

قَالَ تُمَّ مَنْ قَالَ أُمُّكَ

He said, 'Then who?' He^{-saww} said: 'Your mother'.

قَالَ تُمَّ مَنْ قَالَ أَبَاكَ.

He said, 'Then who?' He^{-saww} said: 'Your father".¹³

¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 7

¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 8

¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 9

Clarification (Ahadeeth) only

رَوَاهُ مُسْلِمٌ أَنَّهُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ الصُّحْبَةِ قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبُوكَ.

It is reported by Muslim (non-Shia source), 'A man said, 'O Rasool-Allah-azwj! Who is the most deserving of the people with goodly accompaniment?' He^{-saww} said: 'Your mother, then your mother, then your father'.

رَوَاهُ مُسْلِمٌ أَيْضاً أَنَّهُ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ الصُّحْبَةِ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أَبُوكَ.

It is reported by Muslim (non-Shia source) as well, 'A man said, 'O Rasool-Allah-azwj! Who is the most deserving of the people with goodly accompaniment?' He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your father'.

10- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Amro Bin Shimir, from Jabir,

'From Abu Abdullah^{-asws} having said: 'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! I am desirous regarding the Jihad actively'.

قَالَ فَقَالَ لَهُ النَّبِيُّ ص فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنْ قُتِلْتَ تَكُنْ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ مِتُّ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ رَجَعْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ

He (the narrator) said, 'The Prophet^{-saww} said to him: 'Then do Jihad in the Way of Allah-azwj. If you were to be killed, you would be alive in the Presence of Allah-azwj being sustained, and if you were to die, your Recompense will fall upon Allah-azwj, and if you were to return, you will be returning from the sins like what you had been (re) born'.

قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي وَالِدَيْنِ كَبِيرَيْنِ يَرْغُمَانِ أَهْمًا يَأْتِسَانِ بِي وَ يَكْرَهُانِ خُرُوجِي

He said, 'O Rasool-Allah^{-saww}! There are two old parents for me. They are comforted by me and dislike my going out'.

فَقَالَ رَسُولُ اللَّهِ ص فَتَرَّ مَعَ وَالِدَيْكَ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأَتُسْهُمَا بِكَ يَوْمًا وَ لَيْلَةً خَيْرٌ مِنْ جِهَادِ سَنَةٍ.

Rasool-Allah^{-saww} said: ‘Then stay with your parent, for by the One^{-azwj} in Whose Hand is my^{-saww} soul! Their being comforted by you for a day and a night is better your Jihad for a year’¹⁴.

11- كَا، الكافي عن العدة عن البرقي عن علي بن الحَكَم عن معاوية بن وهب عن زكريا بن إبراهيم قال: كُنْتُ نَصْرَانِيًّا فَأَسْلَمْتُ وَ حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ إِنِّي كُنْتُ عَلَى النَّصْرَانِيَّةِ وَإِنِّي أَسْلَمْتُ

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ali Bin Al Hakam, from Muawiya Bin Wahab, from Zakariya Bin Ibrahim who said,

‘I used to be a Christian. I became a Muslim and performed Hajj. I entered to see Abu Abdullah^{-asws}. I said, ‘I used to be upon the Christianity, and I have become a Muslim’.

فَقَالَ وَ أَيْ شَيْءٍ رَأَيْتَ فِي الْإِسْلَامِ

He^{-asws} said: ‘And which have you seen in Al-Islam?’

قُلْتُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلَنَاهُ نُورًا تَهْدِي بِهِ مَنْ نَشَاءُ

I said, ‘Words of Allah^{-azwj} Mighty and Majestic: **You (people) did not know what the Book was, nor the Eman, but We Made it a ‘Noor’ (Light) We Guide with one We so Desire from [42:52]**’.

فَقَالَ لَقَدْ هَدَاكَ اللَّهُ ثُمَّ قَالَ اللَّهُمَّ اهْدِهِ ثَلَاثًا سَلْ عَمَّا شِئْتَ يَا بَنِيَّ

He^{-asws} said: ‘Allah^{-azwj} has Guided you!’ Then he^{-asws} said: ‘O Allah^{-azwj}, Guide him!’ – three times – ‘Ask about whatever comes to you, O my son!’

فَقُلْتُ إِنَّ أَبِي وَ أُمِّي عَلَى النَّصْرَانِيَّةِ وَ أَهْلَ بَيْتِي وَ أُمِّي مَكْفُوفَةُ الْبَصَرِ فَأَكُونُ مَعَهُمْ وَ أَكُلُ فِي آتِنَتِهِمْ

I said, ‘My father and my mother are upon the Christianity, and so are my family members, and my mother is blind of sight. I happen to be with them and eat in their utensils’.

فَقَالَ يَا كُلُّونَ لَحْمَ الْخَنَازِيرِ

He^{-asws} said: ‘Are they eating the flesh of swine?’

فَقُلْتُ لَا وَ لَا يَمَسُّونَهُ

I said, ‘No, nor are they touching it’.

فَقَالَ لَا بَأْسَ فَاَنْظُرْ أَمَكَ فَبَرَّهَا فَإِذَا مَاتَتْ فَلَا تَكَلِّهَا إِلَى غَيْرِكَ كُنْ أَنْتَ الَّذِي تَقُومُ بِشَأْنِهَا وَ لَا تُخْبِرَنَّ أَحَدًا أَنَّكَ أَتَيْتَنِي حَتَّى تَأْتِيَنِي بِمِئِي إِِنْ شَاءَ اللَّهُ

¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 10

He^{-asws} said: 'There is no problem. Look at your mother and be kind with her. When she dies, do not allocate her to someone else. You be the one who stands with her affairs (funeral etc.) and do not inform anyone you have come to me^{-asws} until you come to me^{-asws} at Mina if Allah^{-azwj} so Desires'.

قَالَ فَأَتَيْتُهُ بِمَنِي وَ النَّاسُ حَوْلَهُ كَأَنَّهُ مُعَلِّمٌ صَبِيَّانِ هَذَا يَسْأَلُهُ وَ هَذَا يَسْأَلُهُ فَلَمَّا قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لِأُمِّي وَ كُنْتُ أُطْعِمُهَا وَ أَفْلِي نَوْبَهَا وَ رَأْسَهَا وَ أَخْدُمُهَا

He said, 'I came to him^{-asws} at Mina and the people were around him^{-asws}. It was as if he^{-asws} was a teacher of the children. This one was asking him^{-asws}, and this one was asking him^{-asws}. When I arrived at Al-Kufa I was kind to my mother, and used to feed her, and wash her clothes and her head, and I served her.

فَقَالَتْ لِي يَا بُنَيَّ مَا كُنْتَ تَصْنَعُ بِي هَذَا وَ أَنْتَ عَلَى دِينِي فَمَا الَّذِي أَرَى مِنْكَ مُنْذُ هَاجَرْتَ فَدَخَلْتَ فِي الْحَنِيفِيَّةِ

She said to me, 'O my son! You have not been doing this with me while you were upon my religion. So what is that which I see with you since you emigrated and entered into the uprightness?'

I said, 'A man from the sons^{-asws} of our Prophet^{-saww} had instructed me with this'.

فَقَالَتْ هَذَا الرَّجُلُ هُوَ نَبِيٌّ

She said, 'This man, is he a Prophet^{-as}?'

فَقُلْتُ لَا وَ لَكِنَّهُ ابْنُ نَبِيٍّ

I said, 'No, but he^{-asws} is a son^{-asws} of a Prophet^{-saww}'.

فَقَالَتْ يَا بُنَيَّ هَذَا نَبِيٌّ إِنْ هَذِهِ وَصَايَا الْأَنْبِيَاءِ

She said, 'O my son! This one is a Prophet^{-saww}! These are advices of the Prophets^{-as}'.

فَقُلْتُ يَا أُمُّهُ إِنَّهُ لَيْسَ يَكُونُ بَعْدَ نَبِيِّنَا نَبِيٌّ وَ لَكِنَّهُ ابْنُهُ

I said, 'O mother! There isn't going to be any Prophet^{-as} after our Prophet^{-saww}, but he^{-asws} is his^{-saww} son^{-asws}'.

فَقَالَتْ يَا بُنَيَّ دِينُكَ خَيْرٌ دِينٍ اِغْرِضْهُ عَلَيَّ

She said, 'O my son! Your religion is the best religion. Present it unto me!'

فَعَرَضْتُهُ عَلَيْهَا فَدَخَلَتْ فِي الْإِسْلَامِ وَ عَلَّمْتُهَا فَصَلَّتِ الطُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ ثُمَّ عَرَضَ لَهَا عَارِضٌ فِي اللَّيْلِ

I presented it to her. She entered into Al-Islam, and I taught her. She prayed Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last Salats. Then a presenter presented to her (in a dream) during the night.

فَقَالَتْ يَا بُنَيَّ أَعِدْ عَلَيَّ مَا عَلَّمْتَنِي

She said, 'O my son! Repeat unto me what you have taught me'.

فَأَعَدُّهُ عَلَيْهَا فَأَقَرَّتْ بِهِ وَ مَاتَتْ فَلَمَّا أَصْبَحَتْ كَانَ الْمُسْلِمُونَ الَّذِينَ عَسَلُوهَا وَ كُنْتُ أَنَا الَّذِي صَلَّيْتُ عَلَيْهَا وَ نَزَلْتُ فِي قَبْرِهَا.

I repeated it to her. She acknowledged with it, and she died. When it was morning, the Muslims were the ones who washed her, and I was the one whom prayed Salat upon her and descended into her grave".¹⁵

12- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ ابْنِ مِهْرَانَ جَمِيعاً عَنْ ابْنِ عَمِيرَةَ عَنْ ابْنِ مُسْكَانَ عَنْ عَمَّارِ بْنِ حَبَّانٍ قَالَ: حَبَّرْتُ أَبَا عَبْدِ اللَّهِ ع بِيْرِ إِسْمَاعِيلَ ابْنِي بِي فَقَالَ لَقَدْ كُنْتُ أُحِبُّهُ وَ قَدْ أَزْدَدْتُ لَهُ حُبًّا إِنَّ رَسُولَ اللَّهِ ص أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاعَةِ فَلَمَّا نَظَرَ إِلَيْهَا سُرَّ بِهَا وَ بَسَطَ مِلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, and from the number, from Al Barqy, from Ibn Mihran, altogether from Ibn Ameyra, from Ibn Muskan, from Ammat Bin Hayyan who said,

'I informed Abu Abdullah^{-asws} of the kindness of my son with me. He^{-asws} said: 'I^{-asws} used to love him, and this has increased my^{-asws} love for him. Rasool-Allah^{-saww}, a sister from the breast-feeding (step sister) came to him^{-saww}. When he^{-saww} looked at her, was cheered by her, and he^{-saww} spread out his^{-saww} rug for her and seated her upon it.

ثُمَّ أَقْبَلَ يُحَادِّثُهَا وَ يَضْحَكُ فِي وَجْهِهَا ثُمَّ قَامَتْ فَذَهَبَتْ وَ جَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأَخِيهِ مَا لَمْ تَصْنَعْ بِهِ وَ هُوَ رَجُلٌ

Then he^{-saww} faced discussing with her and smiling in her face. Then she stood up and went away, and her brother came. He^{-saww} do with him what he had done with her. It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! You^{-as} did her his sister what you did not do with him, and he is a man!'

فَقَالَ لِأَخِيهَا كَانَتْ أَبَرَّ بِوَالِدَيْهَا مِنْهُ.

He^{-saww} said: 'Because she was kinder with her parents than he was'.¹⁶

13- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ عَمِيرَةَ عَنْ ابْنِ مُسْكَانَ عَنْ إِثْرَاهِيمَ بْنِ شُعَيْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبِي قَدْ كَبِرَ جَدًّا وَ ضَعُفَ فَتَحْنُ نَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ

¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 11

¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 12

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Ameyra, from Ibn Muskan, from Ibrahim Bin Shueyb who said,

'I said to Abu Abdullah^{-asws}, 'My father has become very old and has weakened. We carry him whenever he wants the need (toilet)'.

فَقَالَ إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ وَ لَقِمُهُ بِيَدِكَ فَإِنَّهُ جُنَّةٌ لَكَ عَدَاً.

He^{-asws} said: 'If are able to be in charge of that from him, then do so, and feed him with your own hand for it will be a shield for you tomorrow'.¹⁷

14- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ عَمِيرَةَ عَنْ أَبِي الصَّبَّاحِ عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي أَبَوَيْنِ مُخَالِفَيْنِ فَقَالَ بَرَّهُمَا كَمَا تَبَرُّ الْمُسْلِمِينَ مَنْ يَتَوَلَّاهَا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Ameyra, from Abu Al Sabbah, from Jabir who said,

'I heard a man saying to Abu Abdullah^{-asws}, 'There are parents for me (who are) adversaries'. He^{-asws} said: 'Be kind with them just as you are kind to the Muslims who are from the ones who befriend us^{-asws}'.¹⁸

15- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ عَنَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ لِأَحَدٍ فِيهِنَّ رُخْصَةً أَدَاءُ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْقَاجِرِ وَ الْوَفَاءُ بِالْعَهْدِ لِلْبَرِّ وَ الْقَاجِرِ وَ بَرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ.

(The book) 'Al Kafi' – From Ali, from his father and Muhammad Bin Yahya, from Ahmad bin Muhammad, altogether, from Ibn Mahboub, from Malik Bin Atiyya, from Anbasa Bin Mus'ab,

'From Abu Ja'far^{-asws} having said: 'Three (matters), Allah^{-azwj} Mighty and Majestic has not Made any allowance for anyone regarding these – paying the entrustment to the righteous and the immoral, and the loyalty with the covenant with the righteous and the immoral, and righteousness with the parents, whether they were to be righteous or immoral'.¹⁹

16- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ السُّنَّةِ وَ الْبَرِّ أَنْ يُكَنَّى الرَّجُلُ بِاسْمِ أَبِيهِ.

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

'From Abu Abdullah^{-asws} having said: 'From the Sunnah and the righteousness is that a man should tekonym his father (not call him by his name)'.²⁰

17- كا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ وَ سَأَلَ النَّبِيَّ ص عَنْ بَرِّ الْوَالِدَيْنِ فَقَالَ ابْرُرْ أُمَّكَ ابْرُرْ أَبَاكَ ابْرُرْ أُمَّكَ ابْرُرْ أَبَاكَ ابْرُرْ أَبَاكَ ابْرُرْ أَبَاكَ وَ بَدَأَ بِالْأُمِّ قَبْلَ الْأَبِ.

¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 13

¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 14

¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 15

²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 16

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Al Moalla and Ali Bin Muhammad, from Salih Bin Abu Hammad, altogether, from Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja, from Moalla Bin Khuneys,

'From Abu Abdullah^{-asws} having said: 'A man came and asked the Prophet^{-saww} about kindness with the parents. He^{-saww} said: 'Be kind with your mother, be kind with your mother, be kind with your mother, be kind with your father, be kind with your father, be kind with your father, and begin with the mother before the father''.²¹

18- كَا، الكافي بالإسناد الممتد عن أبي حذيفة عن أبي عبد الله ع قال: جاء رجل إلى النبي ص قال إني ولدت بنتاً و ربيتها حتى إذا بلغت فآلبستها و حليتها ثم جئت بها إلى قليب فدفعتها في جوفه و كان آخر ما سمعت منها و هي تقول يا أبتاه فما كفارة ذلك

(The book) 'Al Kafi' – By the previous chain, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'A daughter was born for me. I nourished her and adorned her until when she had grown up. I clothed her and ornamented her. Then I came with her to a well and pushed her into its interior, and the last of what I heard from her was she said, 'O father!' So what is an expiation of that?'

قَالَ أَلَك أُمٌ حَيَّةٌ قَالَ لَا

He^{-saww} said: 'Is there for you a mother who is alive?' He said, 'No'.

قَالَ فَلَكِ خَالَةٌ حَيَّةٌ قَالَ نَعَمْ

He^{-saww} said: 'Is there for you a maternal aunt who is alive?' He said, 'Yes'.

قَالَ فَأَبْرَأَهَا فَإِنَّهَا بِمَنْزِلَةِ الْأُمِّ تُكَفِّرُ عَنْكَ مَا صَنَعْتَ

He^{-saww} said: 'Be kind with her, for she is at the status of the mother. It shall be expiated from you what you have done'.

قَالَ أَبُو حَذِيَّةٍ فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى كَانَ هَذَا

Abu Khadeeja said, 'I said to Abu Abdullah^{-asws}, 'When had this happened?'

قَالَ كَانَ فِي الْجَاهِلِيَّةِ وَ كَانُوا يَقْتُلُونَ الْبَنَاتِ خَافَةَ أَنْ يُسَبِّحْنَ فَيُلْدَنَ فِي قَوْمٍ آخَرِينَ.

He^{-asws} said: 'It happened during the pre-Islamic period, and they were killing the daughters fearing they might be taken captive and give birth among other people''.²²

19- كَا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن برقيع عن حنان بن سدير عن أبيه قال: قلت لأبي جعفر ع هل يجرى الولد والده

²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 17

²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 18

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bazie, from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far^{asws}, 'Can the son reward (recompense) his father?'

فَقَالَ لَيْسَ لَهُ جَزَاءٌ إِلَّا فِي خَصْلَتَيْنِ يَكُونُ الْوَالِدُ مَمْلُوكًا فَيَشْتَرِيهِ ابْنُهُ فَيُعْتِقَهُ أَوْ يَكُونُ عَلَيْهِ دَيْنٌ فَيَقْضِيَهُ عَنْهُ.

He^{asws} said: 'There is no reward for him except in two characteristics. The father might happen to be a slave, so his son buys him and liberates him, or there might happen to be debts upon him, so he would pay it off on his behalf'.²³

20- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ فَقَالَ إِنِّي رَجُلٌ شَابٌ نَشِيطٌ وَأُحِبُّ الْجِهَادَ وَ لِي وَالِدَةٌ تُكْرَهُ ذَلِكَ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir who said,

'A man came to Rasool-Allah^{saww}. He said, 'I am an active youth and I love the Jihad, and there is a mother for me disliking that'.

فَقَالَ لَهُ النَّبِيُّ ص اِزْجِعْ فُكْرًا مَعَ وَالِدَتِكَ فَوَ الَّذِي بَعْنِي بِالْحَقِّ نَبِيًّا لَأُنْسِيهَا بِكَ لَيْلَةً خَيْرٌ مِنْ جِهَادِكَ فِي سَبِيلِ اللَّهِ سَنَةً.

The Prophet^{saww} said to him: 'Return and be with your mother, for by the One^{azwj} Who Sent me^{saww} with the truth as a Prophet^{saww}! Her being comforted by you for one night is better than your Jihad in the Way of Allah^{azwj} for a year'.²⁴

21- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَبْدَ لَيَكُونُ بَارًا بِوَالِدَيْهِ فِي حَيَاتِهِمَا ثُمَّ يَمُوتَانِ فَلَا يَقْضِي عَنْهُمَا دَيْنَهُمَا وَلَا يَسْتَغْفِرُ لَهُمَا فَيَكْتُبُهُ اللَّهُ عَزَّ وَ جَلَّ عَاقًا وَ إِنَّهُ لَيَكُونُ عَاقًا لَهُمَا فِي حَيَاتِهِمَا غَيْرَ بَارٍ بِمَا فَإِذَا مَاتَا قَضَى دَيْنَهُمَا وَ اسْتَغْفَرَ لَهُمَا فَيَكْتُبُهُ اللَّهُ عَزَّ وَ جَلَّ بَارًا.

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Al Moalla Bin Muhammad, from Al-Hassan Bin Ali, from Abdullah in Sinan, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'The servant happens to be righteous with his parents during their lifetimes, then they die, but he does not pay off their debts on their behalf, nor does he seek Forgiveness for them, so Allah^{azwj} Mighty and Majestic Writes him as disloyal; and he tends to be disloyal to them during their lifetimes not being righteous to them, then they die, so he pays off their debts and seeks Forgiveness for them, so Allah^{azwj} Mighty and Majestic Writes him as righteous'.²⁵

22- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ سِنَانٍ عَنْ حَلِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذْنُ الْعُقُوقِ أُذُنٌ وَ لَوْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ شَيْئًا أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ.

²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 19

²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 20

²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 21

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Ibn Sinan, from Hadeed Bin Hakeem,

'From Abu Abdullah^{-asws} having said: 'The lease disloyalty is (saying) 'Ugh!' and had Allah^{-azwj} Mighty and Majestic Known of anything lesser than it, He^{-azwj} would have Forbidden from it'.²⁶

23- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُنْ بَارِئاً وَاقْتَصِرْ عَلَى الْجَنَّةِ وَ إِنْ كُنْتَ عَاقِلاً فَطَأْ فَاقْتَصِرْ عَلَى النَّارِ.

(The book) 'Al Kafi' – From Ali, from his father, from Abdullah Bin Al Mugheira,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Be righteous and shorten (your way) to the Paradise, and if you were to be disloyal, hard-hearted, you will shorten (your way) to the Fire'.²⁷

24- كَا، الكافي عَنْ الْأَشْعَرِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ صَالِحِ الْحَذَاءِ عَنْ يَغْفُوبِ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُثِفَ غِطَاءُ مَنْ أُعْطِيَ الْجَنَّةَ فَوَجَدَ رِيحَهَا مِنْ كَانَتْ لَهُ رُوحٌ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلَّا صَنِغاً وَاحِداً

(The book) 'Al Kafi' – From Al Ashari, from Al-Hassan Bin Ali Al Kufi, from Ubays Bin Hisham, from Salih Al Haza'a, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, a layer from the layers of Paradise will be uncovered, the one who has a soul for him will find its aroma from a travel distance of five hundred years, except for one type (of people)'.

فُلْتُ مَنْ هُمْ قَالَ الْعَائِلُ لِوَالِدَيْهِ.

I said, 'Who are they?' He^{-asws} said: 'The one disowned by his parents'.²⁸

25- كَا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَوْقَ كُلِّ ذِي بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَلَيْسَ فَوْقَهُ بَرٌّ وَ إِنْ فَوْقَ كُلِّ عُفُوقٍ عُفُوقاً حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عُفُوقٌ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Above every one with righteousness, there is a righteousness, to the extent the man is killed in the Way of Allah^{-azwj}, so there isn't any righteousness above it; and above every disowning there is a disowning, to the extent the man kills one of his parents. When he does that, there isn't any disowning above it'.²⁹

²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 22

²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 23

²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 24

²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 25

26- ك، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنِ ابْنِ مِهْرَانَ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ نَظَرَ إِلَى أَبَوَيْهِ نَظَرَ مَافِيَتْ وَهُمَا ظَالِمَانِ لَهُ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Mihran, from Ibn Ameyra,

'From Abu Abdullah^{-asws} having said: 'One who looks at his parent with an abhorrent look, and (even if) they are both unjust to him, Allah^{-azwj} will not Accept any Salat for him''.³⁰

27- ك، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي كَلَامٍ لَهُ إِيَّاكُمْ وَ عُفُوقَ الْوَالِدَيْنِ فَإِنَّ رِيحَ الْجَنَّةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعٌ رَجِمَ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارُهُ حِيَلَاءَ إِنَّمَا الْكِبْرِيَاءُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Furat,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said in a speech of his^{-saww}: 'Beware of being disloyal to the parent, for the aroma of Paradise will be found from a travel distance of a thousand years and a disloyal one will not find it, nor one cutting off a relationship, nor an elderly adulterer, nor a tyrant whose trouser (mannerism) is snobbery. But rather, the greatness is for Allah^{-azwj}, Lord^{-azwj} of the worlds''.³¹

28- ك، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْهِيِّ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ عَلِمَ اللَّهُ شَيْئاً أَذْنَى مِنْ أُفٍّ لَنَهَى عَنْهُ وَ هُوَ مِنْ أَذْنَى الْعُفُوقِ وَ مِنَ الْعُفُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى وَالِدَيْهِ فَيَحِدَّ النَّظَرَ إِلَيْهِمَا.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from his grandfather,

'From Abu Abdullah^{-asws} having said: 'Had Allah^{-azwj} Known of anything less than 'Ugh!', He^{-azwj} would have Prohibited from it, and it is from the least of the disloyalties; and from the disloyalties is that the man looks at his parents and sharpens (hardens) the look to them''.³²

29- ك، الكافي عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَبِي نَظَرَ إِلَى رَجُلٍ وَ مَعَهُ ابْنُهُ يَمْشِي وَ الْإِبْنُ مُتَكَبِّرٌ عَلَى ذِرَاعِ الْأَبِ

(The book) 'Al Kafi' – From him, from his father, from Haroun Bin Al Jahm, from Abdullah Bin Suleyman,

'From Abu Ja'far^{-asws} having said: 'My^{-asws} father^{-asws} looked at a man and his son was walking with him, and the son was leaning upon a forearm of the father'.

قَالَ فَمَا كَلَّمَهُ أَبِي مُقْتَنًا لَهُ حَتَّى فَارَقَ الدُّنْيَا.

He^{-asws} said: 'My^{-asws} father^{-asws} did not speak to him, hating him, until he^{-asws} separated from the world''.³³

³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 26

³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 27

³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 28

³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 29

30- لي، الأمايلي للصدوق ابن الوليد عن محمد بن أبي القاسم عن محمد بن علي القرشي عن محمد بن سينان عن المفضل عن ابن طبيان عن الصادق ع قال: بينا موسى بن عمران يناجي ربه عز وجل إذ رأى رجلاً تحت ظل عرش الله عز وجل فقال يا رب من هذا الذي قد أظله عرشك

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qarshy, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan,

'From Al-Sadiq^{asws} having said: 'While Musa^{as} Bin Imran^{as} was whispering to his^{as} Lord^{azwj} Mighty and Majestic, when he^{as} saw a man beneath the shade of the Throne of Allah^{azwj} Mighty and Majestic. He^{as} said: 'O Lord^{azwj}! Who is this one whom Your^{azwj} Throne has Shaded?'

فَقَالَ هَذَا كَانَ بَاراً بِوَالِدَيْهِ وَلَمْ يَمْشِ بِالنَّمِيمَةِ.

He^{azwj} Said: 'This one had been righteous with his parent and did not walk with the gossip'.³⁴

31- لي، الأمايلي للصدوق الفارسي [الفامي] عن محمد الحميري عن أبيه عن محمد بن عبد الجبار عن ابن أبي نجران عن علي بن الحسين بن رباط عن الحضرمي عن الصادق ع قال: بُرُوا آبَاءَكُمْ يَرْكُمُ أَبْنَاؤُكُمْ وَعَفُوا عَنْ نِسَاءِ النَّاسِ تَعَفَّ نِسَاؤُكُمْ.

(The book) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ali Bin Al-Hassan Bin Ribat, from Al Hazramy,

'From Al-Sadiq^{asws} having said: 'Be righteous with your fathers, your sons will be righteous with you, and be chaste from women of the people, your women will be chaste'.³⁵

32- لي، الأمايلي للصدوق ابن شاذويه عن محمد الحميري عن أبيه عن هارون عن ابن زياد عن الصادق ع قال قال رسول الله ص رحم الله امرأ أعان والدته على بره رحم الله والدأ أعان ولده على بره رحم الله جاراً أعان جاره على بره رحم الله رفيقاً أعان رفيقه على بره رحم الله خليطاً أعان خليطه على بره رحم الله رجلاً أعان سلطانه على بره.

(The book) 'Al Amaali' of Al Sadouq – Ibn Shazawayh, from Muhammad Al Himeyri, from his father, from Haroun, from Ibn Ziyad,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{azwj} said: 'May Allah^{azwj} have Mercy on a person who assists his father upon his righteous act! May Allah^{azwj} have Mercy on a father assisting his son upon his righteous act! May Allah^{azwj} have Mercy on a neighbour assisting his neighbour upon his righteous act! May Allah^{azwj} have Mercy on a friend assisting his friend upon his righteous act! May Allah^{azwj} have Mercy on an associate assisting his associate upon his righteous act! May Allah^{azwj} have Mercy on a man assisting his ruler upon his righteous act!'³⁶

33- لي، الأمايلي للصدوق العطار عن أبيه عن محمد بن عبد الجبار عن ابن البطائني عن الرضي عن الصادق ع قال: مَنْ أَحَبَّ أَنْ يُخَفَّفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيُكُنْ لِغَرَائِبِهِ وَصُولاً وَ بِوَالِدَيْهِ بَاراً فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَلَمْ يُصِبْهُ فِي حَيَاتِهِ فَقْرٌ أَبَدًا.

³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 30

³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 31

³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 32

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

'From Al-Sadiq^{-asws} having said: 'One who loves for Allah^{-azwj} Mighty and Majestic to lessen from him the pangs of death, then let him be connecting (helping) to his relatives and righteous with his parent. When he will be like that, Allah^{-azwj} will Ease upon him the pangs of death and will not hit him with poverty during his lifetime, ever!''³⁷

34- لي، الأماالي للصدوق ابن البرقي عن أبيه عن جده عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي عبد الله ع قال: جاء رجل إلى رسول الله ص فقال يا رسول الله إني راعب في الجهاد نشيط

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah^{-asws} having said: 'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! I am desirous regarding the Jihad actively!'

قال فجاهد في سبيل الله فإنك إن قُتلت كُنت حياً عند الله تُرزق وإن ميتاً وقع أجرك على الله وإن رجعت خرجت من الذنوب كما ولدت

He^{-saww} said: 'Then do Jihad in the Way of Allah^{-azwj}. If you were to be killed, you would be alive being sustained in the Presence of Allah^{-azwj}, and if you were to die, your Recompense will fall upon Allah^{-azwj}, and if you were to return (victorious), you will have exited from the sins (and be) like when you were born'.

فقال يا رسول الله إن لي والدين كبيرين يزعمان أنهما يأنسان بي و يكرهان خروجي

He said, 'O Rasool-Allah^{-saww}! There are old parents for me. They claim that they are being comforted by me and are disliking my going out (to fight)'.

فقال رسول الله ص أقم مع والديك فوالدي الذي نفسي بيده لأنشهما بك يوماً وليلة خير من جهاد سنة.

Rasool-Allah^{-saww} said: 'Stay with your parents. By the One^{-azwj} in Whose Hand is my^{-saww} soul! Their being comforted with you for a day and a night is better than your Jihad for a year''³⁸.

35- لي، الأماالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن أبي القاسم الكوفي عن حنان بن سدير عن أبيه قال: قلت لأبي جعفر ع هل يجزي الولد والده

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from Abu Al Qasim Al Kufy, from Hanan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far^{-asws}, 'Can the son reward (recompense) the father?'

فقال ليس له جزاء إلا في حصلتين أن يكون الوالد مملوكاً فيشتره فيعتقه أو يكون عليه دين فيقضيه عنه.

³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 33

³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 34

He^{-asws} said: ‘There is no reward for him except in two characteristics. The father might happen to be a slave, so his son buys him and liberates him, or there might happen to be debts upon him, so he would pay it off on his behalf’³⁹

36- لي، الأماالي للصدوق ماجيلوييه عن محمد العطار عن ابن أبي عمير عن ابن أوزمة عن عمرو بن عثمان عن عمرو بن شمر عن جابر عن أبي جعفر ع
قَالَ: قَالَ مُوسَى بْنُ عِمْرَانَ ع يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِ

(The book) ‘Al Amaali’ of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Ibn Aban, from Ibn Awrama, from Amro Bin Usman, from Amro Bin Shmr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Musa^{-as} Bin Imran^{-as} said: ‘O Lord^{-azwj}, Advise me^{-as}!’ He^{-azwj} Said: “I^{-azwj} Advise you^{-as} with Me^{-azwj}!”

فَقَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِثَلَاثًا

He^{-as} said: ‘O Lord^{-azwj}, Advise me^{-as}!’ He^{-azwj} Said: “I^{-azwj} Advise you^{-as} with Me^{-azwj}!” – three times.

فَقَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِأُمِّكَ

He^{-as} said: ‘O Lord^{-azwj}, Advise me^{-as}!’ He^{-azwj} Said: “I^{-azwj} Advise you with your^{-as} mother^{-as}!”

قَالَ يَا رَبِّ أَوْصِنِي قَالَ أَوْصِيكَ بِأُمِّكَ

He^{-as} said: ‘O Lord^{-azwj}, Advise me^{-as}!’ He^{-azwj} Said: “I^{-azwj} Advise you with your^{-as} mother^{-as}!”

قَالَ أَوْصِنِي قَالَ أَوْصِيكَ بِأَبِيكَ

He^{-as} said: ‘Advise me^{-as}!’ He^{-azwj} Said: “I^{-azwj} Advise you with your^{-as} father^{-as}!”

قَالَ فَكَانَ يُقَالُ لِأَجْلِ ذَلِكَ إِنَّ لِلْأُمِّ ثُلَاثًا [ثُلُثِي] الْبَرِّ وَ لِلْأَبِ الثُّلُثُ.

He^{-asws} said: ‘So it has been said due to that reason, for their mother there is two-thirds righteousness, and for the father there is a third’⁴⁰

37- فس، تفسير القمي وَ قَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا قَالِ وَ لَوْ عَلِمَ أَنَّ شَيْئًا أَقَلَّ مِنْ أَمْرٍ لَقَالَهُ- وَ لَا تَنْهَرُهُمَا أَيُّ لَا تُخَاصِمُهُمَا.

Tafseer Al-Qummi - **And your Lord has Decreed that you shall not worship except Him, and goodness with the parents. If they reach old age with you, one of them or both of them, then do not (even) say ‘Ugh’ to them [17:23].** He said, ‘And had He^{-azwj} Known of anything

³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 35

⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 36

less than 'Ugh', He^{-azwj} would have Said it - **nor chide them, [17:23]** – i.e. do not quarrel with them’.

و فِي حَدِيثٍ آخَرَ إِنْ بَلََا فَلَا تَقُلْ لَهُمَا أُفٍ - وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا أَيْ حَسَنًا - وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ قَالَ تَذَلُّنْ لَهُمَا وَ لَا تَبْخَرْ عَلَيْهِمَا وَ قُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

And in another Hadeeth: ‘If you don’t care, so do not say ‘Ugh’ to them - **and say gracious words to them [17:23]** – i.e. goodly - ‘**And lower to them the wings of humbleness from the mercy [17:24]**, he said: ‘Be humble to them and do not strut upon them, and say, **and say, ‘Lord! Mercy them just as they nourished me (when I was) little’ [17:24]**’.⁴¹

38- ب، قرب الإسناد عليّ عن أخيه ع قال: سَأَلْتُهُ عَنْ رَجُلٍ مُسْلِمٍ وَ أَبَوَاهُ كَافِرَانِ هَلْ يَصْلُحُ أَنْ يَسْتَغْفِرَ لَهُمَا فِي الصَّلَاةِ

(The book) ‘Qurb Al Asnad’ –

Ali, from his brother^{-asws} (7th Imam^{-asws}), said, ‘I asked him^{-asws} about a Muslim man and his parents are Kafir. It is correct if he were to seek Forgiveness for them in the Salat?’

قَالَ قَالَ إِنْ كَانَ فَارَقَهُمَا وَ هُوَ صَغِيرٌ لَا يَدْرِي أَسْلَمَا أَمْ لَا فَلَا بَأْسَ وَ إِنْ عَرَفَ كُفْرَهُمَا فَلَا يَسْتَغْفِرُ لَهُمَا وَ إِنْ لَمْ يَعْرِفْ فَلْيَدْعُ لَهُمَا.

He said, ‘He^{-asws} said: ‘If he had separated from them while he was young, not knowing where they had become Muslims or not, there is no problem, but if he were to know of their Kufr, he should not seek Forgiveness for them, and if he does not know, then let him supplicate for them’.⁴²

39- ب، قرب الإسناد أحمد بن محمد بن عيسى عن ابن محبوب عن عبد الله بن جندب قال: كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى ع أَسْأَلُهُ عَنِ الرَّجُلِ يُرِيدُ أَنْ يَجْعَلَ أَعْمَالَهُ مِنَ الصَّلَاةِ وَ الْبِرِّ وَ الْحَيْرِ ثَلَاثًا ثُلُثًا لَهُ وَ ثَلَاثِينَ لِأَبَوَيْهِ أَوْ يُفَرِّدُهَا مِنْ أَعْمَالِهِ بِشَيْءٍ يَمَّا يَتَطَوَّعُ بِهِ بِشَيْءٍ مَعْلُومٍ وَ إِنْ كَانَ أَحَدُهُمَا حَيًّا وَ الْآخَرُ مَيِّتًا

(The book) ‘Qurb Al Asnad’ – Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Jundab who said,

‘I wrote to Abu Al-Hassan Musa^{-asws} asking him^{-asws} about the man wanting to make his deed, from the Salat, and the righteous acts, and the good deed into three – a third being for him, and two-thirds being for his parents, or individualise them with something from his deed from what he had been volunteered with something known, and even if one of them is alive and the other one dead’.

قَالَ فَكُتِبَ إِلَيَّ أَمَّا لِلْمَيِّتِ فَحَسَنٌ جَائِزٌ وَ أَمَّا لِلْحَيِّ فَلَا إِلَّا الْبِرُّ وَ الصَّلَاةُ.

He (the narrator) said, ‘He^{-asws} wrote to me: ‘As for the dead (parent), a good deed is allowed, and as for the living one, no, except the righteous act and the helping’.⁴³

⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 37

⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 38

⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 39

40- ل، الخصال ن، عيون أخبار الرضا عليه السلام ماجيلويه عن الترمذي عن السياري عن الحارث بن دهاث عن أبيه عن أبي الحسن الرضا ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِثَلَاثَةٍ مَقْرُونٍ بِهَا ثَلَاثَةٌ أُخْرَى

(The book) 'Al Khisaal' (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Majaylawiya, from Al Sayyari, from Al Haris Bi Dilhat, from his father,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Commanded with three, pairing three others with these: -

أَمَرَ بِالصَّلَاةِ وَ الزَّكَاةِ فَمَنْ صَلَّى وَ لَمْ يَزَكْ لَمْ تُقْبَلْ مِنْهُ صَلَاتُهُ وَ أَمَرَ بِالشُّكْرِ لَهُ وَ لِلْوَالِدَيْنِ فَمَنْ لَمْ يَشْكُرْ وَالِدَيْهِ لَمْ يَشْكُرِ اللَّهَ وَ أَمَرَ بِاتِّقَاءِ اللَّهِ وَ صَلَاةِ الرَّحِمِ فَمَنْ لَمْ يَصِلْ رَحِمَهُ لَمْ يَتَّقِ اللَّهَ عَزَّ وَ جَلَّ.

He^{-azwj} Commanded with the Salat and the Zakat, so the one who prays Salat and does not give Zakat, his Salat will not be Accepted from him; and He^{-azwj} Commanded with thanking Him^{-azwj} and to the parents, so the one who does not thank his parents, he has not thanked Allah^{-azwj}; and He^{-azwj} Commanded with fearing Allah^{-azwj} and connecting (helping) the kindred, so the one who does not connect his kindred has not feared Allah^{-azwj} Mighty and Majestic".⁴⁴

41- ن، عيون أخبار الرضا عليه السلام أبي عن الكُمُنْدَانِي وَ مُحَمَّدٍ الْعَطَّارِ مَعَا عَنْ ابْنِ عِيْسَى عَنِ الْبَزْطِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ قَتَلَ قَرَابَةً لَهُ ثُمَّ أَخَذَهُ فَطَرَحَهُ عَلَى طَرِيقٍ أَفْضَلَ سَبِطٍ مِنْ أَسْبَاطِ بَنِي إِسْرَائِيلَ ثُمَّ جَاءَ يَطْلُبُ يَدَمِهِ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – My father, from Al Kumundany, and Muhammad Al Attar, both together from Ibn Isa, from Al Bazanty who said,

'I heard Al-Reza^{-asws} saying: 'A man from the children of Israel killed a relative of his, then he took him and dropped him upon a path of a superior tribe from the tribes of the children of Israel. Then he came seeking his blood (compensation).

فَقَالُوا لِمُوسَى ع إِنَّ سَبِطَ آلِ فُلَانٍ قَتَلُوا فُلَانًا فَأَخْبَرْنَا مَنْ قَتَلَهُ

They said to Musa^{-as}, 'A tribe of the progeny of so and so have killed so and so. Inform us who killed him!'

قَالَ ائْتُونِي بِبَقَرَةٍ- قَالُوا أَ تَتَّخِذُنَا هُزُوءًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ وَ لَوْ أَنَّهُمْ عَمَدُوا إِلَى بَقَرَةٍ أَجْزَأَتْهُمْ وَ لَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ-

He^{-as} said; 'Bring me^{-asws} a cow'. **They said: 'Are you taking us for mockery?' He said: 'I seek Refuge with Allah from becoming one of the ignorant ones'. [2:67]?** And had they deliberated to a cow, it would have sufficed them, but they were difficult, so Allah^{-azwj} was Difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ يَعْنِي لَا صَغِيرَةٌ وَلَا كَبِيرَةٌ عَوَانٌ بَيْنَ ذَلِكَ وَ لَوْ أَنَّهُمْ عَمَدُوا إِلَى بَقَرَةٍ أَجْزَأَتْهُمْ وَ لَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ-

They said: ‘Supplicate for us to your Lord to clarify for us what it is’. He said: He is Saying, “It is a cow neither with calves nor a virgin, - meaning neither young nor old - of an age between that; [2:68]. And had they deliberated to a cow it would have sufficed them, but they were difficult, so Allah^{-azwj} was Difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوُثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوُثُهَا تَسُرُّ النَّاظِرِينَ وَ لَوْ أَنَّهُمْ عَمَدُوا إِلَىٰ بَقَرَةٍ لَأَجْزَأَهُمْ وَ لَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ-

They said: ‘Supplicate for us to your Lord to Clarify for us what its colour is’. He said, ‘He^{-azwj} is Saying: “It is bright yellow, such that its colour delighting the beholders”. [2:69]. And had they deliberated to a cow, it would have sufficed them, but they were difficult, so Allah^{-azwj} was difficult upon them.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَ إِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ- قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَ لَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِئَةَ فِيهَا قَالُوا الْآنَ جِئْتَ بِالْحَقِّ

They said: ‘Supplicate for us to your Lord to Clarify for us what it is. The cows are alike upon us, and we will if Allah so Desires, be guided aright. [2:70] He said: ‘He is Saying: “It is neither a cow trained to plough the land, nor irrigate the farm, sound, there being no blemish in it”. They said: ‘Now you have come with the Truth’. [2:71].

فَطَلَبُوهَا فَوَجَدُوهَا عِنْدَ فَتًى مِنْ بَنِي إِسْرَائِيلَ فَقَالَ لَا أُبَيْعُهَا إِلَّا بِمِلءٍ مَسْكِيهَا ذَهَبًا

They sought is and found it in the possession of a youth from the children of Israel. He said, ‘I will not sell it except for a bull skin filled with gold’.

فَجَاءُوا إِلَىٰ مُوسَىٰ ع فَقَالُوا لَهُ ذَلِكَ فَقَالَ اشْتَرُوهَا فَاشْتَرَوْهَا وَ جَاءُوا بِهَا فَأَمَرَ بِذَبْحِهَا ثُمَّ أَمَرَ أَنْ يُضْرِبُوا الْمَيِّتَ بِذَنْبِهَا فَلَمَّا فَعَلُوا ذَلِكَ حَبِي الْمَقْتُولِ وَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ عَمِّي قَتَلَنِي دُونَ مَنْ يُدْعَىٰ عَلَيْهِ قَتَلَنِي فَعَلِمُوا بِذَلِكَ فَاتْلُهُ

They came over to Musa^{-as} and they said that to him^{-as}. He^{-as} said: ‘Buy it’. So they bought it and came over with it. He^{-as} ordered them with slaughtering it, then instructed that they strike the deceased with its tail. So when they did that, the killed ones (became) alive and said, ‘O Rasool^{-as} of Allah^{-azwj}! A son of my uncle killed me besides the one who invited me over it for my killing’. Thus, they knew by that, his killer.

فَقَالَ رَسُولُ اللَّهِ مُوسَىٰ ع بَعْضُ أَصْحَابِهِ إِنَّ هَذِهِ الْبَقَرَةَ هِيَ نَبَأٌ فَقَالَ وَ مَا هُوَ قَالَ إِنَّ فَتًى مِنْ بَنِي إِسْرَائِيلَ كَانَ بَارًا بِأَبِيهِ وَ إِنَّهُ اشْتَرَىٰ تَبِعًا فَجَاءَ إِلَىٰ أَبِيهِ فَرَأَىٰ أَنَّ الْأَقَالِيدَ تَحْتَ رَأْسِهِ فَكَرِهَ أَنْ يُوقِظَهُ فَتَرَكَ ذَلِكَ الْبَيْعَ فَاسْتَيْقِظَ أَبُوهُ فَأَخْبَرَهُ فَقَالَ أَحْسَنْتَ لِحُذِّ هَذِهِ الْبَقَرَةِ فَهِيَ لَكَ عَوَضًا لِمَا فَاتَكَ

Some of his^{-as} companions said to Rasool^{-as} of Allah^{-azwj} Musa^{-as}: ‘This cow, there is some news for it?’ He^{-as} said, ‘And what is it?’. They said, ‘A youth from the Children of Israel was rightful with his father, and he had bought something. He came over to his father and the keys (to the money) was beneath his head, and he disliked waking him. He left that sale. His father woke up (later one), and he informed him. He said to him, ‘Excellent! Take this cow, for it is for you instead of what (deal) you had lost’.

قَالَ فَقَالَ رَسُولُ اللَّهِ مُوسَى ع انظُرُوا إِلَى الْيَمِّ مَا بَلَغَ بِأَهْلِهِ.

He^{-asws} said: ‘Rasool^{-as} of Allah^{-azwj} Musa^{-as} said to him: ‘Look at the righteousness, what (benefits) reach its performer!’⁴⁵

42- ل، الخصال ابن الوليد عن الصَّغَارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنِ ابْنِ عَزْوَانَ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ النَّبِيَّ ص قَالَ: فَوْقَ كُلِّ بَرٍّ بَرٌّ حَتَّى يُقْتَلَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ فَوْقَهُ بَرٌّ

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ismail Bin Hammam, from Ibn Gazwan, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘The Prophet^{-saww} said: ‘Above every righteous act there is a righteous act to the extent of the man getting killed in the Way of Allah^{-azwj}. When he is killed in the Way of Allah^{-azwj} Mighty and Majestic, then there isn’t any righteous act above it.

و فَوْقَ كُلِّ غُفُوقٍ غُفُوقٌ حَتَّى يُقْتَلَ الرَّجُلُ أَحَدَ وَالِدَيْهِ فَإِذَا قُتِلَ أَحَدُهُمَا فَلَيْسَ فَوْقَهُ غُفُوقٌ.

And above every act of disloyalty, there is an act of disloyalty (to be disowned by his parents), until the man kills one of his parents. When he kills one of them, then there isn’t any act of disloyalty above it’⁴⁶

43- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن محمد بن الحسين بن علي بن الحكم عن محمد بن الفضل عن شريك الوائشي عن جابر عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ لَتُوجَدُ رِجْلُهَا مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ وَ لَا يَجِدُهَا عَاقٌّ وَ لَا دَيُّوثٌ الْحَبَرِ.

(The book) ‘Al Khisaal’ – My father, from Ahmad Bin Idrees, from Al Ashari, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Shureys Al Wabishy, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool^{-Allah}^{-saww} said: ‘The Paradise, it’s aroma will be found from a travel distance of five hundred years, and neither a disloyal one (to his parents) nor a cuckold will find it’ – the Hadeeth’⁴⁷

44- ل، الخصال أبي عن محمد بن العطار عن أيوب بن نوح عن محمد بن سنان عن موسى بن بكر الواسطي قَالَ: قُلْتُ لِأبي الحسن موسى بن جعفر ع الرَّجُلُ يَقُولُ لِأَبْنَيْهِ أَوْ لِأَبْنَيْهِ بَابِي أَنْتَ وَ أُمِّي أَوْ بَابِي أَنْتَ أ تَرَى بِذَلِكَ بَأْسًا

(The book) ‘Al Khisaal’ – My father, from Muhammad Bin Al Attar, from Ayoub Bin Nuh, from Muhammad Bin Sinan, from Musa Bin Bakr Al Wasity who said,

‘I said to Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, ‘The man says to his son or to his daughter, ‘May my father and my mother be (sacrificed for) you’, of ‘By my parents’, do you see any problem with that?’

⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 41

⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 42

⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 43

فَقَالَ إِنْ كَانَ أَبَوَاهُ حَيَّيْنِ فَأَرَى ذَلِكَ عُقُوبًا وَإِنْ كَانَا قَدْ مَاتَا فَلَا بَأْسَ

He^{-asws} said: 'If his parents were alive, I^{-asws} see than as disloyalty, and if they had died, then there is no problem'.

قَالَ ثُمَّ قَالَ كَانَ جَعْفَرٌ ع يَقُولُ سَعِدَ امْرُؤٌ لَمْ يَمُتْ حَتَّى يَرَى خَلْفَهُ مِنْ بَعْدِهِ وَقَدْ وَ اللَّهِ أَرَانِي اللَّهَ خَلْفِي مِنْ بَعْدِي.

He (the narrator) said, 'Then he^{-asws} said: 'Ja'far^{-asws} had said: 'Fortunate is the man who does not dies until he sees his replacement (posterity) from after him, and by Allah^{-azwj}, Allah^{-azwj} has Shown me^{-asws} my^{-asws} replacement (Imam^{-asws}) from after me^{-asws}'.⁴⁸

45- ل، الخصال أبي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَلْزِمُ الْوَالِدَيْنِ مِنَ الْعُقُوبِ لَوْلَدِهِمَا إِذَا كَانَ الْوَلَدُ صَالِحًا مَا يَلْزِمُ الْوَلَدَ لَهْمَا.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The parents are necessitated the disloyalty to their son, if he were to be righteous, what necessitates the son for them''.⁴⁹

46- ل، الخصال أبي عَنْ الْكُمَنْدَانِيِّ عَنِ ابْنِ عَبَّاسٍ 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 وَ بُرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ.

(The book) 'Al Khisaal' – My father, from Al Kumandany, from Ibn Isa, from Ibn Abu Umeyr, from Al Husayn Bin Mus'ab who said,

'I heard Abu Abdullah^{-asws} 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''.⁵⁰

47- ل، الخصال أبي عَنْ الْحَمَزِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ عَطِيَّةٍ عَنْ عُبَيْسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ لَمْ يَجْعَلِ اللَّهُ لِأَحَدٍ مِنَ النَّاسِ فِيهِنَّ رُحْصَةً بُرُّ الْوَالِدَيْنِ بَرِّينَ كَانَا أَوْ فَاجِرَيْنِ وَ وَفَاءٌ بِالْعَهْدِ لِلْبَرِّ وَالْفَاجِرِ وَ أَدَاءُ 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^{-asws} having said: 'Three (matters), Allah^{-azwj} has not Made any allowance to be for anyone regarding these – being righteous to the parents whether they were to be righteous or immoral, and loyalty with the pact to the righteous and the immoral and fulfilling the entrustment to the righteous and the immoral''.⁵¹

⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 44

⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 45

⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 46

⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 47

48- ل، الخصال الخليل عن أبي القاسم البغوي عن ابن الجعد عن شعبة عن الوليد بن العيزار عن أبي عمرو الشيباني عن ابن مسعود قال: سَأَلْتُ رَسُولَ اللَّهِ ص أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Khisaal' – Al Khaleed, from Abu Al Qasim Al Bagwy, from Ibn Al Ja'ad, from Shueyb, from Al Waleed Bin Al Ayzar, from Abu Amro Al Shaybani, from Ibn Masoud,

'I asked Rasool-Allah^{-saww}, 'Which of the deeds is the most Beloved to Allah^{-azwj} Mighty and Majestic?'

قَالَ الصَّلَاةُ لَوْفَتْهَا

He^{-asws} said: 'The Salat (performed) at its timings'.

فُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, 'Then which thing?'

قَالَ بِرُ الْوَالِدَيْنِ

He^{-asws} said: 'Righteousness to the parent'.

فُلْتُ ثُمَّ أَيُّ شَيْءٍ

I said, 'Then which thing?'

قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'The Jihad in the Way of Allah^{-azwj} Mighty and Majestic'.

قَالَ فَحَدَّثَنِي بِحَدَا وَ لَوْ اسْتَزِدُّهُ لَزَادَنِي.

He (the narrator) said, 'He^{-asws} narrated to me with this, and had I sought the increase, he^{-asws} would have increased for me'.⁵²

49- ل، الخصال العجلي عن ابن زكريا عن ابن حبيب عن ابن بطلون عن أبيه عن عبد الله بن الفضل قال قال أبو عبد الله ع ثَلَاثَةٌ مِنْ عَاذِهِمْ ذَلَّ الْوَالِدُ وَالسُّلْطَانُ وَالْعَرِيمُ.

(The book) 'Al Khisaal' – Al Ijaly, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl who said,

'Abu Abdullah^{-asws} having said: 'Three (persons), one who opposes them will be disgraced – the parent, and the ruling authority, and the creditor'.⁵³

⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 48

⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 49

50- ل، الخصال عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ عَائٍ وَ مَنَّا وَ مُكَذِّبٍ بِالْقَدَرِ وَ مُدْمِنٍ خَمْرٍ .

(The book) 'Al Khisaal' – From Abu Umama who said,

'Four (persons), Allah^{-azwj} will not look at them on the Day of Qiyamah – disowned one (by his parents), and one who reproaches on the giving, and a belier of the pre-determination, and one habitual of wine".⁵⁴

51- ل، الخصال مَا جِيلَوِيهِ عَنْ عَمِّهِ عَنِ النَّبِيِّ عَنْ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ آوَى الْيَتِيمَ وَ رَحِمَ الضَّعِيفَ وَ أَشْفَقَ عَلَى الْوَالِدَيْنِ 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^{-asws} having said: 'Four (matters), one who has these in him, Allah^{-azwj} will Build a house for him in the Paradise – one who shelters the orphan, and is merciful to the weak, and is compassionate to his parents, and is kind with his slave".⁵⁵

52- ل، الخصال أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَرْبَعٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَ أَدْخَلَهُ الْجَنَّةَ فِي رَحْمَتِهِ حُسْنُ خُلُقٍ يَعْيشُ بِهِ فِي النَّاسِ وَ رَفَقٌ 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 Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters) one who has these in him, Allah^{-azwj} will Spread His^{-azwj} Shade upon him and Enter him into the Paradise into His^{-azwj} Mercy – good manners he lives by among the people, and kindness with the distressed one, and compassion upon the parents, and being good to the slaves".⁵⁶

53- ل، الخصال فِي خَبَرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: يَرِ الْوَالِدَيْنِ وَاجِبٌ فَإِنْ كَانَ مُشْرِكَيْنِ فَلَا تُطْعِمُهُمَا وَ لَا تُعْرِضُهُمَا فِي الْمَعْصِيَةِ فَإِنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

(The book) 'Al Khisaal' – In a report of Al Amsh,

'From Al-Sadiq^{-asws} having said: 'Righteousness with the parents is obligatory, but if they were to be Polytheists, then don't obey them nor others in the disobedience, for there is no obedience to a created being in disobeying the Creator".⁵⁷

54- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَخْرَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا.

(The book) 'Al Khisaal' –

⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 50

⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 51

⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 52

⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 53

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen^{-asws} said: ‘One who aggrieves his parents, so he has been disowned by them’.⁵⁸

55- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن الصادق ع قال: أدنى العقوق أفي و لو علم الله عز وجل شيئاً أهون من أفي لنهى عنه.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’ may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Al-Sadiq^{-asws} having said: ‘Least of the disloyalties is (saying) ‘Ugh’ and had Allah^{-azwj} Mighty and Majestic Known of anything lesser than ‘Ugh’, He^{-azwj} would have Prohibited from it’.⁵⁹

56- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون ير الوالدین واجب وإن كانا مشركين ولا طاعة لهما في معصية الخالق.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greeting be upon him^{-asws} – Among what Al-Reza^{-asws} had written to Al-Mamoun: ‘Being righteous with the parents is obligatory, and even if they were to be Polytheists, and there is no obedience to them in disobedience to the Creator’.⁶⁰

57- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصادق ع عن ابن محبوب عن أبي أيوب عن الثمالی عن أبي جعفر ع قال: أربع من كن فيه من المؤمنين أسكنه الله في أعلى عليين في عرف فوق عرف في محل الشرف كل الشرف من آوى التيمم ونظر له فكان له أباً ومن رحم الضعيف وأعانته وكفاه ومن أنفق على والديه ورفق بهما وبرهما ولم يخرق بمملوكه وأعانته على ما يكلفه ولم يستسعه فيما لم يطيق.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘Four (matters), one from the Momineen who has these in him, Allah^{-azwj} will Settle him in the high Illiyeen in a chamber above a chamber in the place of nobility of all nobilities – one who shelters an orphan and looks out for him so he would be a father for him, and one who shows mercy to a weak one and assists him and suffices him, and one who spends upon his parents and is kind with them and is righteous with them and does not aggrieve them, and one who does not violate his slave and assists him upon what he encumbers him with, and does not overburden him in what he cannot endure’.⁶¹

58- ما، الأماالي للشيخ الطوسي الفخام عن المنصور ع عن أبيه عن أبي الحسن الثالث عن أبيه قال قال الصادق ع ثلاث دعوات لا تجحبن عن الله تعالى دعاء الوالد لولده إذا بره ودعوت عليه إذا عقه ودعاء المظلوم على ظالمه ودعائه لمن انتصر له منه ورجل مؤمن دعا لأخ له مؤمن وأسائه فينا ودعائه عليه إذا لم يؤاسه مع القدرة عليه واضطرار أخيه إليه.

(The book) ‘Al Amaali’ of Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: ‘Al-Sadiq^{-asws} said: ‘Three supplications are not veils from Allah^{-azwj} the Exalted – supplication of the parent for

⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 54

⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 55

⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 56

⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 57

his child when he is righteous with him and his supplication against him when he is disloyal; and a supplication of the oppressed against his oppressor and his supplication for his helper; and a Momin man supplicating for a Momin brother of his enjoining him regarding us^{-asws} and his supplication against him when he does not enjoin him with the pre-determination upon him, and restlessness of his brother to him".⁶²

59- ما، الأماالي للشيخ الطوسي ابن منصور السكري عن جده علي بن عمر عن عيسى بن سليمان عن محمد بن حميد عن زافر بن سليمان عن المسلم بن سعيد عن الحكم بن أبان عن عكرمة عن ابن عباس قال قال رسول الله ص ما ولد بار نظر إلى أبويه برحمة إلا كان له بكل نظرة حجة مبرورة

(The book) 'Al Amaali' of the Sheykh Al Tusi – Ibn Mansour Al Sukry, from his grandfather Ali Bin Umar, from Isa Bin Suleyman, from Muhammad Bin Humeyd, from Zafir Bin Suleyman, from Muslim Bin Saeed, from Al Hakam Bin Aban, from Ikrimah (Bin Abu Jahl^{-la}), from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'A righteous son will not look at his parents with mercy except there would be for him, for every glance, an accomplished Hajj'.

فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنْ نَظَرَ فِي كُلِّ يَوْمٍ مِائَةَ نَظْرَةٍ

They said, 'O Rasool-Allah^{-saww}! And even if he were to look during every day with one hundred glances?'

قَالَ نَعَمْ اللَّهُ أَكْبَرُ وَأَطْيَبُ.

He^{-saww} said: 'Yes! Allah^{-azwj} is the Greatest and the best'.⁶³

60- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح عن صفوان عن العلاء عن محمد بن الصادق ع عن آبائه ع قال قال رسول الله ص النظر إلى العالم عبادة والنظر إلى الإمام المفسط عبادة والنظر إلى الوالدین برأفة ورحمة عبادة والنظر إلى الأخ تؤدّه في الله عز وجل عبادة.

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Ayoub Bin Nuh, from Safwan, from Al A'ala, from Muhammad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} said: 'The looking at the scholar is (an act of) worship, and the looking and the equitable Imam^{-asws} is (an act of) worship, and the looking the parents with kindness and mercy is (an act of) worship, and the looking at the brother you are being cordial to for the Sake of Allah^{-azwj} Mighty and Majestic, is (an act of) worship'.⁶⁴

61- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبي الليث محمد بن معاوية عن أحمد بن المنذر عن عبد الوهاب بن همام عن أبيه همام بن نافع عن همام بن منبه عن حجر يعني المذري قال: قدمت مكة وها أبو الذر رحمه الله جندب بن جنادة وقدم في ذلك العام عمر بن الخطاب حاجاً ومعه طائفة من المهاجرين والأنصار فيهم علي بن أبي طالب صلوات الله عليه

⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 58

⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 59

⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 60

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abu Al Lays Muhammad Bin Muaz, from Ahmad Bin Al Munzir, from Abdul Wahab Bin Hammam, from his father Hammam Bin Nafie, from Hammam Bin Munabbih, from Hujr, meaning Al Mazry who said,

'I arrive at Makkah and at it was Abu Al-Zarr^{ra}, may Allah^{azwj} have Mercy on him^{ra}, Jundab Bin Junada, and Umar Bin Al Khattab had arrived during that year to perform Hajj and with him were a party from the Emigrants and the Helpers, and among them was Ali^{asws} Bin Abu Talib^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}.

فَبَيْنَا أَنَا فِي الْمَسْجِدِ الْحَرَامِ مَعَ أَبِي الدَّرِّ جَالِسٍ إِذْ مَرَّ بِنَا عَلِيٌّ ع وَ وَقَفَ يُصَلِّي بِإِزَائِنَا فَرَمَاهُ أَبُو الدَّرِّ بِبَصَرِهِ فَقُلْتُ رَحِمَكَ اللَّهُ يَا بَا دَرِّ إِنَّكَ لَتَنْظُرُ إِلَى عَلِيٍّ ع فَمَا تُفْلِحُ عَنْهُ

While I was in the Sacred Masjid with Abu Al-Zarr^{ra} when Ali^{asws} passed by us, and he^{asws} paused and prayed Salat parallel to us. Abu Al-Zarr^{ra} shot at him^{asws} with his^{ra} sight (kept looking at him^{asws}). I said, 'May Allah^{azwj} have Mercy on you^{ra}, Abu Zarr^{ra}! You are looking at Ali^{asws}, so what will you^{ra} achieve from it?'

قَالَ إِنِّي أَفْعَلُ ذَلِكَ فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرُ إِلَى عَلِيٍّ نِي أَبِي طَالِبٍ ع عِبَادَةٌ وَ النَّظَرُ إِلَى الْوَالِدَيْنِ بِرَأْفَةٍ وَ رَحْمَةٍ عِبَادَةٌ وَ النَّظَرُ فِي الصَّحِيفَةِ يَعْنِي صَحِيفَةَ الْقُرْآنِ عِبَادَةٌ وَ النَّظَرُ إِلَى الْكَعْبَةِ عِبَادَةٌ.

He^{ra} said, 'I^{ra} am doing that, for I^{asws} have hear Rasool-Allah^{saww} saying: 'The looking at Ali^{asws} Bin Abu Talib^{asws} is (an act of) worship, and the looking at the parent with kindness and mercy is (an act of) worship, and the looking at the Parchment, meaning Parchment of the Quran is (an act of) worship, and the looking at the Kabah is (an act of) worship''.⁶⁵

62- ع، علل الشرائع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الدُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ.

(The book) 'Ilal Al Sharaie' –

'From Abu Abdullah^{asws} having said: 'The sins which darken the air is being disowned by the parents''.⁶⁶

63- ثو، ثواب الأعمال لي، الأما لي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ عَمِيرَةَ عَنِ الرَّهْقَانِ عَمَّنْ سَمِعَ أَبَا جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدْرَكَ شَهْرَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَ الْوَالِدَيْنِ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ ذُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ.

(The book) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Fazalah, from Ibn Ameyra, from Al Dihqan,

'From the one who heard Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'One who comes across a month of Ramazan and (his sins) are not Forgiven for him, so Allah^{azwj} has Distanced him; and one who comes across his parents but (his sins) are not Forgiven for him, so Allah^{azwj}

⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 61

⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 62

has Distanced him; and one I^{saww} am mentioned in his presence but he does not send Salawaat upon me^{saww}, (his sins) are not Forgiven for him, so Allah^{azwj} has Distanced him”.⁶⁷

64- ب، قرب الإسناد هارون عن ابن زياد عن الصادق ع قال: لا يدخل الجنة العاق لوالديه و المذموم الخمر و المَنَّان بالفعال للخير إذا عملة.

(The book) ‘Qurb Al Asnaad’ – Haroun, from Ibn Ziyad,

‘From Al-Sadiq^{asws} having said: ‘He will not enter the Paradise, one disloyal to his parents, and the one habitual of wine, and the reproacher with the good deed when he does it’”.⁶⁸

65- ما، الأماالي للشيخ الطوسي المفيد عن عمر بن محمد الزيات عن عبد الله بن جعفر عن مسعر بن يحيى عن شريك عن أبي إسحاق الهمداني عن أبيه عن أمير المؤمنين ع قال قال رسول الله ص ثلاثة من الذنوب تجعل عقوبتها و لا تؤخر إلى الآخرة عقوق الوالدين و البغي على الناس و كفر الإخسان.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Abdullah Bin Ja’far, from Mis’ar Bin Yahya, from Shareek, from Abu Is’haq Al Hamdany, from his father,

‘From Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Three (matters) are from the sins which hasten their punishments, not delayed to the Hereafter – disowned by the parents, and the rebelling against the people, and Kufr with the favour’”.⁶⁹

66- ع، علل الشرائع ابن المتوكل عن السعدآبادي عن البرقي عن عبد العظيم الحسيني عن أبي جعفر الثاني عن آبائه عن الصادق ع قال: عقوق الوالدين من الكبائر لأن الله عز و جل جعل العاق عصياً شقيماً.

(The book) ‘Ilal Al Sharaie’ – Ibn Al Mutawakkil, from Al Sa’adabady, from Al Barqy, from Abdul Azeem Al Hasany,

‘From Abu Ja’far^{asws}, from his^{asws} forefathers^{asws}, from Al-Sadiq^{asws} having said: ‘Being disowned by the parents is from the major sins, because Allah^{azwj} Mighty and Majestic has made the disowned ones as disobedient, wretched’”.⁷⁰

67- ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في علل ابن سينان عن الرضا ع قال: حرم الله عقوق الوالدين لما فيه من الخروج من التوفيق لطاعة الله عز و جل و التوفيق للوالدين و تجنب كفر النعمة و إبطال الشكر و ما يدعو من ذلك إلى قلة التسل و انقطاعه لما في العقوق من قلة توفيق الوالدين و العرفان بحقوقهما و قطع الأرحام و التهديد من الوالدين في الولد و ترك التربية بعلّة ترك الولد برهما.

(The book) ‘Uyoun Akhbar Al-Reza^{asws}’, may the greetings be upon him^{asws}, (and), ‘Ilal Al Sharaie’ – Ibn Sinan,

From Al-Reza^{asws} having said: ‘Allah^{azwj} has Prohibited disloyalty to (to be disowned by) the parents due to what is in it of the exiting from the inclination to obedience of Allah^{azwj} Mighty and Majestic, and giving the dignity to the parents, and shunning ungratefulness (Kufr) with the bounties, and invalidates the thanking, and what calls from that to lack of the lineage and its termination, due to what is in the disloyalty of lack of dignity to the parents and the recognition of their rights, and cutting off the kinship, and the abstention from the parents

⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 63

⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 64

⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 65

⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 66

68- ما، الأماي للشيخ الطوسي المفيد عن محمد بن الحسين عن علي بن محمد عن علي بن الحسين عن الحسن بن علي بن يوسف عن زكريا المؤمري عن سعيد بن يسار عن أبي عبد الله ع أَنَّ رَسُولَ اللَّهِ حَضَرَ شَابًا عِنْدَ وَقَاتِهِ فَقَالَ لَهُ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

قَالَ فَاعْتَقِلْ لِسَانَهُ مُرَارًا فَقَالَ لِامْرَأَةٍ عِنْدَ رَأْسِهِ هَلْ لِهَذَا أُمٌّ قَالَتْ نَعَمْ أَنَا أُمُّهُ

قَالَ أَفَسَاحِطَةٌ أَنْتِ عَلَيْهِ قَالَتْ نَعَمْ مَا كَلَّمْتُهُ مُنْذُ سِتِّ حِجَجٍ

قَالَ لَهَا ارْضِي عَنْهُ قَالَتْ رَضِيَ اللَّهُ عَنْهُ بِرِضَاكَ يَا رَسُولَ اللَّهِ

فَقَالَ لَهُ رَسُولُ اللَّهِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ فَقَاهَا

فَقَالَ النَّبِيُّ ص مَا تَرَى

فَقَالَ أَرَى رَجُلًا أَسْوَدَ فَبِيحِ الْمُنْظَرِ وَسَخِ الثِّيَابِ مُنْتِنَ الرِّيحِ قَدْ وَلَّيْنِي السَّاعَةَ فَأَحَذَ بِكَظْمِي

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبَلَ مِنِّي الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ فَقَالَهَا الشَّابُّ

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The Prophet^{-saww} said to him: ‘Say, ‘O One^{-azwj} Who Accepts the little and Pardons from a lot! Accept the little from me and Pardon the many from me, surely You^{-azwj} are the Forgiver, the Merciful!’ The youth said it.

فَقَالَ لَهُ النَّبِيُّ ص انْظُرْ مَا تَرَى

The Prophet^{-saww} said to him: ‘Look at what you see!’

قَالَ أَرَى رَجُلًا أَبْيَضَ اللَّوْنِ حَسَنَ الْوَجْهِ طَيِّبَ الرَّيْحِ حَسَنَ الثِّيَابِ قَدْ وَلِيَنِي وَ أَرَى الْأَسْوَدَ قَدْ تَوَلَّى عَنِّي

He said, ‘I see a man of bright colour, handsome face, goodly aroma, excellent clothes, he has taken charge of me, and I see the dark one to have turned away from me’.

قَالَ أَعِدْ فَأَعَادَ قَالَ مَا تَرَى

He^{-as} said: ‘Repeat!’ So he repeated. He^{-saww} said: ‘What do you see?’

قَالَ لَسْتُ أَرَى الْأَسْوَدَ وَ أَرَى الْأَبْيَضَ قَدْ وَلِيَنِي ثُمَّ طَفَا عَلَى تِلْكَ الْحَالِ.

He said, ‘I don’t see the dark one, and I see the bright one who has taken charge of me’. Then he died upon that state”.⁷²

69- ص، قصص الأنبياء عليهم السلام بالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ الْوَشَاءِ عَنْ أَبِي جَبِيلَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ عَابِدٌ يُقَالُ لَهُ جُرَيْجٌ وَ كَانَ يَتَعَبَّدُ فِي صَوْمَعَةٍ فَجَاءَتْهُ أُمُّهُ وَ هُوَ يُصَلِّي فَدَعَتْهُ فَلَمْ يُجِبْهَا فَأَنْصَرَفَتْ ثُمَّ أَتَتْهُ وَ دَعَتْهُ فَلَمْ يَلْتَفِتْ إِلَيْهَا فَأَنْصَرَفَتْ

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – By the chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Al Washa, from Abu Jameela,

‘From Abu Ja’far^{-asws} having said: ‘There was a worshipper among the children of Israel call Jureyh, and he used to worship in his praying place. His mother came to him while he was praying. She called out to him, but he did not answer her, so she left. Then she came to him and called him, but he did not turn to her, so she left.

ثُمَّ أَتَتْهُ وَ دَعَتْهُ فَلَمْ يُجِبْهَا وَ لَمْ يُكَلِّمْهَا فَأَنْصَرَفَتْ وَ هِيَ تَقُولُ أَسْأَلُ إِلَهَ بَنِي إِسْرَائِيلَ أَنْ يَخْذُلَكَ

Then she came to him and called him, but he did not answer her and did not speak to her, so she left, and she was saying, ‘I shall ask the God^{-azwj} of the children of Israel to Forsake you!’

فَلَمَّا كَانَ مِنَ الْغَدِ جَاءَتْ فَاجِرَةً وَ قَعَدَتْ عِنْدَ صَوْمَعَتِهِ قَدْ أَخَذَهَا الطَّلُقُ فَادَّعَتْ أَنَّ الْوَلَدَ مِنْ جُرَيْجٍ فَمَشَتْ فِي بَنِي إِسْرَائِيلَ أَنَّ مَنْ كَانَ يَلُومُ النَّاسَ عَلَى الزِّنَا قَدْ زَنَى وَ أَمَرَ الْمَلِكُ بِصَلْبِهِ

When it was the next morning, an immoral woman came and sat by his praying place, the pangs of pregnancy had seized her. She claimed that the child was from Jureyh. It spread

⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 68

among the children of Israel that the one who used to blame the people upon the adultery, has committed adultery, and the ruler ordered with crucifying him.

فَأَقْبَلَتْ أُمُّهُ إِلَيْهِ فَلَطَمَتْ وَجْهَهَا فَقَالَ لَهَا اسْكُتِي إِنَّمَا هَذَا لِدَعْوَتِكَ

His mother came to him. She slapper her face. He said to her, 'Be quiet! But rather, this is due to your supplication!'

فَقَالَ النَّاسُ لَمَّا سَمِعُوا ذَلِكَ مِنْهُ وَكَيْفَ لَنَا بِذَلِكَ قَالَ هَئِذَا الصَّبِيُّ

The people said when they heard that from him, 'And how can it be for us, with (believing) that?' He said, 'Bring the child!'

فَجَاءُوا بِهِ فَأَخَذَهُ فَقَالَ مَنْ أَبُوكَ فَقَالَ فَلَانُ الرَّاعِي لِيَنِي فَلَانُ فَأَكْذَبَ اللَّهُ الَّذِينَ قَالُوا مَا قَالُوا فِي جُرَيْحٍ

They came with him. He said, 'Who is your father?' He said, 'So and so, the shepherd of the clan of so and so! May Allah^{-azwj} Belie those who said what they have said regarding Jureyh!'

فَخَلَفَ جُرَيْحٌ إِلَّا يُفَارِقَ أُمَّهُ يَخْدُمُهَا.

Jureyh swore that he will not separate from his mother, serving her".⁷³

70- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْهَيْثَمِيِّ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ قَالَ: خَرَجْتُ مِنْ عِنْدِ أَبِي عَبْدِ اللَّهِ ع لَيْلَةً مُتَسِيًّا فَأَتَيْتُ مَنْزِلِي بِالْمَدِينَةِ وَكَانَتْ أُمِّي مَعِيَ فَوَقَعَ بَيْنِي وَبَيْنَهَا كَلَامٌ فَأَعْلَظْتُ لَهَا

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al Husayn, from Ahmad Bin Al-Hassan Al Meyshami, from Ibrahim Bin Mihzam who said,

'I went out from the presence of Abu Abdullah^{-asws} one night at evening time. I came to my house at Al Medina, and my mother was with me. (Heated) talk occurred between me and her. I was harsh to her.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ صَلَّيْتُ الْغَدَاةَ وَ أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَلَمَّا دَخَلْتُ عَلَيْهِ فَقَالَ لِي مُبْتَدِئًا يَا بَا مِهْزَمٍ مَا لَكَ وَ لِحَالِدَةَ أَعْلَظْتَ فِي كَلَامِهَا الْبَارِحَةَ أَمَا عَلِمْتَ أَنَّ بَطْنَهَا مَنَزِلٌ قَدْ سَكَنَتْهُ وَ أَنَّ حَجْرَهَا مَهْدٌ قَدْ عَمَزَتْهُ وَ ثَدْيُهَا وَعَاءٌ قَدْ شَرِبْتَهُ

When it was the next morning, I prayed the morning Salat and came to Abu Abdullah^{-asws}. When I entered to see him^{-asws}, he^{-asws} said to me initiating: 'O Abu Mihzam! What is the matter with you and for Khalida you had spoken to her harshly yesterday? Don't you know that her belly is a house you had dwelt in, and her lap was a cradle you had clutched at, and her breast was a container you had drunk from?'

قَالَ قُلْتُ بَلَى

⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 69

He (the narrator) said, 'I said, 'Yes'.

قَالَ فَلَا تُغْلِظْ لَهَا.

He said, 'Do not be harsh to her!'⁷⁴

71- سن، المحاسن أبي عن هارون بن الجهم عن الحسين بن ثوير عن أبي خديجة عن أبي عبد الله ع قال: أتى رجل رسول الله ص فقال يا رسول الله إني جئتك أبايعك على الإسلام

(The book) 'Al Mahasin' – My father, from Haroun Bin Al Jahm, from Al Husayn Bin Suweyr, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! I have come to you^{-saww} to pledge allegiance to you^{-asws} upon Al-Islam'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَبَايُكَ عَلَى أَنْ تَقْتُلَ أَبَاكَ قَالَ نَعَمْ

Rasool-Allah^{-saww} said to him: 'I^{-saww} shall take your allegiance based upon that you will kill your father'. He said, 'Yes'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّا وَ اللَّهِ لَا نَأْمُرُكُمْ بِقَتْلِ آبَائِكُمْ وَ لَكِنَّ الْآنَ عَلِمْتُ مِنْكَ حَقِيقَةَ الْإِيمَانِ وَ أَنَّكَ لَنْ تَتَّخِذَ مِنْ دُونِ اللَّهِ وَلِيجَةً أَطِيعُوا آبَاءَكُمْ فِيمَا أَمَرُوكُمْ وَ لَا تُطِيعُوهُمْ فِي مَعَاصِي اللَّهِ.

Rasool-Allah^{-saww} said to him: 'By Allah^{-azwj}! I^{-saww} am not instructing you with killing your fathers, but now I^{-saww} know from you the reality of the Eman, and that you should not take any confidence from besides Allah^{-azwj}. Obey your fathers in whatever they order you with but do not obey them in disobedience of Allah^{-azwj}'.⁷⁵

72- ضا، فقه الرضا عليه السلام عَلَيْكَ بِطَاعَةِ الْأَبِ وَ بِرِّهِ وَ التَّوَاضُّعِ وَ الْخُضُوعِ وَ الْإِعْظَامِ وَ الْإِكْرَامِ لَهُ وَ خَفْضِ الصَّوْتِ بِحَضْرَتِهِ فَإِنَّ الْأَبَ أَصْلُ الْإِبْنِ وَ الْإِبْنُ فَرْعُهُ لَوْلَا لَمْ يَكُنْ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'Upon you is with obeying the father, and be righteous to him, and the reverence, and the submission, and the reverence, and the honouring to him, and lower the voice in his presence, for the father is the origin of the son and the son is his branch. Had it not been for him, he would have existed.

يَقْدِرُهُ اللَّهُ ابْدُلُوا هُمُ الْأَمْوَالَ وَ الْجَاهَ وَ النَّفْسَ وَ قَدْ أَرَوِي أَنْتَ وَ مَالُكَ لِأَبِيكَ فَجَعَلْتَ لَهُ النَّفْسَ وَ الْمَالُ تَابِعُوهُمْ فِي الدُّنْيَا أَحْسَنَ الْمُتَابَعَةِ بِالرِّ

Allah^{-azwj} has Determined for him that he should be spending the wealth for them, and his body and his soul, and it has been reported that you and your wealth are for your father. So make the self and the wealth for him and following them (parents) in the world in the best of the followings with the righteousness.

⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 70

⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 71

وَبَعْدَ الْمَوْتِ بِالذُّعَاءِ لَهُمْ وَ التَّرَحُّمِ عَلَيْهِمْ فَإِنَّهُ رُوي أَنَّهُ مَنْ بَرَّ أَبَاهُ فِي حَيَاتِهِ وَلَمْ يَدْعُ لَهُ بَعْدَ وَفَاتِهِ سَمَّاهُ اللَّهُ عَاقًا

And after the death with the supplicating for them, and seeking the Mercy upon them, for it is reported that the one who is righteous with his father during his lifetime and does not supplicate for him after his death, Allah^{-azwj} will Name him as disloyal.

وَمُعَلِّمِ الْخَيْرِ وَ الدِّينِ يُثْمُومُ مَقَامَ الْأَبِ وَ يَجِبُ لَهُ مِثْلُ الَّذِي يَجِبُ لَهُ فَأَعْرِضُوا حَقَّهُ وَ اعْلَمُوا أَنَّ حَقَّ الْأُمِّ أَكْبَرُ الْحُقُوقِ وَ أَوْجِبُ لِأُمِّهَا حَمَلَتْ حَيْثُ لَا يَحْمِلُ أَخَذَ أَحَدًا وَ وَقْتُ السَّمْعِ وَ الْبَصَرِ وَ جَمِيعِ الْجَوَارِحِ مُسْتَبْشِرَةً بِذَلِكَ

And a teacher of good and the religion stands in the position of the father, and it obligates for him similar to that which obligates for him, therefore recognise his rights, and know that a right of the mother is the most necessitated of the rights and most obligatory because she shad carried whereby no one carries anyone and saved by the ears and the sight and entirety of the limbs, happily, smiling with that.

فَحَمَلَتْهُ بِمَا فِيهِ مِنَ الْمَكْرُوهِ وَ الَّذِي لَا يَصْبِرُ عَلَيْهِ أَحَدٌ رَضِيَتْ بِأَن تَجُوعَ وَ يَشْبَعَ وَ تَطْمَأَ وَ يَرْوِي وَ تَعْرِى وَ يَكْتَسِي وَ تُظْلَهُ وَ تَضْحَى

She carried him with whatever was in it of the abhorrences, and that which no one (else) can be patient upon. She was pleased with being hungry and satiated (her child), and being thirsty and saturating (her child), and needing the clothes and clothed (her child) and shaded him and she was exposed to heat.

فَلْيُكُنِ الشُّكْرُ لَهَا وَ الْبِرُّ وَ الرَّفْقُ بِهَا عَلَى قَدْرِ ذَلِكَ وَ إِنْ كُنْتُمْ لَا تُطِيقُونَ بِأَذْنِ حَقِّهَا إِلَّا بِعَوْنِ اللَّهِ وَ قَدْ قَرَنَ اللَّهُ عَزَّ وَ جَلَّ حَقَّهَا بِحَقِّهِ فَقَالَ اشْكُرْ لِي وَ لَوَالِدَيْكَ إِلَى الْمَصِيرِ.

So let the thanking be for her, and the righteousness, and the kindness with her based upon a measurement of that, and you will not be (able to) endure the lease of her rights except by Assistance of Allah^{-azwj}, and Allah^{-azwj} Mighty and Majestic has Paired her rights with His^{-azwj} Right. He^{-azwj} Said: **“Be thankful to Me and to your parents! To Me is the destination” [31:14]**.⁷⁶

وَ رُوي أَنَّ كُلَّ أَعْمَالِ الْبِرِّ يَبْلُغُ الْعَبْدُ الدَّرَجَةَ مِنْهَا إِلَّا ثَلَاثَ حُقُوقٍ حَقٌّ رَسُولِ اللَّهِ وَ حَقٌّ الْوَالِدَيْنِ نَسَأُ اللَّهُ الْعُيُونَ عَلَى ذَلِكَ.

And it is reported: ‘Every righteous deed, the servant can reach it’s peak from it except three rights – Right of Rasool-Allah^{-saww}, (and rights of People^{-asws} of the Household), and right of the parents. We ask Allah^{-azwj} for the Assistance upon that’.⁷⁷

73- ضاء، فقه الرضا عليه السلام أُرُوِيَ عَنِ الْعَالِمِ أَنَّهُ قَالَ لِرَجُلٍ أَلْكَ وَالِدَانِ فَقَالَ لَا فَقَالَ أَلْكَ وَلَدٌ قَالَ نَعَمْ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, ‘It is reported from the scholar^{-asws} having said to a man: ‘Are there parents (alive) for you?’ He said, ‘No’. He^{-asws} said: ‘Is there a son for you?’ He said, ‘Yes’.

⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 72 a

⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 72 b

قَالَ لَهُ بَرٍّ وَلَدَكَ يُحْسَبُ لَكَ بِرٌّ وَالِدَيْكَ.

He^{-asws} said to him: 'Be righteous to your son that will be calculated (counted) for you as being righteous with your parents'.⁷⁸

وَرُوي أَنَّهُ قَالَ بُرُّوْا أَوْلَادَكُمْ وَ أَحْسِنُوا إِلَيْهِمْ فَإِنَّهُمْ يَطْنُونَ أَنْكُمْ تَرَفُّوْهُمْ.

And it is reported that he^{-asws} said: 'Be righteous to your children and be good to them, for they are thinking that you are sustaining them'.⁷⁹

وَرُوي أَنَّهُ قَالَ إِنَّمَا سُمُّوا الْأَبْرَارَ لِأَنَّهُمْ بُرُّوا الْآبَاءَ وَ الْأَبْنَاءَ.

And it is reported that he^{-asws} said: 'But rather, the righteous have been names are such because they are righteous to the fathers and the sons'.⁸⁰

وَقَدْ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ وَالِدًا أَعَانَ وَلَدُهُ عَلَى الْبِرِّ.

And Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy on a parent assisting his son upon the righteousness'.⁸¹

74- مص، مصباح الشريعة قَالَ الصَّادِقُ ع بُرُّ الْوَالِدَيْنِ مِنْ حُسْنِ مَعْرِفَةِ الْعَبْدِ بِاللَّهِ إِذْ لَا عِبَادَةَ أَسْرَعَ بُلُوغًا بِصَاحِبِهَا إِلَى رِضَى اللَّهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Righteousness to the parents is from the good recognition with Allah^{-azwj} by the servant when there is no (act of) worship quicker reaching with its owner to the Satisfaction of Allah^{-azwj}.

مِنْ حُرْمَةِ الْوَالِدَيْنِ الْمُسْلِمِينَ لَوَجْهِ اللَّهِ تَعَالَى لِأَنَّ حَقَّ الْوَالِدَيْنِ مُشْتَقٌّ مِنْ حَقِّ اللَّهِ تَعَالَى إِذَا كَانَا عَلَى مِنْهَاجِ الدِّينِ وَ السُّنَّةِ وَ لَا يَكُونَانِ يَمْتَنِعَانِ الْوَلَدَ مِنْ طَاعَةِ اللَّهِ إِلَى مَعْصِيَتِهِ وَ مِنَ الْيَقِينِ إِلَى الشُّكِّ وَ مِنَ الْيَقِينِ إِلَى الشُّكِّ وَ لَا يَدْعُوَانِهِ إِلَى خِلَافِ ذَلِكَ

From sanctity of the Muslim parents is a Face of Allah^{-azwj} the Exalted because a right of the parents is derived from a Right of Allah^{-azwj} the Exalted, when they were to be upon the manifesto of the religion and the Sunnah, and they do not happen to be preventing the son from obeying Allah^{-azwj} to disobeying Him^{-azwj}, and from the certainty to the doubt, and from the ascetism to the world, and they are not calling him to beyond that.

فَإِذَا كَانَا كَذَلِكَ فَمَعْصِيَتُهُمَا طَاعَةٌ وَ طَاعَتُهُمَا مَعْصِيَةٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ إِنَّ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

When they were to be like that, then disobeying them is obedience (to Allah^{-azwj}) and obeying them is disobedience (to Allah^{-azwj}). Allah^{-azwj} Mighty and Majestic Says: **And if they both strive**

⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 73 a

⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 73 b

⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 73 c

⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 73 d

against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15].

وَأَنَا فِي الْعِشْرَةِ قَدَارٍ بَيْنَمَا وَارْتَفَقَ بَيْنَمَا وَاحْتَمِلَ أَذَاهُمَا لِحَقِّي مَا احْتَمَلَا عَنْكَ فِي خَالٍ صِغَرِكَ وَ لَا تَقْبِضْ عَلَيْهِمَا فِيمَا قَدْ وَسَّعَ اللَّهُ عَلَيْكَ مِنَ الْمَأْكُولِ وَالْمَلْبُوسِ وَ لَا تَحْوُلْ بَوَاجِهَكَ عَنْهُمَا وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا فَإِنَّهُ مِنَ التَّعْظِيمِ لِأَمْرِ اللَّهِ وَ قُلْ لَهُمَا بِأَحْسَنِ الْقَوْلِ وَ أَلَطَفِهِ- فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ.

And as for regarding the living, so rotate with them and be kind with them, and tolerate their harm due to a right of what they had borne from you during the state of your childhood, and do not seize upon them regarding what Allah^{-azwj} has Made capacious upon you, from the food and the clothing, and do not turn with your face away from them, and do not raise your voice above their voice, for it is from the reverence of a Command of Allah^{-azwj}, and say to them the goodly words and the gentle, **surely Allah does not Waste a Recompense of the good doers [9:120]**".⁸²

75- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ وَالِدِي ع وَ اللَّهُ إِنِّي لِأَصَانِعَ بَعْضَ وَلَدِي وَ أَجْلِسُهُ عَلَى فَيْحَدِي وَ أُكْرِزُ لَهُ الْمُخَ وَ أَكْسِرُ لَهُ السُّكْرَ وَ إِنَّ الْحَقَّ لِعِزِّهِ مِنْ وَلَدِي وَ لَكِنْ مَخَالَفَةً [مُحَافَظَةً] عَلَيْهِ مِنْهُ وَ مِنْ غَيْرِهِ- لَا [لِقَالًا] يَصْنَعُوا بِهِ مَا فَعَلَ يُوسُفُ وَ إِخْوَتُهُ

Tafseer Al Ayyashi – From Mas'ada Bin Sadaqa who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said: 'My^{-asws} father^{-asws} said: 'By Allah^{-azwj}! I^{-asws} deal with one of my^{-asws} son and have him seated upon my^{-asws} thigh, and I^{-asws} dislike the bone marrow for him, and break the sugar for him, and the right is for someone else from my^{-asws} sons, but it is a protection upon him^{-asws} from him, and from others, lest they do with him^{-asws} what was done with Yusuf^{-as} and his^{-as} brother.

وَ مَا أَنْزَلَ اللَّهُ سُورَةً إِلَّا أَمْثَالًا لَكِنْ لَا يَجِدُ بَعْضُنَا بَعْضًا كَمَا حَسَدَ يُوسُفَ إِخْوَتُهُ وَ بَعَا عَلَيْهِ فَجَعَلَهَا رَحْمَةً عَلَى مَنْ تَوَلَّاهَا وَ دَانَ بِحُبِّنَا وَ حُجَّةً عَلَى أَعْدَائِنَا مَنْ نَصَبَ لَنَا الْحَرْبَ وَ الْعَدَاوَةَ.

And Allah^{-azwj} has not Revealed any Chapter except as a parable, but some of us do not find other just what Yusuf^{-as} had been envied by his^{-as} brothers and had rebelled against him^{-as}. So He^{-azwj} has Made is as a Mercy upon the one who befriends us^{-asws} and makes it a religion with our^{-asws} love, and an argument against our^{-asws} enemies, ones who install the war to us^{-asws} and the enmity".⁸³

76- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَحَدِهِمَا أَنَّهُ ذَكَرَ الْوَالِدَيْنِ فَقَالَ هُمَا اللَّذَانِ قَالَ اللَّهُ- وَ قَضَى رُبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا.

Tafseer Al Ayyashi – From Abu Baseer,

'From one of the two (5th or 6th Imam^{-asws}), the parents were mentioned, so he^{-asws} said: 'They are those Allah^{-azwj} Said: **'And your Lord has Decreed that you shall not worship except Him, and goodness with the parents [17:23]**'.⁸⁴

⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 74

⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 75

⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 76

77- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرُهُمَا قَالَ هُوَ أَذْنِي الْأَذَى حَرَّمَ اللَّهُ فَمَا فَوْقَهُ.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **If they reach old age with you, one of them or both of them, then do not (even) say ‘Ugh’ to them, nor chide them [17:23]**. He^{-asws} said: ‘It is the least harm Allah^{-azwj} has Prohibited, and whatever is above it’.⁸⁵

78- شي، تفسير العياشي عَنْ حَزِينٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَذْنُ الْعُفُوقِ أُفٌّ وَ لَوْ عَلِمَ اللَّهُ أَنَّ شَيْئاً أَهْوَنَ مِنْهُ لَنَهَى عَنْهُ.

Tafseer Al Ayyashi – From Hareyz who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Least of the disloyalties is (saying) ‘Ugh’ and had Allah^{-azwj} Known of anything lesser than it, He^{-azwj} would have Prohibited from it’.⁸⁶

79- شي، تفسير العياشي عَنْ أَبِي وَلَادٍ الْحَنَاطِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ بِالْوَالِدَيْنِ إِحْسَانًا فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ لَا تُكَلِّفَهُمَا أَنْ يَسْأَلَكَ شَيْئاً هُمَا يَخْتَاجَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَغْنَيْنِ أَلَيْسَ يَقُولُ اللَّهُ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

Tafseer Al Ayyashi – From Abu Al Wallad Al Hannat who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **and goodness with the parents [17:23]**. He^{-asws} said: ‘The goodness is that you be of good accompaniment to them, and do not encumber them of anything they are needy to, and even if they were to be needless (from it. Isn’t Allah^{-azwj} Saying: **‘You will never attain to righteousness until you are spending from what you are loving; [3:92]’?**

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ أَمَّا قَوْلُهُ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ قَالَ إِنْ أَضْجَرَكَ فَلَا تَقُلْ لَهُمَا أُفٍّ - وَ لَا تَنْهَرُهُمَا إِنْ ضَرَبَاكَ

Then Abu Abdullah^{-asws} said: ‘And as for His^{-azwj} Words: **If they reach old age with you, one of them or both of them, then do not (even) say ‘Ugh’ to them** – he^{-asws} said: ‘If they rebuke you, do not say, ‘Ugh’ to them - **nor chide them, [17:23]**, if they were to hit you.

قَالَ وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا قَالَ تَقُولُ لَهُمَا عِنْدَ اللَّهِ لَكُمْ فَذَلِكَ مِنْكَ قَوْلٌ كَرِيمٌ

He (the narrator) said, **‘and say gracious words to them [17:23]’**. He^{-asws} said: ‘You should say, ‘There are (Rewards) for you both in the Presence of Allah^{-azwj}’, so that would be a gracious word from you’.

وَ قَالَ وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ قَالَ لَا تَمْلَأْ عَيْنَيْكَ مِنَ النَّظَرِ إِلَيْهِمَا إِلَّا بِرَحْمَةٍ وَ رِقَّةٍ وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصَوَاتِهِمَا وَ لَا يَدْنِكَ فَوْقَ أَيْدِيهِمَا وَ لَا تَتَفَدَّمْ قُدَامَهُمَا.

And he (the narrator) said, **‘And lower to them the wings of humbleness from the mercy [17:24]’**. He^{-asws} said: ‘Do not fill your eyes from the looking at them except with mercy and

⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 77

⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 78

kindness, and do not raise your voice above their voices, nor your hand above their hands, nor precede in front of them”.⁸⁷

80- جاء المجالس للمفيد أحمد بن الوليد عن أبيه عن الصفار عن ابن مَرْزُوقٍ عن ابن مَرْزُوقٍ عَنْ بَكْرِ بْنِ صَالِحٍ قَالَ: كَتَبَ صِهْرِي لِي إِلَى أَبِي جَعْفَرٍ الثَّانِي ع أَنَّ أَبِي نَاصِبٌ خَبِيثُ الرَّأْيِ وَقَدْ لَقِيتُ مِنْهُ شِدَّةً وَجَهْدًا فَأُرَاكَ جُعِلْتُ فِدَاكَ فِي الدُّعَاءِ لِي وَمَا تَرَى جُعِلْتُ فِدَاكَ أَفَتَرَى أَنْ أُكَاشِفَهُ أَمْ أُدَارِيهِ

(The book) ‘Al Majaalis’ of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Bakr Bin Salih who said,

‘A brother-in-law of mine wrote to Abu Ja’far^{-asws} the 2nd, ‘My father is a Nasibi (hostile one) of the wicked views, and I am facing hardship from him and struggle. So what is your^{-asws} view, may I be sacrificed for you^{-asws}, regarding the supplicating for me, and what do you^{-asws} view, may I be sacrificed for you^{-asws}, shall I expose him or manage him (my nasibi father)?’

فَكَتَبَ قَدْ فَهِمْتُ كِتَابَكَ وَمَا ذَكَرْتَ مِنْ أَمْرِ أَبِيكَ وَلَسْتُ أَدْعُ الدُّعَاءَ لَكَ إِنْ شَاءَ اللَّهُ وَالْمُدَارَاةُ خَيْرٌ لَكَ مِنَ الْمُكَاشَفَةِ وَمَعَ الْعُسْرِ يُسْرٌ فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ثَبَّتَكَ اللَّهُ عَلَى وَلَايَةِ مَنْ تَوَلَّيْتَ نَحْنُ وَأَنْتُمْ فِي وَدِيعَةِ اللَّهِ الَّتِي لَا يَضِيعُ وَدَائِعُهَا

He^{-asws} wrote: ‘I^{-asws} have understood your letter and what you mentioned from the matter of your father, and I^{-asws} wouldn’t leave supplicating for you, if Allah^{-azwj} so Desires, and the managing is better for you than the exposing (your father), and with the difficulty there is ease. Be patient, for the end-result is for the pious. May Allah^{-azwj} affirm you upon the friendship of the one you have befriended. We^{-asws} and you are in a deposit of Allah^{-azwj} Who does not Waste His^{-azwj} deposits’.

قَالَ بَكْرٌ فَعَطَفَ اللَّهُ بِقَلْبِ أَبِيهِ حَتَّى صَارَ لَا يُخَالِفُهُ فِي شَيْءٍ.

Bakr (the narrator) said, ‘Allah^{-azwj} Turned the heart of his father until he became not opposing him regarding anything’.⁸⁸

81- كشف، كشف الغمة من كتاب الخافض عبد العزيز عن إسماعيل عن أبيه موسى بن جعفر عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ نَظَرُ الْوَلَدِ إِلَى وَالِدَيْهِ حُبًّا لِهَمَا عِبَادَةً.

(The book) ‘Kashf Al Ghumma’, from the book of Al Hafi Abdul Aziz, from Ismail,

‘From his father^{-asws} Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A look of the son to his parents out of love for them is (an act of) worship’.⁸⁹

82- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، لِعَلِيِّ بْنِ بَابُوئِيهِ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع مِثْلُهُ.

⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 79

⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 80

⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 81

(The book) 'Kitab Al Imamah Wa Al Tabsira' of Ali Bin Babuwayh, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} – similar to it".⁹⁰

83- روضة الواعظين قَالَ رَسُولُ اللَّهِ ﷺ رَأَيْتُ بِالْمَنَامِ رَجُلًا مِنْ أُمَّتِي قَدْ أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ فَجَاءَهُ بِرُّهُ بِوَالِدَيْهِ فَمَنَعَهُ مِنْهُ.

(The book) 'Rowzat Al Waizeen' –

'Rasool-Allah^{-saww} said: 'I^{-saww} saw in the dream, a man from my^{-saww} community, the Angel of death had come to capture his soul, but his righteousness with his parents came to him and prevented him (Angel) from him".⁹¹

وَقَالَ ﷺ رَضِيَ اللَّهُ عَنْ رَضَى الْوَالِدَيْنِ وَ سَخَطَ اللَّهُ عَنْ سَخَطِ الْوَالِدَيْنِ.

And he^{-saww} said: 'The Satisfaction of Allah^{-azwj} is with satisfaction of the parents, and Annoyance of Allah^{-azwj} is with annoyance of the parents".⁹²

وَقَالَ ﷺ مَا مِنْ وَلَدٍ بَارٍّ يَنْظُرُ إِلَى وَالِدَيْهِ نَظَرَ رَحْمَةٍ إِلَّا كَانَ لَهُ بِكُلِّ نَظَرَةٍ حِجَّةٌ مَبْرُورَةٌ

And he^{-saww} said: 'There is none from a son who is righteously looking at his parents with a look of mercy, except there will be for him, with every glance, an accomplished Hajj'.

قَالُوا يَا رَسُولَ اللَّهِ وَ إِنْ نَظَرَ كُلَّ يَوْمٍ مِائَةً مَرَّةً

They said, 'O Rasool-Allah^{-saww}! And even if he were to look during every day, one hundred times?'

قَالَ نَعَمْ اللَّهُ أَكْبَرُ وَ أَطْيَبُ.

He^{-saww} said: 'Yes! Allah^{-azwj} is Greatest and best!"⁹³

وَقَالَ ﷺ إِذَا نَظَرَ الْوَالِدُ إِلَى وَلَدِهِ فَسَرَّهُ كَانَ لِلْوَالِدِ عِتْقُ نَسَمَةٍ

And he^{-saww} said: 'When the father looks at his son and it cheers him, for the father would be (Reward of) liberating a person'.

قِيلَ يَا رَسُولَ اللَّهِ وَ إِنْ نَظَرَ سِتِّينَ وَ ثَلَاثِمِائَةَ نَظَرَةٍ

It was said, 'O Rasool-Allah^{-saww}, and even if he were to look three hundred and sixty glances?'

⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 82

⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 a

⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 b

⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 c

قَالَ اللَّهُ أَكْبَرُ.

He^{-saww} said: 'Allah^{-azwj} is the Greatest!'⁹⁴

وَقَالَ ص مِنْ حَقِّ الْوَلَدِ عَلَى وَالِدِهِ ثَلَاثَةٌ يُحْسِنُ اسْمَهُ وَ يُعَلِّمُهُ الْكِتَابَةَ وَ يُزَوِّجُهُ إِذَا بَلَغَ.

And he^{-saww} said: 'From a right of the son upon his father are three – He should (give him) a good name, and teach him the writing, and get him married when he matures'⁹⁵.

وَقَالَ ص يُقَالُ لِلْعَاقِ اعْمَلْ مَا شِئْتَ فَإِنِّي لَا أُغْفِرُ لَكَ وَ يُقَالُ لِلْبَارِ اعْمَلْ مَا شِئْتَ فَإِنِّي سَأَغْفِرُ لَكَ.

And he^{-saww} said: 'He^{-azwj} will Say to the disloyal one: "Work whatever you so desire to, I^{-azwj} will not Forgive (your sins) for you!" And He^{-azwj} will Say to the righteous one (to his parents): "Work whatever you so desire to, for I^{-azwj} shall Forgive (your sins) for you!"'⁹⁶

وَقَالَ الصَّادِقُ ع مَنْ أَحَبَّ أَنْ يُخَفِّفَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيَكُنْ لِقَرَابَتِهِ وَصُولًا وَ بِوَالِدَيْهِ بَارًا فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ لَمْ يُصِبهْ فِي حَبَاتِهِ فَقَرَّ أَبَدًا.

And Al-Sadiq^{-asws} said: 'One who loves for Allah^{-azwj} Mighty and Majestic to Lighten the pangs of death from him, then let him be connecting (heling) to his relatives and be righteous with his parents. If he were to be like that, Allah^{-azwj} will Ease the pangs of death from him, and poverty will not hit him during his lifetime, ever!'⁹⁷

وَقَالَ ع جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ

And he^{-asws} said: 'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww} said: 'I am desirous regarding the Jihad actively!'

قَالَ فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنِ تُقْتَلَ كُنْتَ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَ إِنِ مِتَّ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَ إِنِ رَجَعْتَ خَرَجْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ

He^{-saww} said: 'Then do Jihad in the Way of Allah^{-azwj}. If you were to be killed, you will be alive being sustained in the Presence of Allah^{-azwj}, and if you were to die, your Recompense will fall upon Allah^{-azwj}, and if you were to return, you will have exited from the sins like what you had been born'.

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي وَالِدَيْنِ كَبِيرَيْنِ يَزْعُمَانِ أَنَّهُمَا يَأْتِسَانِ بِي وَ يَكْرَهُانِ خُرُوجِي

He said, 'O Rasool-Allah^{-saww}! There are old parents for me who claim that they are comforted with me and as disliking my going out (for Jihad)'.

⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 d

⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 e

⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 f

⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 g

فَقَالَ رَسُولُ اللَّهِ ص أَقْرَبُ مَعَ وَالِدَيْكَ فَوْ الدِّي نَفْسِي يَدِي لِأَنْسُهَا بِكَ يَوْمًا وَلَيْلَةً خَيْرٌ مِنْ جِهَادٍ سَنَةٍ.

Rasool-Allah^{-saww} said: 'Stay with your parents. By the One^{-azwj} in Whose Hand is my^{-saww} soul! Their being comforted by you for a day and a night is better than (your) Jihad for a year'.⁹⁸

84- ين، كتاب حسين بن سعيد و النوادر صفوان عن إسحاق بن غالب عن أبيه عن أبي جعفر ع قال: البر و صدقة السر ينفيان الفقر و يزيدان في العمر و يدفعان عن سبعين مئة سوء.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Safwan, from Is'haq Bin Ghalib, from his father,

'From Abu Ja'far^{-asws} having said: 'The righteous act and the charity in secret negate the poverty and increase in the life-span, and they repel seventy (types of) evil death'.⁹⁹

85- ين، كتاب حسين بن سعيد و النوادر النضر و فضالة عن عبد الله بن سنان عن حفص عن محمد بن مسلم عن أبي جعفر ع قال: إن العبد ليكون باراً بوالديه في حياتهما ثم يموتان فلا يقضي عنهما الدين و لا يستغفر لهما فيكتبه الله عاقاً و إنه ليكون في حياتهما غير بار لهما فإذا ماتا قضى عنهما الدين و استغفر الله لهما فيكتبه الله تبارك و تعالى باراً.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr and Fazalat, from Abdullah Bin Sinan, from Hafs, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'The servant tends to be righteous with his parents during their lifetime, then they die, but he neither pays off their debts nor seeks Forgiveness for them, so Allah^{-azwj} Writes him as disloyal; and he tends to be un-righteous during their lifetime. When they die, he pays off their debts, and seeks Forgiveness for them, so Allah^{-azwj} Blessed and Exalted Writes him as righteous'.¹⁰⁰

قال أبو عبد الله ع و إن أحببت أن يزيد الله في عمرك فسر أبويك.

Abu Abdullah^{-asws} said: 'And if you love for Allah^{-azwj} to Increase in your lifespan, then cheer your parents'.¹⁰¹

قال و سمعته يقول إن البر يزيد في الرزق.

He said, 'And I heard him^{-asws} saying: 'The righteous act (with the parents) increases in the sustenance'.¹⁰²

86- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن ابن مسكان عن حماد بن حيان قال: أخبرني أبو عبد الله ع ببر ابنه إسماعيل له و قال لقد كنت أحبته و قد ازداد إلي حباً إن رسول الله ص أتته أحت له من الرضاة فلما أن نظر إليها سر بها و بسط رداءه لها فأجلسها عليه ثم أقبل يحذرئها و يصحك في وجهها ثم قامت فذهبت ثم جاء أخواها فلم يصنع به ما صنع بها

⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 83 h

⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 84

¹⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 85 a

¹⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 85 b

¹⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 85 c

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalatm from Ibn Ameyra, from Ibn Muskan, from Hammad Bin Hayyan who said,

'Abu Abdullah^{-asws} informed me with the righteousness of his^{-asws} son Ismail to him^{-asws} and said: 'I^{-asws} used to love him, and he has increased love to me^{-asws}. Rasool-Allah^{-saww}, a (step) sister of his^{-saww} from the breast-feeding came to him^{-saww}. When he^{-saww} looked at her, he^{-saww} was cheered by her and spread a rug for her and had her seated upon it. Then he^{-saww} went on to discuss with her and smiling in her face. Then she stood up and went. Then her brother came, but he^{-saww} did not do with him what he^{-saww} had done with her.

فَقِيلَ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ

It was said, 'O Rasool-Allah^{-saww}! You^{-saww} did with his sister what you^{-saww} did not do with him, and he is a man!'

فَقَالَ لِأُخْتِهَا كَانَتْ أَبْتَرُ بِأَبِيهَا مِنْهُ.

He^{-saww} said: 'Because she was more righteous with her father than him'.¹⁰³

87- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن أبي محمد الفزاري عن أبي عبد الله ع قال قال رسول الله ص إن أهل بيت ليكونون بررة فتتمو أمواتهم و إتهم لفجار.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abu Muhammad Al Fazary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The people of a household tend to be righteous (to their parents), so their wealth grows, and (although) they are immoral'.¹⁰⁴

88- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن ابن مسكان عن إبراهيم بن شعيب قال: قلت لأبي عبد الله ع إن أبي قد كبر جدأ و ضعف فنحن نحمله إذا أراد الحاجة

The book of Husayn in Saeed, and 'Al Nawadir' – Fazalat, from Ibn Ameyra, from Ibn Muskan, from Ibrahim Bin Shueyb who said,

'I said to Abu Abdullah^{-asws}, 'My father has become very old and weak, so we have to carry him, whenever he wants the need (toilet)'.¹⁰⁵

فَقَالَ إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَأَفْعَلْ وَ لَقِمُهُ يَدِكَ فَإِنَّهُ جُنَّةٌ لَكَ عَدَاً.

He^{-asws} said: 'If you are able to be in charge of that from him, then do so, and feed him with your own hands for it will be a shield for you tomorrow'.¹⁰⁵

¹⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 86

¹⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 87

¹⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 88

89- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن محمد بن مروان عن حكيم بن حسين عن علي بن الحسين ع قال: جاء رجل إلى النبي ص فقال يا رسول الله ما من عمل قبيح إلا قد عملته فهل لي من توبة

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat, from Ibn Ameyra, from Muhammad Bin Marwan, from hakam Bin Husayn,

'From Ali Bin Al Husayn^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! There is none from an ugly deed except and I have done it. Is there any repentance for me?'

فقال له رسول الله ص فهل من والدتيك أحد حي قال أبي قال فأذهب فبره قال

Rasool-Allah^{-saww} said to him: 'Is there anyone of your parents still alive?' He said, 'My father is'. He^{-saww} said: 'Then go and be righteous with him!'

فلما ولى قال رسول الله ص لو كانت أمه.

When he turned around, Rasool-Allah^{-saww} said: 'If only it had been his mother"¹⁰⁶.

90- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن عميرة عن أبي الصباح عن جابر قال: سمعت رجلاً يقول لأبي عبد الله ع إن لي أبوين مخالفين

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat, from Ibn Ameyra, from Abu Al Sabbah, from Jabir who said,

'I heard a man saying to Abu Abdullah^{-asws}, 'There are parents for me (who are) adversaries'.

فقال له بهما كما تير المسلمين ممن يتوالانا.

He^{-asws} said to him: 'Be righteous with them just as you are righteous with the Muslims, from the one who befriend us^{-asws}".¹⁰⁷

و بهذا الإسناد عن جابر عن الوصافي عن أبي جعفر ع قال: صدقة السر تطفي غضب الرب و بر الوالدين و صلة الرحم يزيدان في الأجل.

And by this chain, from Jabir, from Al Wassafy,

'From Abu Ja'far^{-asws} having said: 'Charity (given in) the secret extinguishes the Wrath of the Lord^{-azwj}, while righteousness with the parents and connecting the kinship increase in the life-span"¹⁰⁸.

91- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن أبيه رفعه قال: رأى موسى بن عمران ع رجلاً تحت ظل العرش فقال يا رب من هذا الذي أذنبته حتى جعلته تحت ظل العرش

¹⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 89

¹⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 90 a

¹⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 90 b

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

'Musa Bin Imran^{-as} saw a man beneath shade of the Throne. He^{-as} said: 'O Lord^{-azwj}! Who is this whom You^{-azwj} have Drawn near unto the Throne shades Him^{-azwj}?'

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُوسَى هَذَا لَمْ يَكُنْ يَعْزُ وَالدِّيهِ وَ لَا يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Allah^{-azwj} Blessed and Exalted Said: "O Musa^{-as}! This one did not happen to be disloyal to his parents, nor did he envy the people upon what Allah^{-azwj} had Given them from His^{-azwj} Grace!"

فَقَالَ يَا رَبِّ فَإِنَّ مِنْ خَلْقِكَ مَنْ يَعْزُ وَالدِّيهِ

He^{-as} said: 'O Lord^{-azwj}! So, from Your^{-azwj} creatures there is one who is disloyal to his parents?'

فَقَالَ إِنَّ مِنْ الْعُقُوقِ هُمَا أَنْ يَسْتَسِبَّ هُمَا.

He^{-azwj} Said: "From the disloyalties to them is that he insults to them!"¹⁰⁹

92- ير، بصائر الدرجات ابن أبي البلاد عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ عَلِمَ اللَّهُ شَيْئاً أَذْنَى مِنْ أَفٍّ لَنَهَى عَنْهُ وَ هُوَ مِنَ الْعُقُوقِ وَ هُوَ أَذْنَى الْعُقُوقِ وَ مِنَ الْعُقُوقِ أَنْ يَنْظُرَ الرَّجُلُ إِلَى أَبَوَيْهِ يُحْدِلُ إِلَيْهِمَا النَّظَرَ.

(The book) 'Basaaair Al Darajaat' – Ibn Abu Al Bilad, from his father,

'From Abu Abdullah^{-asws} having said: 'Had Allah^{-azwj} Known of anything lesser than (saying) 'Ugh', He^{-azwj} would have Prohibited from it, and it is from the disloyalties, and it is the least disloyalty; and from the disloyalties is that the man looks at his parents hardening the looking at them"¹¹⁰.

93- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَبَرُّ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أَبَاكَ.

The book of Husayn Bin Saeed, and 'Al-Nawadir' – Ibn Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Whom shall I be righteous to? He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your mother'. He said, 'Then who?' He^{-saww} said: 'Your father'".¹¹¹

94- نوادر الراوندي، بإسناده عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِرَّ سَتَتَيْنِ بَرٍّ وَالدِّيكِ سِرَّ سَنَّةٍ صِلَ رَجَمَكَ سِرَّ مَيْلًا عُدَّ مَرِيضاً سِرَّ مِيلَيْنِ شَيْعَ جَنَازَةٍ سِرَّ ثَلَاثَةِ أَمْثَالٍ أَحْبَبَ دَعْوَةَ سِرَّ أَرْبَعَةِ أَمْثَالٍ أَغْنَى مَلْهُوفاً وَ عَلَيْكَ بِالِاسْتِعْفَارِ فَإِنَّهَا الْمُنْجَاةُ.

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

¹⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 91

¹¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 92

¹¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 93

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Travel for two year for righteousness with your parents, and travel for a year for connecting your kinship, and travel a mile to console a sick one, travel two miles in escorting a funeral, travel three miles to answer an invitation, travel four miles to help a distressed, and upon you is with seeking the Forgiveness, for it is a saviour’’.¹¹²

95- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، لِعَلِيِّ بْنِ أَبِيهِ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ فَإِنَّهَا مَحَاةٌ.

(The book) ‘Kitab Al Imamah Wa Al Tabsira’ of Ali Bin Baubawyh, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as,

‘From Musa Bin Ismail son of Musa^{-asws} Bin Ja’far^{-asws} – similar to it, except that in it is: ‘For it is an eraser (of sins)’’.¹¹³

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فَوْقَ كُلِّ بَرٍّ حَتَّى يُقْتَلَ الرَّجُلُ شَهِيداً فِي سَبِيلِ اللَّهِ وَ فَوْقَ كُلِّ عُقُوبٍ عُقُوباً حَتَّى يُقْتَلَ الرَّجُلُ أَحَدٌ وَالِدَيْهِ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Above every (act of) righteousness there is (an act of) righteousness, until the man is killed as a martyr in the Way of Allah^{-azwj}; and above every disowning there is a disowning, until the man kills one of his parents’’.¹¹⁴

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا تُرْفَعُ فَوْقَ السَّحَابِ حَتَّى يَنْظُرَ اللَّهُ تَعَالَى إِلَيْهَا فَيَقُولَ اللَّهُ تَعَالَى ازْعُمُوهَا إِلَيَّ حَتَّى أَسْتَجِيبَ لَهُ فَإِيَّاكُمْ وَ دَعْوَةَ الْوَالِدِ فَإِنَّهَا أَحَدٌ مِنَ السَّيْفِ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Beware of the supplication of a father for it rises above the clouds until Allah^{-azwj} the Exalted Looks at it, so Allah^{-azwj} the Exalted Says: “Raise it to Me^{-azwj} until I^{-azwj} Answer it for him!” Therefore, beware of the supplication of a father, for it is sharper than the sword’’.¹¹⁵

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ تَعَالَى إِلَيْهِمْ الْمَنَانُ بِالْفِعْلِ وَالْعَاقُ وَالِدَيْهِ وَ مُدْمِنُ خَمْرٍ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Three (persons), Allah^{-azwj} not Look at them – the one who reproaches with the deed, and the disowned by his parents, and a habitual of wine’’.¹¹⁶

وَهَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَ دَعْوَةُ الْمُسَافِرِ وَ دَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ.

¹¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 94

¹¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 a

¹¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 b

¹¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 c

¹¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 d

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Three supplications are Answered, there is no doubt in these – The supplication of an oppressed, the supplication of a traveller, and the supplication of a parents against his son’’.¹¹⁷

وَحَدَّثَنَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ نَظَرُ الْوَلَدِ إِلَى وَالِدَيْهِ حُبًّا لَهُمَا عِبَادَةٌ.

And by this chain, He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The look of a son to his parents out of love for them is (an act of) worship’’.¹¹⁸

وَقَالَ ﷺ مَنْ أَحْزَنَ وَالِدَيْهِ فَقَدْ عَقَّهُمَا.

And he^{-saww} said: ‘One who aggrieves his parents, so he has been disowned by them’’.¹¹⁹

وَحَدَّثَنَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مِنْ نِعْمَةِ اللَّهِ عَلَى الرَّجُلِ أَنْ يُشْبِهَ وَالِدَهُ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘From a bounty of Allah^{-azwj} upon the man is that he resembles his father’’.¹²⁰

وَحَدَّثَنَا الْإِسْنَادُ قَالَ قَالَ عَلِيُّ ع أَبْصَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا لَهُ وَلَدَانِ فَقَبَّلَ أَحَدَهُمَا وَتَرَكَ الْآخَرَ فَقَالَ ﷺ فَهَلَا وَاسَيْتَ بَيْنَهُمَا.

And by this chain,

He^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} sighted a man having two sons for him. He kissed one of them and neglected the other, He^{-saww} said: ‘Equalise between the two!’¹²¹

96- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع الْعُقُوفُ تُكُلُّ مَنْ لَمْ يَكُلْ.

(The book) ‘Al Durr Al Bahira’ –

‘Abu Al-Hassan^{-asws} the 3rd said: ‘The disloyalty bereaves the one who is not bereaved’’.¹²²

وَقَالَ ﷺ الْعُقُوفُ يُعْقِبُ الْقِلَّةَ وَ يُؤَدِّي إِلَى الدَّلَّةِ.

And he^{-asws} said: ‘The disloyalty, it’s consequence is the scarcity, and it leads to the disgrace’’.¹²³

¹¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 e

¹¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 f

¹¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 g

¹²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 h

¹²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 95 i

¹²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 96 a

¹²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 96 b

97- دَعَاؤُ الرَّاوَدِيِّ، عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَفِينَا مُيَسِّرٌ فَذَكَرَ وَاصِلَةَ الْقَرَابَةِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُيَسِّرُ قَدْ خَضَرَ أَجْلُكَ غَيْرَ مَرَّةٍ وَ لَا مَرَّتَيْنِ كُلَّ ذَلِكَ يُؤَخِّرُ اللَّهُ أَجْلَكَ لِصِلَتِكَ قَرَابَتِكَ وَ إِنْ كُنْتَ تُرِيدُ أَنْ يُزَادَ فِي عُمرِكَ فَهَرِّ شَيْخِيكَ يَعْنِي أَبَوَيْهِ.

(The book) 'Dawaat' of Al Rawandi – From Hanan Bin Sadeyr who said,

'We were in the presence of Abu Abdullah^{-asws}, and Muyassir was among us. He mentioned connecting with the relatives. Abu Abdullah^{-asws} said: 'O Muyassir! Your term (death) has presented many a time, not once or twice. During all that Allah^{-azwj} had Delayed your death due to your connecting with your relative, and if you want an increase in your lifespan, then be righteous to your sheykh' – meaning his father''¹²⁴

وَعَنِ الصَّادِقِ ع قَالَ: يَكُونُ الرَّجُلُ عَاقًا لِوَالِدَيْهِ فِي حَيَاتِهِمَا فَيَصُومُ عَنْهُمَا بَعْدَ مَوْتِهِمَا وَ يُصَلِّي وَ يَقْضِي عَنْهُمَا الدَّيْنَ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ بَارًا بِهِمَا

And from Al-Sadiq^{-asws} having said: 'The man could have been disowned by his parents during their lifetimes, then he fasts on their behalf after their death, and he prays Salat, and pays off the debts. He does not cease to be like that until he is Written as having been righteous with them.

وَ إِنَّهُ لَيَكُونُ بَارًا بِهِمَا فِي حَيَاتِهِمَا فَإِذَا مَاتَ لَا يَقْضِي دَيْنَهُمَا وَ لَا يَزِيهُهُمَا بِوَجْهِ مِنْ وَجْهِهِ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ عَاقًا.

And he could be righteous with them during their lifetimes, but when they die, he neither pays off their debts, nor does he do any righteous act with an aspect from the aspects of the righteous deeds. He does not cease to be like that until he is Written as having been disowned''¹²⁵

وَ قَالَ النَّبِيُّ ص مَنْ سَرَّهُ أَنْ يُمَدَّ لَهُ فِي عُمرِهِ وَ يُبْسَطَ فِي رِزْقِهِ فَلْيَصِلْ أَبَوَيْهِ فَإِنَّ صِلَتَهُمَا طَاعَةُ اللَّهِ وَ لِيَصِلَ دَا رَجْمِهِ.

And the Prophet^{-saww} said: 'One whom it cheers to have an extension for him in his lifespan and expansion in his sustenance, then let him connect (help) his parents, for connecting with them is obedience to Allah^{-azwj} and let him connect the ones with kinship''¹²⁶

وَ قَالَ بَرُّ الْوَالِدَيْنِ وَ صِلَةُ الرَّحِمِ هُمَوَاتَانِ الْحِسَابِ

And he^{-asws} said: 'Being righteous with the parents and connecting (helping) the kindred ease the Reckoning'.

ثُمَّ تَلَا هَذِهِ آيَةَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُحْتَشَنَ رَجْمُهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ صِلُوا أَرْحَامَكُمْ وَ لَوْ بِسَلَامٍ.

¹²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 a

¹²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 b

¹²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 c

Then he^{-asws} recited this Verse: **And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21].** Connect your kindred, and even if it were to be with a greeting”.¹²⁷

وَقَالَ أَبُو جَعْفَرٍ ع الْحُجُّ يُنْفِي الْفَقْرَ وَ الصَّدَقَةُ تَدْفَعُ الْبَلِيَّةَ وَ الْبِرُّ يَزِيدُ فِي الْعُمْرِ.

And Abu Ja'far^{-asws} said: '(Performing) the Hajj negates the poverty, and (giving) the charity repels the affliction, and the righteousness (with the parents) increases in the lifespan".¹²⁸

98- نَحْج، نَحْجِ الْبَلَاغَةَ قَالَ ع لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'There is no obedience to a created being in disobedience to the Creator".¹²⁹

99- كَنْزُ الْكَرَاجِكِيِّ، بِإِسْنَادٍ مَذْكُورٍ فِي الْمَنَاهِي عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ مَنْ ضَرَبَ وَالِدَهُ أَوْ وَالِدَتَهُ مَلْعُونٌ مَلْعُونٌ مَنْ عَقَّ وَالِدَيْهِ مَلْعُونٌ مَلْعُونٌ قَاطِعُ رَحِمٍ.

(The book) 'Kanz' of Al Karajaky – By a chain mentioned in (the book) 'Al Manahy' – from Yusuf Bin Yaqoub,

'From Abu Abdullah^{-asws} having said: 'Accursed! Accursed is the one hitting his father or his mother. Accursed! Accursed is the one disowned by his parents. Accursed! Accursed is the one cutting off a kinship".¹³⁰

100- عُدَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ لَوْفَتِهَا وَ بِرُّ الْوَالِدَيْنِ وَ الْجِهَادُ فِي سَبِيلِ اللَّهِ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq^{-asws} said: 'The most superior of deeds is praying the Salat at its timings, and being righteous to the parents, and the Jihad in the Way of Allah^{-azwj}".¹³¹

وَرُوي أَنَّ مُوسَى ع لَمَّا نَاجَى رَبَّهُ رَأَى رَجُلًا تَحْتَ سَاقِ الْعَرْشِ قَائِمًا يُصَلِّي فَعَبَّطَهُ بِمَكَانِهِ فَقَالَ يَا رَبِّ بِمِ بَلَّغْتَ عَبْدَكَ هَذَا مَا أَرَى

And it is reported,

'Musa^{-as} Bin Imran^{-as}, when he^{-as} was whispering to his^{-as} Lord^{-azwj}, saw a man beneath a Base of the Throne, standing, praying Salat. So he^{-as} envied him of his position. He^{-as} said: 'Due to what has this servant of Yours^{-azwj} reached what I^{-as} see?'

قَالَ يَا مُوسَى إِنَّهُ كَانَ بَارًّا بِوَالِدَيْهِ وَ لَمْ يَمْشِ بِالنَّمِيمَةِ.

¹²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 d

¹²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 97 e

¹²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 98

¹³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 99

¹³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 100 a

He^{-azwj} Said: 'O Musa^{-as}! He was righteous with his parents and did not walk with the gossip".¹³²

وَقَالَ النَّبِيُّ ص مَنْ سَرُّهُ أَنْ يُمَدَّ لَهُ فِي عُمرِهِ وَ يُبْسَطَ لَهُ فِي رِزْقِهِ فَلْيُصِلْ أَبَوَيْهِ فَإِنَّ صَلَاتَهُمَا مِنْ طَاعَةِ اللَّهِ.

And the Prophet^{-saww} said: 'One whom it cheers to have an extension for him in his lifespan and an expansion for him in his sustenance, let him connect with his parents, for connecting with them is from the obedience to Allah^{-azwj}'.¹³³

وَقَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبِي قَدْ كَبُرَ فَتَخُنْ تَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ

And a man said to Abu Abdullah^{-asws}, 'My father has become old, so we have to carry him whenever he intends the need (WC)'.

فَقَالَ إِنْ اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ فَإِنَّهُ جُنَّةٌ لَكَ عَدَاً.

He^{-asws} said: 'If you are able to be in charge of that from him, then do so, for it will be a shield for you tomorrow'.

وَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا حَقُّ ابْنِي هَذَا قَالَ تُحَسِّنُ اسْمَهُ وَ أَدَبَهُ وَ تَصْعَقُهُ مَوْضِعاً حَسَناً.

And a man said, 'O Rasool-Allah^{-saww}! What is a right of this son of mine?' He^{-asws} said: 'Give him a good name, and educate him, and place him in a good place (position)'.¹³⁴

101- كِتَابُ الْإِمَامَةِ وَ التَّيْبِصَةِ، لِعَلِيِّ بْنِ بَابُوَيْهِ 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 رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرٍّ.

(The book) 'Al Imamah Wa Al Tabsira' of Ali Bin Babuwayh, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy on the one who assists his son upon his righteousness".¹³⁵

وَمِنْهُ يَهْدَى الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص رَغِمَ أَنْفُ رَجُلٍ دُكِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ فَلَمْ يُدْخِلْهُ الْجَنَّةَ رَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ أَسْلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ.

And from him, by this chain, said,

'Rasool-Allah^{-saww} said: 'May the nose be rubbed of a man I^{-saww} am mentioned in his presence but he does not send Salawaat upon me^{-saww}! May the nose be rubbed of a man who comes across his parents during old age, but they do not enter him into the Paradise! May the nose

¹³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 100 b

¹³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 100 c

¹³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 100 d

¹³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 101 a

be rubbed of a man, a month of Ramazan enters to him, then it goes away before (his sins) are Forgive for him!”¹³⁶

وَمِنْهُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيِّدُ الْأَبْرَارِ يَوْمَ الْقِيَامَةِ رَجُلٌ بَرٌّ وَالِدَيْهِ بَعْدَ مَوْتِهِمَا.

And from him, from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Chief of the righteous ones on the Day of Qiyamah will be a man who had been righteous with his parents after their death’”.¹³⁷

102- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي أَهْلَ بَيْتٍ وَ هُمْ يَسْمَعُونَ مِنِّي أَفَادْعُوهُمْ إِلَى هَذَا الْأَمْرِ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bin Khalid who said,

‘I said to Abu Abdullah^{-asws}, ‘There are family members for me, and they are listening to me. Shall I invite them to this matter (Al-Wilayah)?’

فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ- يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَ الْحِجَارَةُ.

He^{-asws} said: ‘Yes! Allah^{-azwj} Mighty and Majestic Says in His^{-azwj} Book: ***O you who believe! Save yourselves and your families from a Fire whose fuel are the people and the stones.*** [66:6]’.¹³⁸

¹³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 101 b

¹³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 101 c

¹³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 2 H 102

باب 3 صلة الرحم وإعانتهم والإحسان إليهم والمنع من قطع صلة الأرحام وما يناسبه

CHAPTER 3 – MAINTAINING THE KINSHIP, AND ASSISTING THEM, AND THE FAVOURING TO THEM, AND THE FORBIDDANCE FROM CUTTING CONNECTIONS OF THE KINSHIP AND WHAT IS APPROPRIATE TO IT

الآيات

The Verses

البقرة وَ إِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ ذِي الْقُرْبَى

(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, [2:83]**

وَ قَالَ تَعَالَى وَ آتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى

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

الرعد وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

(Surah) Al Ra'ad: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**

إِلَى قَوْلِهِ تَعَالَى وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

Up to Words of the Exalted: **And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25]**

النحل إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِتْيَاءِ ذِي الْقُرْبَى

(Surah) Al Nahl: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, [16:90]**

الإسراء وَ آتِ ذَا الْقُرْبَى حَقَّهُ

Surah Al Isra: **And give to the one with kinship his right, [17:26]**

الروم قَاتِ ذَا الْقُرْبَى حَقَّهُ

(Surah) Al Roum: **Therefore, give to the near of kin his due, [30:38]**

محمد فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ

(Surah) Muhammad^{-saww}: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]**

1- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْقُطِيِّ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صِلَ رَجُلَكَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلَ مَا يُوصَلُ بِهِ الرَّجُلُ كَفَتْ الْأَذَى عَنْهَا.

(The book) 'Qurb Al Asnad' – Ibn Isa, from Al Bazanty –

'From Al-Reza^{-asws} having said: 'Abu Abdullah^{-asws} said: 'Maintain your relationships, and even if it is with a drink of water, and superior of what one can maintain the kinship with is to restraining the harm from it'.¹³⁹

وَ قَالَ صِلَةَ الرَّحِمِ مُنْسَأَةٌ فِي الْأَجَلِ مَثْرَاءٌ فِي الْمَالِ مَحَبَّةٌ فِي الْأَهْلِ.

And he^{-asws} said: 'Maintaining the kinship is a postponer regarding the term (death), an enricher in the wealth, love in the family'.¹⁴⁰

2- ب، قرب الإسناد هارون عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ الْمَعْرُوفَ يَمْنَعُ مَصَارِعَ السَّوْءِ وَ إِنَّ الصَّدَقَةَ تُطْفِئُ غَضَبَ الرَّبِّ وَ صِلَةَ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ وَ تَنْفِي الْفَقْرَ وَ قَوْلَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فِيهَا شِفَاءٌ مِنْ تِسْعَةٍ وَ تِسْعِينَ دَاءً أَذْنَاهَا الْهَمُّ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'The act of kindness prevents the evil death, and (giving) the charity extinguishes Wrath of the Lord^{-azwj}, and maintaining the kinship increases in the lifespan and negates the poverty, and the word, 'There is neither any might nor strength except with Allah^{-azwj}, there is a healing in it from ninety-nine diseases, the least of these being the worries'.¹⁴¹

3- فس، تفسير القمي وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

Tafseer Al Qummi –

'And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21].

¹³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 1 a

¹⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 1 b

¹⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 2

حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِنَّ رَحِمَ آلِ مُحَمَّدٍ ص مُعَلَّقَةٌ بِالْعَرْشِ يَقُولُ اللَّهُمَّ صَلِّ مِنْ وَصَلَنِي وَاقْطَعْ مِنْ قَطَعَنِي وَ هِيَ تَجْرِي فِي كُلِّ رَحِمٍ.

It is narrated to me by my father, from Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan^{-asws} having said: ‘Kinship of the Progeny^{-asws} of Muhammad^{-saww} will be hanging with the Throne saying: ‘O Allah^{-azwj}! Maintain with the one who maintained with me and Cut-off with who had cut me off!’ And it flows regarding every kinship”.¹⁴²

4- لي، الأما لي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَنُوفٍ الْبِكَالِي يَا نُوفُ صَلِّ رَحِمَكَ يَرِيدُ اللَّهُ فِي عُمْرِكَ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Amir Al-Momineen^{-asws} said to Nowf Al-Bakaly: ‘O Nowf! Maintain your kinship, Allah^{-azwj} will Increase in your lifespan”.¹⁴³

5- ل، الخصال ابْنُ بَنْدَارٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ جُمُهورٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ زَيْدٍ عَنْ أَحْمَدَ بْنِ شَيْبٍ عَنْ أَبِيهِ عَنْ يُونسَ عَنِ ابْنِ شَهَابٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَ يُنْسَأَ لَهُ فِي أَجَلِهِ فَلْيَصِلْ رَحِمَهُ.

(The book) ‘Al Khisaal’ – Ibn Bundar, from Muhammad Bin Muhammad Bin Jamhour, from Muhammad Bin Ali Bin Zayd, from Ahmad Bin Shabeeb, from his father, from Yunus, from Ibn Shihab, from Anas (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘One whom it cheers for an expansion to be for him in his sustenance, and a postponement to be for him in his death, then let him maintain his kinship”.¹⁴⁴

6- لي، الأما لي للصدوق فِي مَنَاهِي النَّبِيِّ قَالَ: مَنْ مَشَى إِلَى ذِي قَرَابَةٍ بِنَفْسِهِ وَ مَالِهِ لِيَصِلَ رَحِمَهُ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ مِائَةِ شَهِيدٍ وَ لَهُ بِكُلِّ خُطْوَةٍ أَرْبَعُونَ أَلْفَ حَسَنَةٍ وَ يُحَى عَنْهُ أَرْبَعُونَ أَلْفَ سَيِّئَةٍ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُ ذَلِكَ وَ كَأَنَّمَا عَبْدُ اللَّهِ مِائَةَ سَنَةٍ صَابِرًا مُتَحَسِّبًا.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among the prohibitions by the Prophet^{-saww}, he^{-saww} said: ‘One who walks to one with relationship by himself and (with) his wealth to help a kindred, Allah^{-azwj} will Give him Recompense of one hundred martyrs, and for him would be forty thousand good deeds for every step taken, and forty thousand evils deeds will be deleted from him, and the ranks will be raised for him similar to that, and it is as if he has worshipped Allah^{-azwj} for one hundred years, patiently, anticipating”.¹⁴⁵

7- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورٍ عَنْ يُونسَ عَنِ الثُّمَالِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: مَا مِنْ خُطْوَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ خُطْوَتَيْنِ خُطْوَةٍ يَسُدُّ بِهَا الْمُؤْمِنُ صَفًّا فِي اللَّهِ وَ لُحْطُوةٍ إِلَى ذِي رَحِمٍ قَاطِعٍ الْخَبَرَ.

¹⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 3

¹⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 4

¹⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 5

¹⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 6

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'From Ali^{-asws} Bin Al Husayn^{-asws} having said: 'There are no footsteps more Beloved to Allah^{-azwj} Mighty and Majestic that two footsteps – a step the Momin blocking a row with it in the Way of Allah^{-azwj} (in the army), and a step he takes to one with kinship having been cut off' – the Hadeeth".¹⁴⁶

8- م، تفسير الإمام عليه السلام وَأَمَّا قَوْلُهُ تَعَالَى وَ ذِي الْقُرْبَىٰ فَهُمْ مِنْ قَرَابَاتِكَ مِنْ أَبِيكَ وَ أُمِّكَ قِيلَ لَكَ اعْرِفْ حَقَّهُمْ كَمَا أَخَذَ الْعَهْدَ بِهِ مِنْ بَنِي إِسْرَائِيلَ وَ أَخَذَ عَلَيْكُمْ مَعَاشِيرَ أُمَّةٍ مُحَمَّدٍ بِمَعْرِفَةِ حَقِّ قَرَابَاتِ مُحَمَّدٍ الَّذِينَ هُمْ الْأَيُّمَةُ بَعْدَهُ وَ مَنْ يَلِيهِمْ بَعْدُ مِنْ خِيَارِ ذُرِّيَّتِهِمْ.

Tafseer Al-Imam (Hassan Al-Askari^{-asws}) – And as for Words of the Exalted: **and the ones with relationship, [2:83]**, they are from your relatives from your father and your mother. It will be said to you: 'Recognise their rights just as the Covenant has been Taken with it from the children of Israel, and it has been Taken upon you all, community of Muhammad^{-saww}, with recognising the right of the relatives of Muhammad^{-saww}, the ones who are the Imams^{-asws} after him^{-saww}, and ones following them afterwards from the good ones of their^{-asws} offspring".¹⁴⁷

قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص مَنْ رَعَى حَقَّ قَرَابَاتِ أَبَوَيْهِ أُعْطِيَ فِي الْجَنَّةِ أَلْفَ أَلْفِ دَرَجَةٍ بَعْدَ مَا يَبْنَى كُلِّ دَرَجَتَيْنِ خَضِرَ الْفَرْسُ الْجَوَادِ الْمُضْمَرِّ مِائَةَ سَنَةٍ

The Imam^{-asws} (Hassan Al-Askari^{-asws}) said: 'Rasool-Allah^{-saww} said: 'One who takes care of the relatives of his father will be Given a million ranks in the Paradise, the distance of what is between every two ranks is the galloping of the race horse for one hundred years.

إِخْدَى الدَّرَجَاتِ مِنْ فِضَّةٍ وَ أُخْرَى مِنْ ذَهَبٍ وَ أُخْرَى مِنْ لُؤْلُؤٍ وَ أُخْرَى مِنْ زُمُرٍ وَ أُخْرَى مِنْ زَرْجَدٍ وَ أُخْرَى مِنْ مِسْكِ وَ أُخْرَى مِنْ عَنَبٍ وَ أُخْرَى مِنْ كَافُورٍ فَبَيْنَ الدَّرَجَاتِ مِنْ هَذِهِ الْأَصْنَافِ

One of the ranks is of silver, and another of gold, and another of pearls, and another of emeralds, and another of aquamarine, and another of Musk, and another of Ambergris, and another of camphor. So these ranks are from these types.

وَ مَنْ رَعَى حَقَّ قُرْبَى مُحَمَّدٍ وَ عَلِيٍّ أَوْقَى مِنْ فَضَائِلِ الدَّرَجَاتِ وَ زِيَادَةِ الْمُثُوبَاتِ عَلَى قَدْرِ زِيَادَةِ فَضْلِ مُحَمَّدٍ وَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا عَلَى أَبَوَيْ نَسَبِهِ.

And the one who takes care of the rights of the relatives of Muhammad^{-saww} and Ali^{-asws}, would be Given from the superior ranks and additional Rewards based upon a measurement of additional merit of Muhammad^{-saww} and Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, over the fathers of his lineage".¹⁴⁸

¹⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 7

¹⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 8 a

¹⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 8 b

9- ل، الخصال ابن الوليد عني الصفار عني البرقي عني أبيه عني النضر عني زُرعة عني أبي بصير عني أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْجَنَّةِ دَرَجَةً لَا يَبْلُغُهَا إِلَّا إِمَامٌ عَادِلٌ أَوْ ذُو رَحِمٍ وَصُولٍ أَوْ ذُو عِيَالٍ صَبُورٍ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Al Nazr, from Zur'ah, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In the Paradise there is a rank which cannot be attained except by a just Imam^{-asws}, or one with kinship who has maintained, or one with dependants who had been patient''.¹⁴⁹

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ مُدْمِنٌ خَمْرٍ وَ مُؤْمِنٌ سِحْرٍ وَ قَاطِعٌ رَحِمٍ.

From the Prophet^{-saww} having said: 'Three (persons) will not be entering the Paradise – one habitual of wine, and a Momin sorcerer, and a cutter of kinship''.¹⁵⁰

10- ل، الخصال العطار عني سعد عني أحمد بن الحسين بن سعيد عني الحسين بن الحصين عني موسى بن القاسم عني صفوان عني ابن بكير عني أبيه عني أبي جعفر ع قَالَ: أَرْبَعَةٌ أَسْرَعُ شَيْءٍ عُقُوبَةً رَجُلٌ أَحْسَنَتْ إِلَيْهِ وَ يُكَافِيكَ بِالْإِحْسَانِ إِلَيْهِ إِسَاءَةً وَ رَجُلٌ لَا تَبْغِي عَلَيْهِ وَ هُوَ يَبْغِي عَلَيْكَ وَ رَجُلٌ عَاهَدْتَهُ عَلَى أَمْرٍ فَمِنْ أَمْرِكَ الْوَفَاءُ لَهُ وَ مِنْ أَمْرِ الْعَدُوِّ بِكَ وَ رَجُلٌ يَصِلُ قَرَابَتَهُ وَ يَقْطَعُونَهُ.

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

'From Abu Ja'far^{-asws} having said: 'Four (matters) and the quickest of things in punishment – A man whom you have favoured to and he reciprocates you for your favour to him with evil; and a man you have not rebelled against, and he rebels against you; and a man you have a pact with him upon a matter, so from your affair is the loyalty to him and from his affairs is the betrayal of you, and a man you maintain his kinship and he cuts it off''.¹⁵¹

ل، الخصال فيما أوصى به النبي ص علياً ع مثله و قد مرّ مراراً.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws} – similar to it, and it has passed repeatedly''.¹⁵²

11- ل، الخصال في وصايا أبي ذرٍّ بأسانيد قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص أَنْ أَصِلَ رَحِمِي وَ إِنْ أَذْبَرْتُ.

(The book) 'Al Khisaal' –

'Among the advice of Abu Zarr^{-ra}, by the chains (of attribution), said, 'Rasool-Allah^{-saww} had advised me^{-ra} that I^{-ra} should maintain my^{-ra} kinship and even if he has turned his back''.¹⁵³

¹⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 9 a

¹⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 9 b

¹⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 10 a

¹⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 10 b

¹⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 11 a

وَقَدْ مَضَى فِي بَابِ مَسَاوِي الْأَخْلَاقِ وَغَيْرِهِ بِأَسَانِيدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ.

And it has passed in the chapters on the equal manners and others, by the chains,

‘From the Prophet^{-saww} having said: ‘He will not enter the Paradise, a cutter of kinship’¹⁵⁴

12- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ قَالَ: قَطِيعَةُ الرَّحِمِ تُورِثُ الْفَقْرَ.

(The book) ‘Al Khisaal’ – From Saeed Bin Ilaqa,

‘From Amir Al-Momineen^{-asws} having said: ‘Cutting-off the kinship inherits the poverty’¹⁵⁵

13- ن، عيون أخبار الرضا عليه السلام ل، الخصال أَبِي عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عِيْسَى عَنِ الْوَشَّاءِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرِيَّ بِي إِلَى السَّمَاءِ رَأَيْتُ رَجُلًا مُتَعَلِّقًا بِالْعَرْشِ تَشْكُو رَجْمًا إِلَى رَجْمًا فَقُلْتُ لَهَا كَمْ بَيْنَكَ وَبَيْنَهَا مِنْ أَبٍ فَقَالَ نَلْتَقِي فِي أَرْبَعِينَ أَبًا.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, (and) ‘Al-Khisaal’ – My father, from Al Himeyri, from Ibn Isa, from Al Washa,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, I^{-saww} saw a kinship hanging with the Throne complaining of kinship to its Lord^{-azwj}. I^{-saww} said to it: ‘How much is there between you and it of fathers (generations)?’ It said, ‘We are cast among forty fathers (generations)’¹⁵⁶

14- ل، الخصال الْأَرْبَعِيَّةُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَلُّوا أَرْحَامَكُمْ وَ لَوْ بِالْإِسْلَامِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى- وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’, Amir Al-Momineen^{-asws} said: ‘Maintain your kinships and even if it be with a greeting. Allah^{-azwj} Blessed and Exalted Says; **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**’¹⁵⁷

15- ن، عيون أخبار الرضا عليه السلام بِأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ الْحُسَيْنُ ع مَنْ سَرَّهُ أَنْ يُنْسَأَ فِي أَجَلِهِ وَ يُزَادَ فِي رِزْقِهِ فَلْيَصِلْ رَحِمَهُ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Al Husayn^{-asws} said: ‘One whom it cheers for there to be a postponement in his death and an increase in his sustenance, let him maintain his kinship’¹⁵⁸

¹⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 11 b

¹⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 12

¹⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 13

¹⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 14

¹⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 15

16- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ضَمِنَ لِي وَاحِدَةً ضَمِنْتُ لَهُ أَرْبَعَةً يَصِلُ رَحْمَةُ فَيْحُبُّهُ اللَّهُ تَعَالَى وَ يُوسِّعَ عَلَيْهِ رِزْقُهُ وَ يَزِيدَ فِي عُمْرِهِ وَ يُدْخِلُهُ الْجَنَّةَ الَّتِي وَعَدَهُ.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws}, by this chain, said, 'Rasool-Allah^{saww} said: 'One who guarantees one to me, I shall guarantee four to him. He should maintain his kinship, so Allah^{azwj} the Exalted will Love him, and Expand his sustenance upon him, and Increase in his lifespan, and Enter him into the Paradise which He^{azwj} has Promised him".¹⁵⁹

17- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِخْفَافاً بِالَّذِينَ وَ بَيْعَ الْحُكْمِ قَطِيعَةً الرَّحِمِ وَ أَنْ تَنْجَلُوا الْقُرْآنَ مَزَامِيرَ تُقَدِّمُونَ أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws}, by this chain, 'Rasool-Allah^{saww} said: 'I^{saww} am fearing upon you all taking lightly with the religion, and selling the judgment (through bribery etc.), and cutting the kinship, and you're taking the Quran as a flute (reciting in melodious tunes), (and) advancing one of you and (although) he isn't the best of you in the religion".¹⁶⁰

18- ن، عيون أخبار الرضا عليه السلام الْعَسْكَرِيُّ عَنْ أُمِّهِ بْنِ مُحَمَّدٍ الْفَضْلِ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْكَاتِبِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ: أَحْضَرْنَا مَجْلِسَ الرِّضَا ع فَشَكَا رَجُلٌ أَخَاهُ فَأَنْشَأَ يَقُولُ-

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws} – Al Askari, from Ahmad Bin Muhammad al Fazl, from Ibrahim Bin Ahmad the scribe, from Ahmad Bin Al Husayn, from his father who said,

'We attended a gathering of Al-Reza^{asws}. A man complained of his brother, so he^{asws} prosed (a poem) saying:

أَعَذِرُ أَخَاكَ عَلَى ذُنُوبِهِ- وَ اسْتُرْ وَ غَطِّ عَلَى عُيُوبِهِ-
وَ اصْبِرْ عَلَى هَمَّتِ السَّفِيهِ- وَ لِلزَّمَانِ عَلَى خُطُوبِهِ-
وَ دَعِ الْجَوَابَ تَفَضُّلاً- وَ كِلِ الظَّلُومَ إِلَى حَسِيْبِهِ.

'Excuse your brother upon his sins and veil and cover upon his faults, and be patient upon slandering the foolish, and for a (long) time upon his address, and leave the answering graciously, and allocate the injustice to his Reckoner".¹⁶¹

19- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ عَمِّ أَبِيهِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: صَلُّوا أَرْحَامَكُمْ وَ إِنْ قَطَعُوكُمْ الْحَبَرَ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim, from an uncle of his father Al Husayn,

¹⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 16

¹⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 17

¹⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 18

‘Son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Maintain your kinships and even if these have been cut off from you’ – the Hadeeth’¹⁶²

20- ما، الأماالي للشيخ الطوسي المُفيد عَنْ عَلِيٍّ بْنِ بِلَالٍ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ قَالَ لِي مُبْتَدِئاً مِنْ قَبْلِ نَفْسِهِ يَا دَاوُدُ لَقَدْ عُرِضَتْ عَلَيَّ أَعْمَالُكُمْ يَوْمَ الْحَمِيسِ فَرَأَيْتُ فِيهَا عُرِضَ عَلَيَّ مِنْ عَمَلِكَ صَلَاتُكَ لِابْنِ عَمِّكَ فَلَا نَ فَسَرَنِي ذَلِكَ إِنِّي عَلِمْتُ أَنَّ صَلَاتَكَ لَهُ أَسْرَعُ لِفَنَاءِ عُمرِهِ وَ قَطْعِ أَجَلِهِ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleym, from Ahmad Bin Al Qasim, from Ahmad Al Sayyari, from Muhammad Bin Khalid, from Saeed Bin Muslim, from Dawood Al Raqqy who said,

‘I was seated in the presence of Abu Abdullah^{-asws} when he^{-asws} said to me initiating from his^{-asws} own self: ‘O Dawood! Your deeds were presented unto me^{-asws} on the day of Thursday and I^{-asws} saw among what had been presented to me^{-asws} from your deeds, your maintaining to a son of your uncle so and so. That cheered me^{-asws}. I^{-asws} knew that your maintaining (helping) to him is quicker for annihilating his lifespan and cutting off his term!’

قَالَ دَاوُدُ وَ كَانَ لِي ابْنُ عَمٍّ مُعَانِدٌ خَبِيثاً بَلَغَنِي عَنْهُ وَ عَنْ عِيَالِهِ سُوءٌ خَالَ فَصَكَّكَتُ لَهُ نَفَقَةً قَبْلَ خُرُوجِي إِلَى مَكَّةَ فَلَمَّا صِرْتُ بِالْمَدِينَةِ خَبَرَنِي أَبُو عَبْدِ اللَّهِ ع بِذَلِكَ.

Dawood said, ‘And for me there was a son of an uncle who was obstinate, wicked. And evil state had reached me about him and about his dependants. So I had taken a bag of money for him for expenditure before my going out to Makkah. When I came to Al Medina, Abu Abdullah^{-asws} had informed me of that’¹⁶³

21- ما، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَبْدِ الصَّمَدِ بْنِ مُوسَى عَنْ عَمِّهِ عَبْدِ الْوَهَّابِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: بَعَثَ أَبُو جَعْفَرٍ الْمَنْصُورُ إِلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَمَرَ بِفُرْشٍ فطُرِحَتْ لَهُ إِلَى جَانِبِهِ فَأَجْلَسَهُ عَلَيْهَا ثُمَّ قَالَ عَلَيَّ بِمُحَمَّدٍ عَلَيَّ بِالْمُهْدِيِّ يَقُولُ ذَلِكَ مِرَاراً

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ibrahim Bin Abdul Samad, from his father, Abdul Samad Bin Musa, from his uncle Abdul Wahhab Bin Muhammad Bin Ibrahim, from his father Muhammad Bin Ibrahim who said,

‘(The caliph) Abu Ja’far Al-Mansour sent for Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} and ordered with furnishing. It was dropped for him to his side, and he seated him^{-asws} upon it, then he said, ‘To me with Muhammad! To me with Al-Mahdi!’ – saying that repeatedly.

فَقِيلَ لَهُ السَّاعَةَ السَّاعَةَ يَأْتِي يَا أَمِيرَ الْمُؤْمِنِينَ مَا يَحْسِبُهُ إِلَّا أَنَّهُ يَنْبَحِرُ

It was said to him, ‘Just now! He will come just now, O commander of the faithful! Nothing is withholding him except that he is being perfumed’.

¹⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 19

¹⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 20

فَمَا لَبِثَ أَنْ وَاقَى وَ قَدْ سَبَقَتْهُ رَاحَتُهُ فَأَقْبَلَ الْمَنْصُورُ عَلَى جَعْفَرٍ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ حَدِيثُ حَدَّثْتُهُ فِي صَلَاةِ الرَّحِمِ اذْكُرْهُ يَسْمَعُهُ الْمَهْدِيُّ

It was not long before he arrived, and his aroma was preceding him. Al-Mansour faced towards Ja'far^{-asws}. He said, 'O Abu Abdullah^{-asws}! There is a Hadeeth you^{-asws} have narrated regarding maintaining the kinship which I remember, make Al-Mahdi hear it!'

قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الرَّجُلَ لَيَصِلُ رَحْمَةً وَ قَدْ بَقِيَ مِنْ عُمرِهِ ثَلَاثُ سِنِينَ فَيُصَيِّرُهَا اللَّهُ عَزَّ وَ جَلَّ ثَلَاثِينَ سَنَةً وَ يَقْطَعُهَا وَ قَدْ بَقِيَ مِنْ عُمرِهِ ثَلَاثُونَ سَنَةً فَيُصَيِّرُهَا اللَّهُ ثَلَاثَ سِنِينَ ثُمَّ تَلَا ع يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّثُ وَ عِنْدَهُ أُمُّ الْكِتَابِ الْآيَةُ

He^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The man maintains his kinship, and there had remained three years from his lifespan, so Allah^{-azwj} Mighty and Majestic Makes it to be thirty years, and he cuts it off and there had remained thirty years from his lifespan, so Allah^{-azwj} Makes it to be three years'. Then he^{-asws} recited: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]** – the Verse.

قَالَ هَذَا حَسَنٌ يَا أَبَا عَبْدِ اللَّهِ وَ لَيْسَ بِمَا أَرَدْتُ

He said, 'This is good, O Abu Abdullah^{-asws}, and it isn't what I had wanted'.

قَالَ أَبُو عَبْدِ اللَّهِ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةُ الرَّحِمِ تَعْمُرُ الدِّيَارَ وَ تَزِيدُ فِي الْأَعْمَارِ وَ إِنْ كَانَ أَهْلُهَا غَيْرَ أَحْبَارٍ

Abu Abdullah^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintaining the kinship builds the households, and increases in the lifespans, and even if its people were not good'.

قَالَ هَذَا حَسَنٌ يَا أَبَا عَبْدِ اللَّهِ وَ لَيْسَ بِمَا أَرَدْتُ

He said, 'This is good, O Abu Abdullah^{-asws}, and this isn't what I had wanted'.

فَقَالَ أَبُو عَبْدِ اللَّهِ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلَاةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ وَ تَقِي مِيتَةَ السَّوْءِ

Abu Abdullah^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintaining kinship eases the Reckoning and saves from the evil death'.

قَالَ الْمَنْصُورُ نَعَمْ هَذَا أَرَدْتُ.

Al-Mansour said, 'Yes, this is what I had wanted'¹⁶⁴

¹⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 21

22- ما، الأماي للشيخ الطوسي بإسناد المجاشعي عن الصادق عن آبائه عن علي ع قال: قيل يا نبي الله أ في المال حق سوى الزكاة

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of Al Majashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'It was said, 'O Prophet^{-saww} of Allah^{-azwj}! Is there any right (to fulfil) besides the Zakat?'

قَالَ نَعَمْ بِرِ الرَّحِمِ إِذَا أَذْبَرْتَ وَ صِلَةُ الْجَارِ الْمُسْلِمِ فَمَا آمَنَ بِي مَنْ بَاتَ شَبَعَانًا وَ جَارُهُ الْمُسْلِمُ جَائِعٌ

He^{-saww} said: 'Righteousness with the kindred having turned his back and maintaining (helping) the Muslim neighbour. He has not believed in me^{-saww}, the one who spends a night satiated while the Muslim neighbour is hungry'.

ثُمَّ قَالَ مَا زَالَ جِبْرِئِيلُ ع يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ.

Then he^{-saww} said: 'Jibrael^{-as} has not ceased to advise me^{-saww} with the neighbour until I^{-saww} thought that he would inherit (from) me^{-saww}'.¹⁶⁵

23- ع، علل الشرائع في خطبة فاطمة صلوات الله عليها فرض الله صلة الأرحام منماة للعبد.

(The book) 'Ilal Al Sharaie' –

'In a sermon of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}: 'Allah^{-azwj} has Imposed maintaining the kinship as a grower (of wealth) for the servants''.¹⁶⁶

عَنْ أَبِي جَعْفَرٍ ع إِذَا قُطِعَتِ الْأَرْحَامُ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ.

From Abu Ja'far^{-asws}: 'When the kinships are cut off, the wealth is made to be in hands of the evil ones''.¹⁶⁷

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع الدُّنُوبُ الَّتِي تُعَجِّلُ الْقَنَاءَ قُطْبَعَةُ الرَّحِمِ.

And from Abu Abdullah^{-asws}: 'The sins which hasten the annihilation are cutting off the kinship''.¹⁶⁸

24- مع، معاني الأخبار ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن أسباط عن البطائني عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص صلة الرحم تزيد في العمر و صدقة السر تطفى غضب الرب و إن قطيعة الرحم و اليمين الكاذبة لتذران الديار بلاقع من أهلها و يتفعلان الرحم و إن في تنقل الرحم انقطاع النسل.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Al Batainy, from Abu Baseer,

¹⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 22

¹⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 23 a

¹⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 23 b

¹⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 23 c

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintaining the kinship increases in the lifespan, and (giving) the charity in secret extinguishes Wrath of the Lord^{-azwj} and cutting the kinship and the false oath leaves the houses scattered from its people, and it heavies the kinship (with disease and laziness and apathy), and in the heaviness of the kinship is termination of the lineage".¹⁶⁹

25- مع، معاني الأخبار ابن البرقي عن أبيه عن جده عن أبيه عن محمد بن حلف عن يونس عن عمرو بن جميع قال: كنت عند أبي عبد الله ع مع نفر من أصحابه فسمعتُهُ وهو يقول إنَّ رحم الأئمة ع من آل محمد ص ليعلق بالعرش يوم القيامة وتعلق بها أرحام المؤمنين تقول يا رب صل من وصلنا واقطع من قطعنا

(The book) 'Ma'any Al Akhbaar' – Ibn Al Barqy, from his father, from his grandfather, from his father, from Muhammad Bin Khalaf, from Yunus, from Amro Bin Jumies who said,

'I was in the presence of Abu Abdullah^{-asws} along with a number of his^{-asws} companions. I heard him^{-asws} saying: 'Kinship of the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} will hang with the Throne on the Day of Qiyamah, and the kinship of the Momineen will be attached with it. It shall say: 'O Lord^{-azwj}! Maintain the one who had maintained us^{-asws} and Cut-off the one who had cut us^{-asws} off!"

قال فيقول الله تبارك وتعالى أنا الرحمن وأنت الرحم شققت اسمك من اسمي فمن وصلك وصلته ومن قطعك قطعته

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted will Say: "I^{-azwj} am the Beneficent, and you are the kinship I^{-azwj} had Derived from My^{-azwj} Name. So the one who had maintained you, I^{-azwj} shall Maintain him, and the one who have cut you off, I^{-azwj} shall Cut him off!"

و لذلك قال قال رسول الله ص الرحم شجنة مني يؤذيها ما آذاها ويسرني ما سرتها.

And for that (reason) he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The kinship is an (intertwined) attachment from Allah^{-azwj} the Exalted Mighty and Majestic".¹⁷⁰

وقد قال النبي ص إن فاطمة شجنة مني يؤذيها ما آذاها ويسرني ما سرتها.

And the Prophet^{-saww} had said: '(Syeda) Fatima^{-asws} is an intertwined attachment from me^{-saww}. It hurts me^{-saww} what hurts her^{-asws}, and it cheers me^{-saww} what cheers her^{-asws}".¹⁷¹

26- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص أخبرني جبرئيل أن ريح الجنة توجد من مسيرة ألف عام ما يجدها عاق ولا قاطع رحم ولا شيخ زان الحيز.

(The book) 'Ma'any Al Akhbaar' – My father, from Sa'ad, from Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} informed me^{-saww} that the aroma of Paradise will be felt from a travel distance of a thousand years. It will neither be

¹⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 24

¹⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 25 a

¹⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 25 b

found by one disowned (by the parents), nor a cutter of kinship, nor an elderly adulterer’ – the Hadeeth”.¹⁷²

27- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا ظَهَرَ الْعِلْمُ وَ اخْتَزَرَ الْعَمَلُ وَ اثْتَلَفَتِ الْأَلْسُنُ وَ اخْتَلَفَتِ الْقُلُوبُ وَ تَفَاطَعَتِ الْأَرْحَامُ هُنَالِكَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعْمَى أَبْصَارَهُمْ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the knowledge appears while the deeds are withheld, and the tongues are united while the hearts are differing, and the kinships are cut off, over there (then) **Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]**’.¹⁷³

28- ير، بصائر الدرجات ابنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ مُبَسَّرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُبَسَّرُ لَقَدْ زِيدَ فِي عُمرِكَ فَأَيُّ شَيْءٍ تَعْمَلُ

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Muyassir who said,

‘Abu Abdullah^{-asws} said: ‘There has been an increase in your lifespan, so which thing have you done?’

قُلْتُ كُنْتُ أَجِيرًا وَ أَنَا عَلَامٌ بِخَمْسَةِ دَرَاهِمٍ فَكُنْتُ أُجْرِيهَا عَلَى خَالِي.

I said, ‘I was hired for five Dirhams when I was a young boy, so I gave to my maternal uncle.’¹⁷⁴

29- غط، الغيبة للشيخ الطوسي جماعة عَنِ الْبَزْوَفِيِّ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ خُبُوبٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ سَالِمَةَ مَوْلَاةِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع حِينَ حَضَرَتْهُ الْوَفَاةُ وَ أُعْمِيَ عَلَيْهِ

(The book) ‘Al Ghayba’ of the Sheykh Al Tusi – A group, from Al Bazoufary, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Hisham Bin Ahmad,

‘From Salimah a slave of Abu Abdullah^{-asws} who said, ‘I was in the presence of Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} when the expiry presented to him^{-asws} and there was unconsciousness upon him^{-asws}.

فَلَمَّا أَفَاقَ قَالَ أَعْطُوا الْحَسَنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ وَ هُوَ الْأَفْطَسُ سَبْعِينَ دِينَارًا وَ أَعْطِ فَلَانًا كَذَا وَ فَلَانًا كَذَا

When he^{-asws} woke up, he^{-asws} said: ‘Give seventy Dinars to Al-Hassan Bin Ali son of Ali^{-asws} Bin Al Husayn^{-asws}, and he is Al-Aftas, and give so and so such and such, and so and so such and such (amount)’.

¹⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 26

¹⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 27

¹⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 28

فَقُلْتُ أَ تُعْطِي رَجُلًا حَمَلٌ عَلَيْكَ بِالسُّفْرِ يُرِيدُ أَنْ يَقْتُلَكَ

I said, 'Are you giving to a man who had carried a blade to attack upon you^{-asws} intending to kill you^{-asws}?'

قَالَ تُرِيدِينَ أَنْ لَا أَكُونَ مِنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

He^{-asws} said: 'Are you wanting me^{-asws} not to be from the ones Allah^{-azwj} Mighty and Majestic Said: **And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]?**

نَعَمْ يَا سَالِمَةُ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ فَطَيَّبَهَا وَ طَيَّبَ رِيحَهَا وَ إِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَلْفِي عَامٍ فَلَا يَجِدُ رِيحَهَا عَاقٌ وَ لَا قَاطِعٌ رَحِمَ.

Yes, O Salimah! Allah^{-azwj} Created the Paradise, so He^{-azwj} Made it good and Perfumed its aroma, and it's aroma will be felt from a travel distance of two thousand years, but it's aroma will not be felt, neither by one disowned (by his parents), nor a cutter of kinship".¹⁷⁵

30- سن، المحاسن أبي عن محمد بن سنان و عبد الله بن المغيرة عن طلحة بن زيد عن أبي عبد الله ع أَنَّ رَجُلًا مِنْ حُتَعَمِ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَخْبِرْنِي مَا أَفْضَلُ الْإِسْلَامِ

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan and Abdullah Bin Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah^{-asws}: 'A man from Khas'am came to Rasool-Allah^{-saww}. He said to him^{-saww}, 'Inform me, what is the best Al-Islam?'

فَقَالَ الْإِيمَانُ بِاللَّهِ

He^{-saww} said: 'The Eman with Allah^{-azwj}'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

قَالَ صِلَةُ الرَّحِمِ

He^{-saww} said: 'Maintaining the kinship'.

قَالَ ثُمَّ مَاذَا

He said, 'Then what?'

فَقَالَ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ عَنِ الْمُنْكَرِ.

¹⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 29

He^{-saww} said: ‘The instructing with the act of kindness and the forbidding from the evil’.¹⁷⁶

31- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلََةُ الْأَرْحَامِ وَ حُسْنُ الْخُلُقِ زِيَادَةٌ فِي الْأَعْمَارِ.

(The book) ‘Saheefa Al-Reza^{-asws}’, from Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: ‘Abu Abdullah^{-asws} said: ‘Maintain the kinship and the goodly manners increase in the lifespans’.¹⁷⁷

32- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع صَلََةُ الْأَرْحَامِ وَ حُسْنُ الْجَوَارِ زِيَادَةٌ فِي الْأَمْوَالِ.

(The book) ‘Saheefa’ Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Muhammad Bin Ali^{-asws} said: ‘Maintaining the kinship and good neighbourliness increase in the lifespans’.¹⁷⁸

33- ضا، فقه الرضا عليه السلام رُوِيَ أَنَّ الرَّحِمَ إِذَا بُعِدَتْ عِبِطَتْ [عُيِبَتْ] وَ إِذَا تَمَاسَّتْ عِبِطَتْ [عُطِبَتْ].

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – It is reported that the kinship, when it is distant, it is happy, and when it touches, it is spoilt’.¹⁷⁹

و رُوِيَ سِرٌّ سَتَيْنِ بَرٍّ وَالِدَيْكَ سِرٌّ سَنَةً صَلَّ رَحِمَكَ وَ أَرُوِيَ الْأَخُ الْكَبِيرُ بِمَنْزِلَةِ الْأَبِ.

And it is reported: ‘Travel for two years to be righteous with your parents and travel a year to maintain your kinship’. And it is reported that the older brother is at the status of the father’.¹⁸⁰

34- شي، تفسير العياشي عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ إِنَّ أَحَدَكُمْ لَيَغْضَبُ فَمَا يَرْضَى حَتَّى يَدْخُلَ بِهِ النَّارَ فَأَيُّمَا رَجُلٍ مِنْكُمْ غَضِبَ عَلَى ذِي رَحِمِهِ فَلْيَدُ مِنْهُ فَإِنَّ الرَّحِمَ إِذَا مَسَّتْهَا الرَّحِمُ اسْتَقَرَّتْ

Tafseer Al Ayyashi – From Al Asbagh Bin Nubata who said,

‘I heard Amir Al-Momineen^{-asws} saying: ‘One of you gets angry, and he is not satisfied until he enters the Fire due to it. Whichever man from you gets angry upon one with his kinship, let him go near to him, for the kinship, when the kindred touches it, it calms down.

وَ إِذَا مُتَعَلِّقَةٌ بِالْعَرْشِ يَنْتَقِضُهُ انْتِقَاضَ الْحَدِيدِ فَيُنَادِي اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ افْطَعْ مَنْ قَطَعَنِي وَ ذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ- وَ اتَّقُوا اللَّهَ الَّذِي تَسْأَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

And it will be hanging with the Throne banging on it (like) banging of iron. It shall say: ‘O Allah^{-azwj}! Maintain the one who had maintained me and Cut-off the one who had cut me off!’ And that is the Word of Allah^{-azwj} in His^{-azwj} Book: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1].**

¹⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 30

¹⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 31

¹⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 32

¹⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 33 a

¹⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 33 b

وَأَمَّا رَجُلٌ غَضِبَ وَهُوَ قَائِمٌ فَلْيَزِمِ الْأَرْضَ مِنْ قُوْرِهِ فَإِنَّهُ يُدْهَبُ رِجْزَ الشَّيْطَانِ.

And whichever man gets angry while he is standing, so let him stick to the ground (sit down) immediately, for it will get rid of the rebuke of Satan¹⁸¹.

35- شي، تفسير العياشي عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْهُ عَنْ قَوْلِ اللَّهِ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ قَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ أَمَرَ بِصِلَتِهَا وَ عَظَمَهَا أَلَا تَرَى أَنَّهُ جَعَلَهَا مَعَهُ.

Tafseer Al-Ayyashi – From Umar Bin Hanzala, from him^{asws} about the Words of Allah^{azwj}: **fear Allah, Who you are asking for the relationships by; [4:1]**. He^{asws} said: ‘It is the kinships of the people Allah^{azwj} has Commanded with maintaining these and revering it. Don’t you see that He^{azwj} has Made (Linked) it with Him^{azwj}?’¹⁸²

36- شي، تفسير العياشي عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ- اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ قَالَ هِيَ أَرْحَامُ النَّاسِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِصِلَتِهَا وَ عَظَمَهَا أَلَا تَرَى أَنَّهُ جَعَلَهَا مَعَهُ.

Tafseer Al Ayyashi – From Jameel Bin Darraj,

‘From Abu Abdullah^{asws}, he said, ‘I asked him^{asws} about Words of Allah^{azwj}: **fear Allah, Who you are asking for the relationships by; [4:1]**. He^{asws} said: ‘It is kinships of the people. Allah^{azwj} Blessed and Exalted has Commanded with maintaining these and revering it. Don’t you see that He^{azwj} has Made (Linked) it with Him^{azwj}?’¹⁸³

37- شي، تفسير العياشي عَنْ الْعَلَاءِ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ سَمِعْتُهُ يَقُولُ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَحِمُ آلِ مُحَمَّدٍ وَ رَحِمُ كُلِّ مُؤْمِنٍ وَ هُوَ قَوْلُ اللَّهِ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ.

Tafseer Al Ayyashi – From Al A’ala Bin Al Fuzeyl,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The kinship will be hanging with the Throne saying: ‘O Allah^{azwj}! Maintain the one who had maintained me and Cut-off the one who had cut me off!’ And it is the kinship of the Progeny^{asws} of Muhammad^{saww}, and kinship of every Momin, and it is the Word of Allah^{azwj}: **And those who are maintaining the relationships what Allah has Commanded with maintaining, [13:21]**?’¹⁸⁴

38- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا الْوَالِدَيْنِ وَ صِلَةُ الرَّحِمِ يُهَوَّنَانِ الْحِسَابَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Righteousness with the parents and maintaining the kinship will ease the Reckoning’. Then he^{asws} recited this Verse: **And those**

¹⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 34

¹⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 35

¹⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 36

¹⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 37

who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]”.¹⁸⁵

39- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ يَقُولُ وَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ هِيَ رَحِمُ آلِ مُحَمَّدٍ مُعَلَّقَةٌ بِالْعَرْشِ يَقُولُ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ تَجْرِي فِي كُلِّ رَحِمٍ.

Tafseer Al Ayyashi – From Muhammad Bin Al Fazl who said,

‘I heard Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) saying: **‘And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21].** He^{-asws} said: ‘It is kinship of the Progeny^{-asws} of Muhammad^{-saww} hanging with the Throne, saying: ‘O Allah^{-azwj}! Maintain the one who had maintained me and Cut-off the one who had cut me off!’ And it (the principle) flows regarding every kinship”.¹⁸⁶

40- شي، تفسير العياشي عَنْ عُمَرَ بْنِ مَرْثَمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ مِنْ ذَلِكَ صَلَةُ الرَّحِمِ وَ غَايَةُ تَأْوِيلِهَا صَلَاتُكَ إِيَّانَا.

(The book) ‘Tafseer Al Ayyashi’ – From Umar Bin Maryam who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21].** He^{-asws} said: ‘From that is maintaining the kinship, and a peak of its interpretation is your maintaining (connecting with) us^{-asws}’.¹⁸⁷

41- شي، تفسير العياشي عَنْ صَفْوَانَ بْنِ مِهْرَانَ الْجُمَلِيِّ قَالَ: وَقَعَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ بَيْنَ أَبِي عَبْدِ اللَّهِ ع كَلَامٌ حَتَّى ارْتَفَعَتْ أَصْوَاهُمَا وَ اجْتَمَعَ النَّاسُ عَلَيْهِمَا حَتَّى افترقا تِلْكَ الْعَشِيَّةَ

Tafseer Al Ayyashi – From Safwa Bin Mihran who said,

‘(Heated) talk occurred between Abdullah Bin Al-Hassan and Abu Abdullah^{-asws} to the extent that their voices were raised, and the people gathered to them until they separated that evening.

فَلَمَّا أَصْبَحْتُ غَدَوْتُ فِي حَاجَةٍ لِي فَإِذَا أَبُو عَبْدِ اللَّهِ عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ هُوَ يَقُولُ قُولِي يَا جَارِيَةُ لَأَبِي مُحَمَّدٍ هَذَا أَبُو عَبْدِ اللَّهِ بِالْبَابِ

When it was morning, I went out regarding a need, and there was Abu Abdullah^{-asws} at the door of Abdullah Bin Al-Hassan, and he^{-asws} was saying, ‘O maid! Tell Abu Muhammad, this is Abu Abdullah^{-asws} at the door!’

فَخَرَجَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ وَ هُوَ يَقُولُ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ

¹⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 38

¹⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 39

¹⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 40

Abdullah Bin Al-Hassan came out, and he was saying, 'O Abu Abdullah^{-asws}! What made you^{-asws} come in the morning?'

قَالَ إِنَّهُ مَرَزْتُ الْبَارِحَةَ بِآيَةٍ مِنْ كِتَابِ اللَّهِ فَأَقْلَفَنِي

He^{-asws} said: 'Last night I^{-asws} passed by A verse from the Book of Allah^{-azwj}, so it worried me^{-asws}'.

قَالَ وَ مَا هِيَ

He said, 'And what is it?'

قَالَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

He^{-asws} said: 'Words of Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]**'.

قَالَ فَاعْتَنَقَا وَ بَكَيَا جَمِيعًا ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ صَدَقَتْ وَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ كَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ قَطُّ.

He (the narrator) said, 'They hugged each other and cried together. Then Abdullah Bin Al-Hassan said, 'You^{-asws} speak the truth. By Allah^{-azwj}, O Abu Abdullah! It is as if I had not read this Verse at all!''¹⁸⁸

42- شي، تفسير العياشي عن الحسين بن زيد عن جعفر بن محمد عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمَرْءَ لَيَصِلُ رَحْمَةً وَ مَا بَقِيَ مِنْ عُمرِهِ إِلَّا ثَلَاثُ سِنِينَ فَيَمُدُّهَا اللَّهُ إِلَى ثَلَاثٍ وَ ثَلَاثِينَ سَنَةً وَ إِنَّ الْمَرْءَ لَيَقْطَعُ رَحْمَةً وَ قَدْ بَقِيَ مِنْ عُمرِهِ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً فَيَقْصُرُهَا اللَّهُ إِلَى ثَلَاثِ سِنِينَ أَوْ أَذَى.

Tafseer Al Ayyashi – From Al Husayn Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When man tends to maintain his kinship and there does not remain from his age except three years, so Allah^{-azwj} Extends it to thirty-thirty years; and the man tends to cut off his kinship, and there remains thirty-three years of his age, so Allah^{-azwj} Shortens it to three years, or less''.¹⁸⁹

قَالَ الْحُسَيْنُ وَ كَانَ جَعْفَرٌ يَتْلُو هَذِهِ يَمْخُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ.

Al Husayn said, 'And Ja'far^{-asws} had recited this Verse: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.¹⁹⁰

¹⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 41

¹⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 42 a

¹⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 42 b

43- جاء، المجالس للمفيد أحمد بن الوليد عن أبيه عن الصَّغَارِ عن ابنِ عيسى عن ابنِ محبوبٍ عن ابنِ عطية عن الحذاء عن أبي جعفر ع قال: في كتاب أمير المؤمنين ع ثلاث خصال لا يموت صاحبهنَّ حتى يرى وبأهلنَّ البغي و قطيعة الرَّحم و اليمين الكاذبة

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Ibn Atiyya, from Al Haza'a,

'From Abu Ja'far^{asws} having said: 'In the book of Amir Al-Momineen^{asws} there are (written) three qualities, their owner will not be dying until he sees their scourge – the immoral, and the cutter of kinship, and the one taking false oath.

و إنَّ أغجل الطاعة ثواباً لصلته الرَّحم إنَّ القوم ليكونون فجراً فيتواصلون فتتيمي أموالهم و يُثرون و إنَّ اليمين الكاذبة و قطيعة الرَّحم تدع الديار بلافح عن أهلها.

And they quickest of Reward for an (act of) obedience is maintaining the kinship. The people could be immoral, but their wealth grows, and they get enriched; and the false oath and cutting the kinship calls the households to be vacant from its people".¹⁹¹

44- ين، كتاب حسين بن سعيد و النوادر ابن محبوب مثله و زاد في آخره و ينقل الرَّحم و إنَّ في انتقال الرَّحم انقطاع النَّسل.

The book Husayn Bin Saeed, and 'Al Nawadir' of Ibn Mahboub,

'Similar to it, and there is an increase in its end, 'And transfer of the kinship, and in the transfer of the kinship there is termination of the lineage".¹⁹²

45- نجم، كتاب النجوم عبد الله بن جعفر الحميري في كتاب الدلائل بإسناده إلى ميسر قال: قال لي أبو عبد الله ع يا ميسر قد حضر أجلك غير مرة كل ذلك يؤخره الله بصلتك رحك و يرك قرابتك.

(The book) 'Kitab Al Nujoun' – Abdullah Bin Ja'far Al Himeyri in 'The book of Al Dalail', by his chain to Muyassir who said,

'Abu Abdullah^{asws} said to me: 'O Muyassir! Your death has presented many a time. During all that, Allah^{azwj} had Delayed it due to your maintaining your kinship and your righteousness with your relatives".¹⁹³

46- كش، رجال الكشي ابن مسعود عن عبد الله بن محمد بن خالد عن الوشاء عن بعض أصحابنا عن ميسر ع قال: قال لي يا ميسر إني لأظنك وصولاً لقرابتك

(The book) 'Rijal' of Al Kashy – Ibn Masoud, from Abdullah Bin Muhammad Bin Khalid, from Al Washa, from one of our companions, from Muyassir,

'From one of the two (5th or 6th Imam^{asws}). He (the narrator) said, 'He^{asws} said to me: 'O Muyassir! I^{asws} think you do help your relatives'.

¹⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 43

¹⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 44

¹⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 45

فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ لَقَدْ كُنْتُ فِي السُّوقِ وَ أَنَا غَلَامٌ وَ أَجْرِي دِرْهَمَانِ وَ كُنْتُ أُعْطِي وَاحِدًا عَمَّتِي وَ وَاحِدًا خَالَتِي

I said, 'Yes, may I be sacrificed for you^{-asws}! I used to be in the market, and I was a young boy, and my wages were two Dirham, and I used to give one to my paternal auntie and one to my maternal auntie'.

فَقَالَ أَمَا وَ اللَّهُ لَقَدْ حَضَرَ أَجْلُكَ مَرَّتَيْنِ كُلُّ ذَلِكَ يُؤَخَّرُ.

He^{-asws} said; 'But, by Allah^{-azwj}, your death had presented twice. During each of that it was delayed"¹⁹⁴

47- كش، رجال الكشي إبراهيم بن علي الكوفي عن إسحاق بن إبراهيم عن يونس عن حنان و ابن مسكان عن ميسر قال: دخلنا على أبي جعفر ع و نحن جماعة فذكروا صلة الرحم و القرابة فقال أبو جعفر ع يا ميسر أما إنه قد حضر أجلك غير مرة و لا مرتين كل ذلك يؤخر بصلتك قرابتك.

(The book) 'Rijal' of Al Kashy – Ibrahim Bin Ali Al Kufy, from Is'haq Bin Ibrahim, from Yunus, from Hanan and Ibn Muskan, from Muyassir who said,

'We entered to see Abu Ja'far^{-asws}, and we were a group. They mentioned maintaining the kinship and the relatives. Abu Ja'far^{-asws} said: 'O Muyassir! But your death had presented not once, nor twice, during all that it was delayed due to your maintaining (helping) your relatives"¹⁹⁵

48- ضه، روضة الواعظين قال أمير المؤمنين ع أحسن يحسن إليك ارحم ترحم قل خيرا تذكر بخير صيل رحمتك يرد الله في عمرِكَ.

(The book) 'Rowzat Al Waizeen' –

'Amir Al-Momineen^{-asws} said: 'Be good, you will be good to, and be merciful, you will be merciful to, speak goodly you will be mentioned with goodness, maintain your kinship, Allah^{-azwj} will Increase in your age"¹⁹⁶

وَ قَالَ رَسُولُ اللَّهِ ص رَأَيْتُ فِي الْمَنَامِ رَجُلًا مِنْ أُمَّتِي يُكَلِّمُ الْمُؤْمِنِينَ فَلَا يُكَلِّمُونَهُ فَجَاءَهُ صَلَتهُ لِلرَّحِمِ فَقَالَ يَا مَعْشَرَ الْمُؤْمِنِينَ كَلِّمُوهُ فَإِنَّهُ كَانَ وَاصِلًا لِرَحِمِهِ فَكَلَّمَهُ الْمُؤْمِنُونَ وَ صَافَحُوهُ وَ كَانَ مَعَهُمْ.

And Rasool-Allah^{-saww} said: 'In the dream, I^{-saww} saw a man from my^{-saww} community speaking to the Momineen, but they were not speaking to him. His maintenance of kinship came to him. It said, 'O community of Momineen! Speak to him, for he used to maintain his kinship!' So, the Momineen spoke to him, and they shook his hand, and he was with them"¹⁹⁷

49- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن حسين بن عثمان عن ذكره عن أبي عبد الله ع قال: إِنَّ صَلَتهُ الرَّحِمِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تُبَيِّرُ الْحِسَابَ وَ تَدْفَعُ الْبُلُوَى وَ تَزِيدُ فِي الْعُمْرِ.

¹⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 46

¹⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 47

¹⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 48 a

¹⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 48 b

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Husayn Bin Usman, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Maintaining the kinship purifies the deeds, and grows the wealth, and eases the Reckoning, and repels the afflictions, and increases in the lifespan''.¹⁹⁸

50- ين، كتاب حسين بن سعيد و النوادر علي بن إسماعيل التميمي عن عبد الله بن طلحة قال سمعت أبا عبد الله ع يقول إن رجلاً أتى النبي ص فقال يا رسول الله إن لي أهلاً قد كنت أصلهم و هم يؤذوني و قد أردت رفضهم

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ali Bin Ismail Al Tameemi, from Abdullah Bin Talha who said,

'I heard Abu Abdullah^{-asws} saying: 'A man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! There are family members for me. I have been helping them and they are hurting me, and I am intending to reject them'.

فقال له رسول الله ص إذن يرفضكم الله جميعاً

Rasool-Allah^{-saww} said to him: 'Then Allah^{-azwj} will Reject you all!'

قال و كيف أصنع

He said, 'And what should I do?'

قال تُعطي من حرمك و تصل من قطعك و تغفر لمن ظلمك فإذا فعلت ذلك كان الله عز و جل لك عليهم ظهيراً

He^{-asws} said; 'Give to the one who deprives you, and connect with the one who cuts you off, and pardon the one who is unjust to you. When you were to do that, Allah^{-azwj} Mighty and Majestic will be a Backer to you against them'.

قال ابن طلحة فقلت له ع ما الظهير قال العون.

Ibn Talha (the narrator) said, 'I said to him^{-asws}, 'What is the backing?' He^{-asws} said: 'The assistance''.¹⁹⁹

51- ين، كتاب حسين بن سعيد و النوادر ابن محبوب عن مالك بن مالك بن عطية عن يونس بن عفران عن أبي عبد الله ع قال: أول ناطق يوم القيامة من الجوارح الرحم يقول يا رب من وصلني في الدنيا فصل اليوم ما بينك و بينه و من قطعني في الدنيا فاقطع اليوم ما بينك و بينه.

The book of Husayn Bin Saeed, and 'Al Nawadir' -Ibn Mahboub, from Malik Bin Atiya, from Yunus Bin Affan,

'From Abu Abdullah^{-asws} having said: 'The first of the body parts to speak on the Day of Qiyamah will be the womb (kinship). It will say, 'O Lord^{-azwj}! One who had maintained me in

¹⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 49

¹⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 50

the world, so Maintain today between You^{-azwj} and him, and one who had cut me off in the world, then Cut off today what is between You^{-azwj} and him".²⁰⁰

52- ين، كتاب حسين بن سعيد و النوادر النضر عن زُرْعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: الرَّحْمُ مُعَلَّقَةٌ بِالْعَرْشِ يُنَادِي يَوْمَ الْقِيَامَةِ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazar, from Zur'ad, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'The kinship will be hanging with the Throne, calling out on the Day of Qiyamah: 'O Allah^{-azwj}! Maintain the one who had maintained me and Cut-off the one who had cut me off!'

فَقُلْتُ أَ هِيَ رَحْمُ رَسُولِ اللَّهِ ص فَقَالَ بَلْ رَحْمُ رَسُولِ اللَّهِ ص مِنْهَا.

I said, 'Is it kinship of Rasool-Allah^{-saww}?' He^{-asws} said: 'But, the kinship of Rasool-Allah^{-saww} is from it".²⁰¹

و قَالَ إِنَّ الرَّحْمَ تَأْتِي يَوْمَ الْقِيَامَةِ مِثْلَ كُبَّةِ الْمَدَارِ وَ هُوَ الْمِعْزَلُ فَمَنْ أَتَاهَا وَاصِلًا لَهَا انْتَشَرَتْ لَهُ نُورًا حَتَّى يَدْخُلَهُ الْجَنَّةُ وَ مَنْ أَتَاهَا قَاطِعًا لَهَا انْقَبَضَتْ عَنْهُ حَتَّى يَقْدَفَ بِهِ فِي النَّارِ.

And he^{-asws} said: 'The kinship will come on the Day of Qiyamah like a round dome, and it is the spindle. The one who comes to it having maintained it, it will scatter Noor for him until it enters him into the Paradise; and the one who comes to her as a cutter of it, it will withhold from him until he is thrown into the Fire due to it".²⁰²

53- ين، كتاب حسين بن سعيد و النوادر علي بن النعمان عن ابن مسكان عن يحيى بن أُمِّ الطَّوِيلِ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ لَا يَسْتَعْنِي الرَّجُلُ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ عَنْ عَشِيرَتِهِ وَ عَنْ مُدَارَاتِهِمْ وَ كَرَامَتِهِمْ وَ دِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ

Kitab Husayn Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Ibn Muskan, from Yahya Bin Umm Al Taweel who said,

'Amir Al-Momineen^{-asws} addressed the people. He^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then he^{-asws} said: 'A man cannot be needless from his clan and even if he were to be with wealth and children, and from managing them, and honouring them, and their defending him with their hands and their tongues.

هُمْ أَعْظَمُ النَّاسِ حِيَاظَةً لَهُ مِنْ وَرَائِهِ وَ أَلْهَمُهُمْ لِشَعْنِهِ وَ أَغْظَمُهُمْ عَلَيْهِ خُنُوءًا إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ يَوْمًا بَعْضُ مَكَارِهِ الْأُمُورِ

They are mightier of the people in guarding him from behind him, and their being pained due to his shagginess, and their mightiest of them in affection to him if a calamity were to hit him, or if one of the abhorrences were to befall him one day.

²⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 51

²⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 52 a

²⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 52 b

وَمَنْ يَفْضِلْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَفْضِلْ عَنْهُمْ يَدًا وَاحِدَةً وَتُفْضِلُ عَنْهُمْ أَيْدِي كَثِيرَةٌ وَمَنْ مَحَصَ عَشِيرَتَهُ صَدَقَ الْمَوَدَّةَ وَبَسَطَ عَلَيْهِمْ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ ابْتِغَاءً وَجْهَ اللَّهِ أَخْلَفَ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ وَصَاعَفَ لَهُ الْأَجْرَ فِي آخِرَتِهِ

And one who withholds his hand from his clan, so rather he has withheld one hand from them and many hands are withheld from him; and one who is pure to his clan with sincere cordiality and extends his hand to the with the act of kindness when they find him seeking the Face of Allah-^{azwj}, Allah-^{azwj} will Replace whatever he had spent in his world and Double the Recompense for him in his Hereafter.

وَإِخْوَانُ الصِّدْقِ فِي النَّاسِ خَيْرٌ مِنَ الْمَالِ يَأْكُلُهُ وَيُورِثُهُ- لَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْدًا وَلَا يَجْعَلُ مِنْهُ بَدِيلًا إِذَا لَمْ يَرَ مِنْهُ مَرْفَعًا أَوْ يَكُونُ مَقْفُورًا مِنَ الْمَالِ- لَا يَعْطَلَنَّ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهِ الْخِصَاصَةَ- أَنْ يَسُدَّهَا يَمَّا لَا يَصُرُّهُ إِلَّا أَنْفَعُهُ وَلَا يَنْفَعُهُ إِلَّا أَمْسَكُهُ.

And the sincere brotherhood among the people is better than the wealth he consumes and inherits. Not one of you should be abstemious regarding his brother nor make a replacement from him when he does not see any friendliness, or he happens to be devoid of the wealth. Not one of you should be heedless from the relatives he sees destitution being with him from blocking by what will not harm him if he were to spend it, nor benefit him if he were to withhold it".²⁰³

54- ين، كتاب حسين بن سعيد و النوادر القاسم عن عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُعَاوِيَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ صِلَةَ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ ثُمَّ قَرَأَ الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَحْتَشَنُونَ رَحِمَهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Qasim, from Abdul Samad Bin Bashir, from Muawiya who said,

'Abu Abdullah-^{asws} said to me: 'Maintaining the kinship will ease the Reckoning on the Day of Qiyamah'. Then he-^{asws} recited: **And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]**".²⁰⁴

55- ين، كتاب حسين بن سعيد و النوادر القاسم عن عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ آلَ فُلَانٍ يَبْرُ بَعْضُهُمْ بَعْضًا وَ يَتَوَاصَلُونَ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Qasim, from Abdullah Bin Hilal, from a man from our companions who said,

'I said to Abu Abdullah-^{asws}, 'The family of so and so, they are righteous to each other and are helping each other'.

قَالَ إِذَا يَنْمُونُ وَ تَنْمُو أَمْوَالُهُمْ وَ لَا يَزَالُونَ فِي ذَلِكَ حَتَّى يَتَقَاطِعُوا فَإِذَا فَعَلُوا ذَلِكَ انْعَكَسَ عَنْهُمْ.

²⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 53

²⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 54

He^{-asws} said: 'Then they will grow (in number), and their wealth will grow, and they will not cease to be in that until they cut off from each other. When they do that, it will be reversed from them'.²⁰⁵

56- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن أبيه رفعه قال قال رسول الله ص أ لا أدلّكم على خير أخلاق الدنيا والآخرة

Kitab Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Bilad, from his father, raising it, said,

'Rasool-Allah^{-saww} said: 'Shall I^{-saww} point you all upon a good moral of the world and the Hereafter?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ مَنْ وَصَلَ مَنْ قَطَعَهُ وَ أُعْطِيَ مَنْ حَزَمَهُ وَ عَفَا عَمَّنْ ظَلَمَهُ وَ مَنْ سَرَّهُ أَنْ يُنْسَأَ لَهُ فِي عُمْرِهِ وَ يُوسَّعَ لَهُ فِي رِزْقِهِ فَلْيَتَّقِ اللَّهَ وَ لْيَصِلْ رَحِمَهُ.

He^{-saww} said: 'One who connects the one who cuts him off, and gives to the one who deprives him, and pardons from the one who oppresses him; and the one whom it cheers him for there to be a postponement in his age (death), and expansion for him in his sustenance, let him fear Allah^{-azwj}, and let him maintain his kinship'.²⁰⁶

57- ين، كتاب حسين بن سعيد و النوادر ابن سدي عن أبيه عن أبي جعفر ع قال قال: أتى أبا ذر رجل فبشّره بعنم له قد ولدت فقال يا أبا ذر أبشّر فقد ولدت عنمك و كثرت

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Sadeyr, from his father,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said: 'A man came to Abu Zarr^{-ra}, giving him glad tidings to him^{-ra} of a sheep having been born for him^{-ra}. He said, 'O Abu Zarr^{-ra}! Receive glad tidings, for your sheep has given birth and have become more'.

فَقَالَ مَا يَسُرُّنِي كَثْرَتُهَا فَمَا أَحَبُّ ذَلِكَ فَمَا قَلَّ وَ كَفَى أَحَبُّ إِلَيَّ مِمَّا كَثُرَ وَ أَلْهَى إِلَيَّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَى خَافَتِي الصِّرَاطِ يَوْمَ الْقِيَامَةِ الرَّحِمُ وَ الْأَمَانَةُ فَإِذَا مَرَّ عَلَيْهِ الْوُصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ لَمْ يَتَكَفَّ بِه فِي النَّارِ.

He^{-ra} said, 'Their large number does not cheer me^{-ra}. I^{-ra} do not like that, so what is less? And sufficient is more beloved to me than what is more making me^{-ra} busy. I^{-ra} heard Rasool-Allah^{-saww} saying: 'Upon the two sides of the Bridge on the Day of Qiyamah will be the kinship and the entrustment. When the maintainer of the kinship, the fulfiller of the entrustment passes by it, they will not make him fall into the Fire'.²⁰⁷

58- ين، كتاب حسين بن سعيد و النوادر بعض أصحابنا عن حنان عن عبد الرحمن بن سليمان عن عمرو بن سهيل عن روات قال سمعت رسول الله ص يقول إن صلة الرحم مثرة في المال و محبة في الأهل و منسأة في الأجل.

²⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 55

²⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 56

²⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 57

The book of Husayn Bin Saeed, and 'Al Nawadir' – One of our companions, from Hanan, from Abdul Rahman Bin Suleyman, from Amro Bin Sahl, from Rawat who said,

'I heard Rasool-Allah^{-saww} saying: 'Maintaining the kinship increases in the wealth, and love among the family, and postpones in the term (death)'.²⁰⁸

59- ين، كتاب حسين بن سعيد و النوادر بغض أصحابنا عن حنان عن ابن مسكان عن رجل أنهم كانوا في منزل أبي عبد الله ع و فيهم ميسر فتذاكروا صلة القرابة فقال أبو عبد الله ع يا ميسر لقد حضر أجلك غير مرة كل ذلك يؤخره الله لصلتك لقرابتك.

The book of Husayn Bin Saeed, and 'Al Nawadir' – One of our companions, from Hanan, from Ibn Muskan, from a man,

'They were in the house of Abu Abdullah^{-asws} and among them was Muyassir. They discussed maintaining the kinship. Abu Abdullah^{-asws} said to him: 'O Muyassir! Your death has presented more than once. During all that, Allah^{-azwj} Delayed you due to your having maintained your relationships'.²⁰⁹

60- ين، كتاب حسين بن سعيد و النوادر الحسن بن علي عن أبي الحسن ع قال قال: إن الرجل ليكون قد بقي من أجله ثلاثون سنة فيكون وصولا لقرابته وصولا لرحمه فيجعلها الله ثلاثا و ثلاثين سنة و إنّه ليكون قد بقي من أجله ثلاث و ثلاثون سنة فيكون عاقا لقرابته قاطعا لرحمه فيجعلها الله ثلاث سنين.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al-Hassan Bin Ali,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'He^{-asws} said, 'The man, there happens to remain thirty years from his term (lifespan). He helps his relatives, maintaining his kinship, so Allah^{-azwj} Makes it to be thirty-three years; and there happens to remain from his term, thirty-three years, so he is disloyal to his relatives, cutting off his kinship, so Allah^{-azwj} Makes it to be three years'.²¹⁰

61- كِتَابُ النَّوَادِر، لِفَضْلِ اللَّهِ بْنِ عَلِيِّ الرَّوَنْدِيِّ عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَّانِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ الْبَكْرِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيَّانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى عَنْ أَبِيهِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلََةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ وَ تَنْفِي الْفَقْرَ.

The book 'Al Nawadir' of Fazlullah Bin Ali Al Rawandy, from Abdul Wahid Bin Ismail Al Rowbany, from Muhammad Bin Al-Hassan Al Tameemi Al Bakry, from Sahl Bin Ahmad Al Diyyaji, from Muhammad Bin Muhammad Bin Al Ashas, from Musa Bin Ismail,

'Son of Musa^{-asws} Bin Ja'far^{-asws}, from his father, from his grandfather^{-asws} Musa^{-asws}, from his^{-asws} father^{-asws} Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintaining the kinship increases in the age (lifespan) and negates the poverty'.²¹¹

وَ يَهْدِي السَّبِيلَ قَالَ قَالَ رَسُولُ اللَّهِ ص لِسَرِيفَةَ بِنِ مَالِكِ بْنِ جُعْشَمٍ أَلَا أَدُلُّكَ عَلَى أَفْضَلِ الصَّدَقَةِ

²⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 58

²⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 59

²¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 60

²¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 a

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said to Suraqah Bin Malik Bin Al-Ju'sham: 'Shall I^{-saww} point you upon the best charity?'

قَالَ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

He said, 'Yes, may my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}!'

فَقَالَ رَسُولُ اللَّهِ أَفْضَلُ الصَّدَقَةِ عَلَى أُخْتِكَ أَوْ ابْنَتِكَ وَ هِيَ مَرْدُودَةٌ عَلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ.

Rasool-Allah^{-saww} said: 'The best charity is to (spend) upon your sister, or your daughter, and it shall be returned to you, and there is no earner for her other than you"²¹²

وَ يَحْتَدِ الْإِسْنَادُ عَنْ عَلِيٍّ ع قَالَ: فَقِيلَ لِرَسُولِ اللَّهِ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ فَقَالَ عَلَى ذِي الرَّحِمِ الْكَاشِحِ.

And by this chain,

'From Ali^{-asws} having said: 'It was said to Rasool-Allah^{-saww}, 'O Rasool-Allah^{-saww}! Which charity is the best?' He^{-asws} said: 'Upon the one with kinship, the inimical (with a grudge)"²¹³

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص سِرٌّ سَتَتَيْنِ بَرٌّ وَالِدَيْكَ سِرٌّ سَنَةٌ صِلْ رَجُلَكَ الْخَبِرَ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Travel two years to be righteous to your parents, travel for a year to maintain your kinship' – the Hadeeth"²¹⁴

وَ يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص صَنِيعُ الْمَعْرُوفِ يَدْفَعُ مِثْنَةَ السَّوْءِ وَ الصَّدَقَةُ فِي السِّرِّ تُطْفِئُ غَضَبَ الرَّبِّ وَ صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمْرِ وَ تَنْفِي الْفَقْرَ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Doing the act of kindness repels the evil death, and the charity (given) in the secret extinguishes Wrath of the Lord^{-azwj}, and maintaining the kinship increases in the lifespan and negates the poverty"²¹⁵

62- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْحَسَنِ بْنِ حَزْزَةَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مُسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنِ النَّجِيِّ ص مِثْلُهُ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – From Al-Hassan Bin Hamza Al Alaway, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Harou Bin Muslim, from Ma'ada Bin Sadaqa,

²¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 b

²¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 c

²¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 d

²¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 61 e

‘From Al-Sadiq^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} – similar to it’.²¹⁶

وَمِنْهُ يَحْتَدِ الْإِسْنَادُ قَالَ رَسُولُ اللَّهِ ﷺ صِلْ رَجُلَكَ وَ لَوْ بِشَرْبَةِ مَاءٍ وَ أَفْضَلُ مَا يُوصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا.

And from him, by this chain,

‘Rasool-Allah^{-saww} said: ‘Maintain your kinship and even if it be with a drink of water, and the best of what the kinship can be maintained with is to restrain the harm from it’.²¹⁷

وَمِنْهُ يَحْتَدِ الْإِسْنَادُ قَالَ رَسُولُ اللَّهِ ﷺ صِلْ الصَّدَقَةَ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِي عَشْرَةٍ وَ صِلْهُ الْإِخْوَانَ بِعِشْرِينَ وَ صِلْهُ الرَّحِمَ بِأَرْبَعٍ وَ عِشْرِينَ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The charity is with ten, and the loan is with eighteen, and helping the brethren is with twenty, and maintaining the kinship is with twenty-four (multiple Rewards)’.²¹⁸

وَمِنْهُ يَحْتَدِ الْإِسْنَادُ قَالَ رَسُولُ اللَّهِ ﷺ صِلُوا أَرْحَامَكُمْ فِي الدُّنْيَا وَ لَوْ بِسَلَامٍ.

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Maintain your kinships in the world, and even if it is with a greetings’.²¹⁹

63- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، بِالْإِسْنَادِ الْمُنْتَقِذِ مِنْهُ وَ قَالَ ص لَا تُخْنُ مِنْ خَانَكَ فَتَكُونَ مِثْلَهُ وَ لَا تَقْطَعْ رَجُلَكَ وَ إِنْ قَطَعَكَ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – By the preceding chain,

‘Similar to it, and he^{-saww} said: ‘Do not betray the one who betrays you for you will be similar to him, and do not cut off your kinship and even if he cuts it off you’.²²⁰

64- دَعَوَاتُ الرَّوَّانْدِيِّ، رُوِيَ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع دَخَلَ عَلَى الرَّشِيدِ يَوْمًا فَقَالَ لَهُ هَارُونُ ابْنِي وَ اللَّهُ قَاتِلُكَ

(The book) ‘Dawaat’ of Al Rawandy –

‘It is reported that Musa Bin Ja’far^{-asws} had entered to see (the caliph Haroun) Al-Rasheed. Haroun said to him^{-asws}, ‘By Allah^{-azwj}, I will kill you^{-asws}!’

فَقَالَ لَا تَفْعَلْ يَا أَمِيرَ الْمُؤْمِنِينَ فَلْيَبِ سَمِعْتُ أَبِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ الْعَبْدَ لَيَكُونُ وَاصِلًا لِرَجُلِهِ وَ قَدْ بَقِيَ مِنْ أَجَلِهِ ثَلَاثَ سِنِينَ فَيَجْعَلُهَا ثَلَاثِينَ سَنَةً وَ يَكُونُ الرَّجُلُ قَاطِعًا لِرَجُلِهِ وَ قَدْ بَقِيَ مِنْ أَجَلِهِ ثَلَاثِينَ سَنَةً فَيَجْعَلُهَا اللَّهُ ثَلَاثَ سِنِينَ

²¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 62 a

²¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 62 b

²¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 62 c

²¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 62 d

²²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 63

He^{-asws} said: 'Do not do it, O commander of the faithful, for I^{-asws} heard my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The servant tends to maintain his kinship and there remains three years from his term (lifespan), so He^{-azwj} Makes it to be thirty years; and the man becomes a cutter of his kinship and there remains thirty years from his term, so Allah^{-azwj} Makes it to be three years''.

فَقَالَ الرَّشِيدُ اللَّهُ سَمِعْتُ هَذَا مِنْ أَبِيكَ

Al-Rasheed said, 'You^{-asws} have heard this from your^{-asws} father^{-asws}?'

قَالَ نَعَمْ فَأَمَرَ لَهُ بِمِائَةِ أَلْفِ دِرْهَمٍ وَرَدَّهُ إِلَى مَنْزِلِهِ.

He^{-asws} said: 'Yes'. So he ordered for a hundred thousand Dirhams for him and returned him^{-asws} to his^{-asws} house''.²²¹

وَقَالَ الصَّادِقُ ع صَلَوةُ الرَّحِمِ تُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ وَهِيَ مُنْسَأَةٌ فِي الْعُمْرِ وَتَقِي مَصَارِعَ السَّوْءِ وَصَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ.

And Al-Sadiq^{-asws} said: 'Maintaining the kinship will ease the Reckoning on the Day of Qiyamah, and it is a postponer in the age (of the death), and it saves (from) the evil death, and (giving) charity at night extinguishes Wrath of the Lord^{-azwj}'.²²²

وَفِي رِوَايَةٍ صَدَقَةُ اللَّيْلِ.

And in a report: 'The charity (given) in secret''.²²³

وَقَالَ مَنْ حَسَنَ رُؤْيَاهُ بِأَهْلِ بَيْتِهِ زَيْدٌ فِي رِزْقِهِ.

And he^{-asws} said: 'One who is righteous with his family members will have an increase in his sustenance''.²²⁴

65- نَحَجُ الْبَلَاغَةَ قَالَ ع مَنْ ضَيَّعَهُ الْأَقْرَبُ أُتِيحَ لَهُ الْأَبْعَدُ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'One whom the near ones abandon, the far ones are dear to him''.²²⁵

وَقَالَ ع إِنَّهُ لَا يَسْتَعْنِي الرَّجُلُ وَإِنْ كَانَ ذَا مَالٍ عَنْ عَشِيرَتِهِ وَدِفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَالسِّتَةِمْ وَهُمْ أَعْظَمُ النَّاسِ خِيَاطَةً مِنْ وَزَائِهِ وَ أَلْمَهُمْ لِشَعْنِهِ وَ أَعْظَمُهُمْ عَلَيْهِ عِنْدَ نَازِلَةٍ إِنْ نَزَلَتْ بِهِ وَ لِسَانُ الصِّدِّيقِ يَجْعَلُهُ اللَّهُ لِلْمَرْءِ فِي النَّاسِ خَيْرٌ لَهُ مِنَ الْمَالِ يُورَثُهُ غَيْرُهُ.

And he^{-asws} said: 'The man is not needless from his clan and even if he were to be with wealth, and their defending him with their hands and their tongues, and they are mightiest of the

²²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 64 a

²²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 64 b

²²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 64 c

²²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 64 d

²²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 65 a

people is supporting him from behind him, and their most affectionate to him at his shagginess, and their mightiest upon him during a calamity if it befalls with him; and a truthful tongue Allah^{-azwj} Makes it to be for the man, among the people, is better for him than the wealth he causes others to inherit it".²²⁶

66- وَمِنْهَا أَلَا لَا يَغْدِلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ يَرَى بِهَا الْخِصَاصَةَ بِأَنْ يَسُدَّهَا بِالَّذِي لَا يَزِيدُهُ إِلَّا أَمْسَكَهُ وَلَا يَنْقُصُهُ إِلَّا أَهْلَكَهُ وَمَنْ يَمْنُضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا تَقْبِضُ عَنْهُمْ يَدٌ وَاحِدَةٌ وَتَقْبِضُ مِنْهُمْ عَنْهُ أَيْدٍ كَثِيرَةٌ وَمَنْ تَلَّنَ حَاشِيَتَهُ يَسْتَدِيمُ مِنْ قَوْمِهِ الْمَوَدَّةَ.

And from it: 'Indeed! Not one of you should turn away from the relative he sees destitution being with him. He should block it by that which will not increase for him if he were to withhold it, nor reduce if he were to spend it; and the one who holds back his hand from his clan, so rather he will be holding back one hand from them, and many hands will be held back from him; and the one who softens his sides will have constant cordiality from his people'.²²⁷

67- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَكْرِمَ عَشِيرَتَكَ فَإِنَّهُمْ جَنَاحُكَ الَّذِي بِهِ تَطِيرُ وَ أَصْلُكَ الَّذِي إِلَيْهِ تَصِيرُ وَ يَدُكَ الَّتِي بِهَا تَصُولُ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Honour your clan for they are your wings by which you fly, and your origin to which you become, and your hand by which you maintain'.²²⁸

68- عُذَّةُ الدَّاعِي، قَالَ النَّبِيُّ ص أَوْصِي الشَّاهِدَ مِنْ أُمَّتِي وَ الْعَائِبَ مِنْهُمْ وَ مَنْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَ إِنْ كَانَ مِنْهُ عَلَى مَسِيرِ سَنَةٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ.

(The book) 'Uddat Al Daie' –

'The Prophet^{-saww} said: 'I^{-saww} advise the attendee of my^{-saww} community and the absentee from them, and the one in the loins of the men and wombs of the women up to the Day of Qiyamah, that they should maintain the kinship and every even if he were to be at a travel distance of a year, for that is from the religion!'²²⁹

وَ قَالَ ص حَافَتَا الصِّرَاطِ يَوْمَ الْقِيَامَةِ الْأَمَانَةُ وَ الرَّحِمُ فَإِذَا مَرَّ الْوُصُولُ لِلرَّحِمِ وَ الْمُؤَدِّي لِلْأَمَانَةِ نَقَدَ إِلَى الْجَنَّةِ وَ إِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ وَ الْقَطُوعُ لِلرَّحِمِ لَمْ يَنْفَعَهُ مَعَهُمَا عَمَلٌ وَ يَكْفَأُ بِهِ الصِّرَاطُ فِي النَّارِ.

And he^{-saww} said: 'The entrustment and the kinship will be on the two sides of the Bridge on the Day of Qiyamah. When the maintainer of the kinship and the fulfiller of the entrustment passes by, he will be sent to the Paradise, and when the betrayer of the entrustment and the cutter of the kinship passes by, no deed will benefit him with these two, and they will both collapse with him into the Fire'.²³⁰

²²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 65 b

²²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 66

²²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 67

²²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 68 a

²³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 68 b

69- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع يُرِيدُ الْبَصْرَةَ نَزَلَ بِالرَّبْذَةِ فَأَتَاهُ رَجُلٌ مِنْ مُحَارِبٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَحَمَّلْتُ فِي قَوْمِي حِمَالَةً وَ إِنِّي سَأَلْتُ فِي طَوَائِفٍ مِنْهُمْ الْمُوَاسَاةَ وَ الْمَعُونَةَ فَسَبَقْتُ إِلَيَّ أَلْسِنُهُمْ بِالنَّكَدِ فَمُرُّهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَعُونَتِي وَ حُتُّهُمْ عَلَى مُوَاسَاتِي

(The book) 'Al-Kafi' – From Ali, from his father, from one of his companions, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{-asws} having said: 'When Amir Al-Momineen^{-asws} went out intending Al-Basra, he^{-asws} descended at Al-Rabza. A man from the fighters came to him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! I bore the burdens (responsibilities) of my people, and I asked among their groups for the sympathy and the assistance by their tongues preceded to me with the temper. So order them, O Amir Al-Momineen^{-asws} for assisting me and urge them upon sympathising with me'.

فَقَالَ أَيْنَ هُمْ

He^{-asws} said: 'Where are they?'

فَقَالَ هَؤُلَاءِ قَرِيبٌ مِنْهُمْ حَيْثُ تَرَى

He said, 'There is a group from them where you^{-asws} can see!'

قَالَ فَتَصَّ رَاجِلَتَهُ فَأَذَلَّتْ كَأَنَّهَا ظَلِيمٌ فَأَذَلَّتْ بَعْضَ أَصْحَابِهِ فِي طَلَبِهَا فَلَأَبَا بِالْأَيْ مَا لِحُفَّتْ فَأَنْتَهَى إِلَى الْقَوْمِ فَسَلَّمَ عَلَيْهِمْ وَ سَأَلَهُمْ مَا يَمْنَعُهُمْ مِنْ مُوَاسَاةِ صَاحِبِهِمْ فَشَكَّوْهُ وَ شَكَاهُمْ

He (the narrator) said, 'He^{-asws} spurred on his riding animal and galloped it as if it was a male ostrich, and some of his^{-asws} companions galloped (their animals) in seeking it (his^{-asws} ride) in hot pursuit but could not catch up. He^{-asws} ended up to the group of people and greeted them and asked them what prevented them from sympathising with their companion. They complained about him, and he complained about them.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَصَلْ أَمْرُؤُ عَشِيرَتَهُ فَإِنَّهُمْ أَوْلَى بِبِرِّهِ وَ ذَاتِ يَدِهِ وَ وَصَلَتْ الْعَشِيرَةُ أَخَاهَا إِنْ عَثَرَ بِهِ دَهْرٌ وَ أَذْبَرَتْ عَنْهُ دُنْيَا فَإِنَّ الْمُتَوَاصِلِينَ الْمُتَبَاذِلِينَ مَأْجُورُونَ وَ إِنَّ الْمُتَفَاطِعِينَ الْمُتَدَايِرِينَ مَوْزُورُونَ

Amir Al-Momineen^{-asws} said: 'A person should help his clan, for they are foremost with the righteousness, and that is in his hands, and the clan should help its brother if the time is hard with him, and the world turns away from him. The maintainers of the relationships, the helpers would be Recompensed, and that the cutters-off of relationships, the ones who turn around, would be burdened (with sins)'.

قَالَ ثُمَّ بَعَثَ رَاجِلَتَهُ وَ قَالَ حَلْ.

He (the narrator) said, 'Then he^{-asws} went away with his^{-asws} riding animal and said: 'Resolved''²³¹

70- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَزْطِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع يَكُونُ الرَّجُلُ يَصِلُ رَجْعَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ فَيُصَيِّرُهَا اللَّهُ ثَلَاثِينَ سَنَةً - وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Bazanty, from Muhammad Bin Ubeydullah who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'The man happens to maintain his kinship and there happens to remain three years from his age, so Allah^{-azwj} Makes it to be thirty years, and Allah^{-azwj} Does whatever He^{-azwj} so Desires to''²³²

71- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حُطَّابِ الْأَعْوَرِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع صَلََةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبُلُوَى وَ تُيسِّرُ الْحِسَابَ وَ تُنَسِيءُ فِي الْأَجَلِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Khattab Al Awr, from Abu Hamza who said,

'Abu Ja'far^{-asws} said: 'Maintaining kinship purifies the deeds and grows the wealth, and repels the afflictions, and will ease the Reckoning, and postpone the death''²³³

72- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ: بَلَغَنِي عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَهْلُ بَيْتِي أَبَوَا إِلَّا تَوَثُّبًا عَلَيَّ وَ قَطِيعَةً لِي وَ شَتِيمَةً فَأَرْفُضُهُمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Is'haq Bin Ammar who said,

'It has reached me from Abu Abdullah^{-asws} that a man came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! My family members refuse except to leap upon me and cut me off and accuse me. Shall I reject them?'

قَالَ إِذَا يَرُفُضُكُمْ اللَّهُ جَمِيعًا

He^{-saww} said: 'Then Allah^{-azwj} would Reject you all'.

قَالَ فَكَيْفَ أَصْنَعُ

He said, 'So how shall I deal with it?'

قَالَ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْمُو عَمَّنْ ظَلَمَكَ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ كَانَ لَكَ مِنَ اللَّهِ عَلَيْهِمْ ظَهِيرٌ.

²³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 69

²³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 70

²³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 71

He^{-saww} said: ‘Maintain good relationship with the one who cuts you off, and give to the one who deprives you, and excuse the one who oppresses you, for when you do that, there would be a Backing for you against them, from Allah^{-azwj}’.²³⁴

73- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ أُوصِي الشَّاهِدَ مِنْ أَهْلِي وَالْغَائِبَ مِنْهُمْ وَمَنْ فِي أَصْلَابِ الرِّجَالِ وَأَرْحَامِ النِّسَاءِ إِلَى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرَّحِمَ وَإِنْ كَانَتْ مِنْهُ عَلَى مَسِيرَةِ سَنَةٍ فَإِنَّ ذَلِكَ مِنَ الدِّينِ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} hereby advise the attender from my^{-saww} community and the absentee from them, and the ones in the loins of the men and wombs of the women up to the Day of Qiyamah to maintain the kinship, and even if from it were (someone) at a travel distance of a year, for that is from the religion’.²³⁵

74- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حُفْصٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صِلَةُ الْأَرْحَامِ تُحَسِّنُ الْخُلُقَ وَ تُسَمِّحُ الْكَفَّ وَ تُطَيِّبُ النَّفْسَ وَ تَزِيدُ فِي الرِّزْقِ وَ تُنْسِي فِي الْأَجْلِ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Hafs, from Abu Hamza,

‘From Abu Abdullah^{-asws} having said: ‘Maintaining the kinships improve the morals, and makes the palm to be generous, and betters the self, and increases in the sustenance, and postpones the death’.²³⁶

75- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوُثَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ يَقُولُ اللَّهُ صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَحِمُ آلِ مُحَمَّدٍ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ رَحِمَ كُلِّ ذِي رَحِمٍ.

(The book) ‘Al Kafi’ – From Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The kinship will hand with the Throne saying: ‘O Allah^{-azwj}! Maintain the one who had maintained me and Cut off the one who had cut me off’, and it is the kinship of the Progeny^{-asws} of Muhammad^{-saww}, and it is the Word of Allah^{-azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**, the kinship is of every one with kinship’.²³⁷

²³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 72

²³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 73

²³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 74

²³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 75

76- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ جَلَّ ذِكْرُهُ - وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}, Majestic is His^{-azwj} Mention: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**'.

قَالَ فَقَالَ هِيَ أَرْحَامُ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِصِلَتِهَا وَ عَظَمَهَا أ لَا تَرَى أَنَّهُ جَعَلَهَا مِنْهُ.

He (the narrator) said, 'He^{-asws} said: 'It is kinships of the people. Allah^{-azwj} Mighty and Majestic has Commanded with maintaining these and revering it. Don't you see that He^{-azwj} has Made it to be from Him^{-azwj}?''²³⁸

77- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَوَّلُ نَاطِقٍ مِنَ الْجَوَارِحِ يَوْمَ الْقِيَامَةِ الرَّحِمُ تَقُولُ يَا رَبِّ مَنْ وَصَّلَنِي فِي الدُّنْيَا فَصِلْ لِي يَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ وَ مَنْ قَطَعَنِي فِي الدُّنْيَا فَاقْطَعْ لِي يَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya, from Yunus Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'The first of the body parts to speak on the Day of Qiyamah is the womb (kinship). It shall say, 'O Lord^{-azwj}! The one who had maintained me in the world, so today Maintain what is between You^{-azwj} and him, and one who had cut me off in the world, so today Cut off what is between You^{-azwj} and him''.²³⁹

78- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الْحَسَنِ الرِّضَا عَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ صِلْ رَحِمَكَ وَ لَوْ بِشَرْبَةِ مِنْ مَاءٍ وَ أَفْضَلُ مَا يُوصَلُ بِهِ الرَّحِمُ كَفُّ الْأَذَى عَنْهَا وَ صِلَةُ الرَّحِمِ مَنْسَأَةٌ فِي الْأَجْلِ مُحَبَّةٌ فِي الْأَهْلِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Bazanty,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Abu Abdullah^{-asws} said: 'Maintain your kinship and even if by a drink of water, and the best of what the kinship can be maintained with is to restrain the harm from it; and maintaining the kinship postpones the death, causes love among the family''.²⁴⁰

79- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَ إِنَّ الرَّحِمَ مُعَلَّقَةٌ يَوْمَ الْقِيَامَةِ بِالْعَرْشِ يَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَّلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي.

(The book) 'Al Kafi' – From Ali, from his father, from Hammad, from Hareyz, from Al Fuzeyl Bin Yasaar who said,

²³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 76

²³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 77

²⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 78

'Abu Ja'far^{asws} said: 'On the Day of Qiyamah, the kinship will hand with the Throne, saying: 'O Allah^{azwj}! Maintain the one who had maintained me and Cut off the one who had cut me off!'"²⁴¹

80- كذا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ بَرِيْعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ خَافَتَا الصِّرَاطَ يَوْمَ الْقِيَامَةِ الرَّحْمُ وَالْأَمَانَةُ فَإِذَا مَرَّ الْوَصُولُ لِلرَّحِمِ الْمُؤَدِّي لِلْأَمَانَةِ نَفَذَ إِلَى الْجَنَّةِ وَإِذَا مَرَّ الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرَّحِمِ لَمْ يَنْفَعَهُ مَعَهُمَا عَمَلٌ وَ تَكْفَأُ بِهِ الصِّرَاطُ فِي النَّارِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Bazie, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{asws} having said: 'Abu Zarr^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'On the Day of Qiyamah, the kinship and the entrustment will be on the two sides of the Bridge. When the maintainer of the kinship and the fulfiller of the entrustment passes by, he will be sent to the Paradise, and when the betrayer of the entrustment, the cutter of the kinship passes by, no deeds will benefit him with these two, and they will slide with him on the Bridge, into the Fire".²⁴²

81- كذا، الكافي عن الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ خَطَّابِ الْأَعْوَرِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع صَلَوةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تَدْفَعُ الْبُلُوْى وَ تُنْمِي الْأَمْوَالَ وَ تُنْسِي لَهُ فِي عُمْرِهِ وَ تُوسِّعُ لَهُ فِي رِزْقِهِ وَ تُحِبُّ فِي أَهْلِ بَيْتِهِ فَلْيَتَّقِ اللَّهَ وَ لِيَصِلْ رَحْمَهُ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Khattab Al Awr, from Abu Hamza who said,

'Maintaining the kinship purifies the deeds, and repels the afflictions, and grows the wealth, and there is a postponement for him regarding the death, and an expansion for him in his sustenance, and causes loved among his family members. Therefore, let him fear Allah^{azwj} and let him maintain his kinship!'"²⁴³

82- كذا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْخَطَّاطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلَوةُ الرَّحِمِ وَ حُسْنُ الْجَوَارِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ.

(The book) 'Al Kafi' – From Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Hakam Al Hannat who said,

'Abu Abdullah^{asws} said: 'Maintaining the kinship and goodly neighbourliness brother build the households and increase in the lifespans".²⁴⁴

83- كذا، الكافي عَنْ الْعِدَّةِ عَنْ سَهْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ الْقَدَّاحِ عَنْ أَبِي عُبَيْدَةَ الْخَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صَلَوةُ الرَّحِمِ.

²⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 79

²⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 80

²⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 81

²⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 82

(The book) 'Al Kafi' – From the number, from Sahl, from Ja'far Bin Muhammad Al Ashary, from Abdullah Al Qaddah, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most hastening of the good deeds in Rewards is maintaining the kinship''.²⁴⁵

84- كذا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ النَّسَبُ فِي الْأَجَلِ وَالزَّيَادَةُ فِي الرِّزْقِ فَلْيَصِلْ رَحْمَهُ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom it cheers to have a postponement in the death, and increase in the sustenance, so let him maintain his kinship''.²⁴⁶

85- كذا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا نَعْلَمُ شَيْئاً يَزِيدُ فِي الْعُمُرِ إِلَّا صِلَةَ الرَّحِمِ حَتَّى إِنَّ الرَّجُلَ يَكُونُ أَجَلُهُ ثَلَاثَ سِنِينَ فَيَكُونُ وَصُولًا لِلرَّحِمِ فَيَزِيدُ اللَّهُ فِي عُمُرِهِ ثَلَاثِينَ سَنَةً فَيَجْعَلُهَا ثَلَاثًا وَ ثَلَاثِينَ سَنَةً

(The book) 'Al Kafi' – From Ali, from his father, from Safwan Bin Yahya, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'We^{-asws} do not know of anything increasing in the lifespan except maintaining the kinship, to the extent that if a man happens to have three years for him (remaining), so he becomes maintaining the kinship, Allah^{-azwj} Increases in his lifespan by thirty years, so He^{-azwj} Makes it to be thirty-three years.

و يَكُونُ أَجَلُهُ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً فَيَكُونُ قَاطِعًا لِلرَّحِمِ فَيَنْقُصُهُ اللَّهُ ثَلَاثِينَ سَنَةً وَ يَجْعَلُ أَجَلَهُ إِلَى ثَلَاثِ سِنِينَ.

And his term happens to be thirty-three years, so he happens to cut off the kinship, Allah^{-azwj} Reduces it by thirty years and Makes his term to be three years''.²⁴⁷

86- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ لَنْ يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ وَ عَنْ مَوَدَّتِهِمْ وَ كَرَامَتِهِمْ وَ دِفَاعِهِمْ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ

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

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should never turn away from his clan, and even if he were to be with wealth and children, and (being needless) from their cordiality, and their honour, and their defending with their hands and their tongues.

²⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 83

²⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 84

²⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 85

هُم أَشَدُّ النَّاسِ حِيْطَةً مِنْ وَرَائِهِ وَ أَعْطَاهُمْ عَلَيْهِ وَ أَلَمَّهُمْ لِشَعْنِهِ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ

They would be the most intense of the people to watch out for him from behind him and the most compassionate upon him to escort him if a difficulty were to hit him, or if one of the abhorrences of his matters were to descend upon him.

وَمَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَقْبِضُ عَنْهُمْ يَدًا وَاحِدَةً وَ يَقْبِضُ عَنْهُمْ أَيْدٍ كَثِيرَةٌ وَ مَنْ لِيْلٍ خَاشِيَةٍ يَعْرِفُ صَدِيقَهُ مِنْهُ الْمَوَدَّةُ وَ مَنْ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفُ اللَّهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ وَ يُضَاعِفُ لَهُ فِي آخِرَتِهِ

The one who withholds his hand from his clan, so rather he would be withholding one hand from them, and there would be withheld from him, a lot of hands, and the one who is soft with his inner circle would recognise the cordiality from his friends; and the one who extends his hand with the goodness when he finds it, Allah^{-azwj} would Replace it for him whatever he spends regarding his world, and He^{-azwj} would Multiply it for him in his Hereafter.

وَ لِسَانُ الصِّدْقِ لِلْمَرْءِ جَعَلَهُ اللَّهُ فِي النَّاسِ خَيْرًا [خَيْرًا] مِنَ الْمَالِ يَأْكُلُهُ وَ يُورِثُهُ- لَا يَزِدَادَنَّ أَحَدُكُمْ كِبَرًا وَ عِظَمًا فِي نَفْسِهِ وَ نَأْيًا عَنْ عَشِيرَتِهِ إِنْ كَانَ مُوسِرًا فِي الْمَالِ

And a truthful tongue of a person, Allah^{-azwj} Makes it for him among the people is better than the wealth he consumes and he causes to inherit. Not one of you should exceed in arrogance and greatness regarding himself and distance himself from his clan even if he was affluent regarding the wealth.

وَ لَا يَزِدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ بُعْدًا وَ لَا مِنْهُ بُعْدًا إِذَا لَمْ يَزِرْ مِنْهُ مُرُوءَةً وَ كَانَ مُغَوِّزًا فِي الْمَالِ وَ لَا يَغْفُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِهَا الْخِصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ وَ لَا يَضُرَّهُ إِنْ اسْتَهْلَكَهُ.

And not one of you should exceed in ascetism (staying away) regarding his brother, nor be remote from him when he does not see magnanimity from him, and he was needy regarding the wealth; and not one of you should be heedless from the relatives having destitution with it from blocking it with what will not benefit him if he were to withhold it, nor harm him if he were to spend it".²⁴⁸

87- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ آلَ فَلَانٍ يَبْزُ بَعْضُهُمْ بَعْضًا وَ يَتَوَاصَلُونَ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Suleyman Bin Hilal who said,

'I said to Abu Abdullah^{-asws}, 'The family of so and so are being righteous with each other and helping each other'.

فَقَالَ إِذَا تَنَبَّيَ أَمْوَالُهُمْ وَ يَنْمُونَ فَلَا يَزَالُونَ فِي ذَلِكَ حَتَّى يَتَفَاطَعُونَ فَإِذَا فَعَلُوا ذَلِكَ انْقَشَعَ عَنْهُمْ.

He^{-asws} said: 'Then their wealth will grow and they will grow (in number). They will not cease to be like that until they cut off from each other. When they do that, it will be reversed from them'.²⁴⁹

88- ك، الكافي عن العدة عن البرقي عن غير واحد عن زياد القندي عن عبد الله بن سنان عن أبي عبد الله ع قال قال رسول الله ص إنَّ القوم ليَكُونُونَ فَجَرَةً وَ لَا يَكُونُونَ بَرَّةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنَمِي أَمْوَالُهُمْ وَ تَطُولُ أَعْمَارُهُمْ فَكَيْفَ إِذَا كَانُوا أَتْرَاباً بَرَّةً.

(The book) 'Al Kafi' – From the number, from Al Barqy, from someone else, from Ziyad Al Qandy, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The (some) people tend to be immoral and do not happen to be righteous, but maintain their kinship, so their wealth grows and their lifespans are long. So how would it be if they were to be righteous, doing righteous deeds?'²⁵⁰

89- ك، الكافي عن العدة عن البرقي عن القاسم بن يحيى عن جدّه الحسن عن أبي بصير عن أبي عبد الله ع قال قال أمير المؤمنين ع صلوا أَرْحَامَكُمْ وَ لَوْ بِالتَّسْلِيمِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Maintain your kinships and even if it were to be with the greeting. Allah^{-azwj} Blessed and Exalted Says: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**'.²⁵¹

90- ك، الكافي عن محمد بن يحيى عن ابن عيسى عن علي بن الحَكَم عن صفوان الجمال قال: وَقَعَ بَيْنَ أَبِي عَبْدِ اللَّهِ ع وَ بَيْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ كَلَامٌ حَتَّى وَقَعَتِ الصُّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَأَفْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ عَدُوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع عَلَى بَابِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ هُوَ يَقُولُ يَا جَارِيَّةُ قُولِي لِأَبِي مُحَمَّدٍ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Safwan Al Jammal who said,

'There occurred (heated) talk between Abu Abdullah^{-asws} and Abdullah Bin Al-Hassan to the extent clamour occurred between them, and the people gathered. They separated in their evening with that, and in the morning, I came regarding a need and there was Abu Abdullah^{-asws} at the door of Abdullah Bin Al-Hassan, and he^{-asws} was saying, 'O maid! Tell Abu Muhammad!'

قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا بَكَرَ بِكَ

²⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 87

²⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 88

²⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 89

He (the narrator) said, 'He came out. He said, 'O Abu Abdullah^{-asws}! What has made you^{-asws} come early morning?'

قَالَ إِنِّي تَلَوْتُ آيَةً فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَقْلَقَنِي

He^{-asws} said: 'I^{-asws} read a Verse in the Book of Allah^{-azwj} Mighty and Majestic last night, and it worried me^{-asws}'.

فَقَالَ وَمَا هِيَ

He said, 'And what is it?'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ ذِكْرُهُ- الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

He^{-asws} said: 'Words of Allah^{-azwj}, Mighty and Majestic is His^{-azwj} Mention: **And those who are maintaining the relationships what Allah has Commanded with maintaining and are in awe of their Lord and are fearing the evil Reckoning [13:21]**'.

فَقَالَ صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللَّهِ قَطُّ

He said, 'You^{-asws} speak the truth, but it is as if I have not read this Verse from the Book of Allah^{-azwj}, at all!'

فَاعْتَنَقَا وَ بَكَيَا.

They hugged and cried²⁵².

بيان

Explanation (Ahadeeth only)

و رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بِرُ الْوَالِدَيْنِ وَ صِلَةُ الرَّحِمِ يُهَوِّنَانِ الْحِسَابَ ثُمَّ تَلَا هَذِهِ الْآيَةَ.

And it is reported by Jabir, from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Righteousness with the parents and maintaining the kinship will both ease the Reckoning'. Then he recited this Verse (13:21)''.

و رَوَى مُحَمَّدُ بْنُ الْفَضْلِ عَنِ الْكَاطِمِ ع فِي هَذِهِ الْآيَةِ قَالَ هِيَ رَحِمُ آلِ مُحَمَّدٍ ص مُعَلِّقَةٌ بِالْعَرْشِ تَقُولُ اللَّهُمَّ صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ تَجْرِي فِي كُلِّ رَحِمٍ.

²⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 90

And it is reported by Muhammad Bin Al Fuzeyl, from Al-Kazim^{asws} regarding this Verse (13:21), said: 'This is kinship of the Progeny^{asws} of Muhammad^{saww} hanging with the Throne. It shall say: 'O Allah^{azwj}! Maintain the one who had maintained me and Cut off the one who had cut me off!' And it (the principle) flows regarding every kinship''.

وَرَوَى الْوَلِيدُ عَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ هَلْ عَلَى الرَّجُلِ فِي مَالِهِ شَيْءٌ سِوَى الزَّكَاةِ قَالَ نَعَمْ أَيْنَ مَا قَالَ اللَّهُ وَالَّذِينَ يَصِلُونَ الْآيَةَ.

And it is reported by Al Waleed, from Al-Reza^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Is there upon the man, anything in his wealth besides the Zakat?' He^{asws} said: 'Yes! Where is what Allah^{azwj} Said: **And those who are maintaining [13:21] – the Verse?**'

وَرَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُوءُ الْحِسَابِ أَنْ تُحْسَبَ عَلَيْهِمُ السَّيِّئَاتُ وَ لَا تُحْسَبَ لَهُمُ الْحَسَنَاتُ وَ هُوَ الْإِسْتِفْصَاءُ.

And it is reported by Hisham Bin Salim, from Abu Abdullah^{asws} having said: 'The evil Reckoning is that the evil deeds will be Reckoned against them while the good deeds will not be Reckoned for them, and it is the (thorough) investigation''.

وَرَوَى حَمَّادٌ عَنْهُ ع أَنَّهُ قَالَ لِرَجُلٍ يَا فُلَانُ مَا لَكَ وَ لِأَخِيكَ

And it is reported by Hammad, from him^{asws} having said to a man: 'O so and so! What is the matter with you and your brother?'

قَالَ جُعِلْتُ فِدَاكَ لِي عَلَيْهِ شَيْءٌ فَاسْتَفْصَيْتُ مِنْهُ حَقِّي

He said, 'May I be sacrificed for you^{asws}! There is something for me upon him, so I demanded my right from him'.

قَالَ أَبُو عَبْدِ اللَّهِ ع أَخْبَرَنِي مِنْ قَوْلِ اللَّهِ - وَ يَخَافُونَ سُوءَ الْحِسَابِ أَ تَرَاهُمْ خَافُوا أَنْ يَجُورَ عَلَيْهِمْ أَوْ يَظْلِمَهُمْ - لَا وَ اللَّهُ وَ لَكِنْ خَافُوا الْإِسْتِفْصَاءَ وَ الْمُدَافَةَ.

Abu Abdullah^{asws} said: 'Infor me about Words of Allah^{azwj}: **and are fearing the evil Reckoning [13:21].** Do you see them fearing that He^{azwj} will be Tyrannical upon them or be Unjust to them? No, by Allah^{azwj}! But they are fearing the (thorough) investigation and the demanding''.

91- كَأَ، الْكَافِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ ابْنَ عَمٍّ أَصْلَهُ فَيَقْطَعُنِي وَ أَصْلَهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِطُغْيَانِهِ إِذَا بِي أَنْ أَقْطَعَهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'There is a son of an uncle of mine I connect (with), but he cut off from me and I connect (with) him, and he cut off from me, until I am thinking of cutting him off due to his having cut me off'.

قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَ قَطَعْتَكَ وَصَلْتُكَمُ اللَّهُ جَمِيعاً وَ إِنْ قَطَعْتَهُ وَ قَطَعْتَكَ قَطَعْتُكَمُ اللَّهُ

He^{-asws} said: 'You, when you connect (with him) and he cuts you off, Allah^{-azwj} will Maintain both of you together, and if you were to cut him off and he cuts you off, Allah^{-azwj} will Cut off both of you'.²⁵³

إيضاح وَ فِي قَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع حُدَّ عَلَى عُدُوكَ بِالْفَضْلِ فَإِنَّهُ أَحَدُ الظَّفَرَيْنِ.

Clarification (Hadeeth only) – And in the words of Amir Al-Momineen^{-asws}: 'Take upon your enemy with the grace for it is one of the two victories'.

92- كا، الكافي بالإسناد عَنْ عَلِيٍّ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ فَزْدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنِّي أُحِبُّ أَنْ يَعْلَمَ اللَّهُ أَنِّي قَدْ أَذَلْتُ رَقَبَتِي فِي رَجْعِي وَإِنِّي لَأُبَادِرُ أَهْلَ بَيْتِي أَصْلَهُمْ قَبْلَ أَنْ يَسْتَعْنُوا عَنِّي.

(The book) 'Al Kafi' – By the chain, from Ali, from Ali Bin Al Hakam, from Dawood Bin Farqad who said,

'Abu Abdullah^{-asws} said to me: 'I^{-asws} love it for Allah^{-azwj} to Know that I^{-asws} have humbled my^{-asws} neck among my^{-asws} kindred, and I^{-asws} manage the people of my^{-asws} household, and I^{-asws} maintain them before they become needless of me^{-asws}'.²⁵⁴

93- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الرِّضَا ع قَالَ: إِنَّ رَجَمَ آلِ مُحَمَّدٍ ص وَ الْأَيْمَةَ ع لَمَعْلَقَةً بِالْعَرْشِ تَقُولُ اللَّهُمَّ صَلِّ مَنْ وَصَلَنِي وَ افْطَعْ مَنْ قَطَعَنِي

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Al Washa, from Muhammad Bin Al Fuzeyl,

'From Al-Reza^{-asws} having said: 'Kinship of the Progeny^{-asws} of Muhammad^{-saww} and of the Imams^{-asws} will be hanging with the Throne saying: 'O Allah^{-azwj}! Maintain the one who had maintained me and Cut off the one who had cut me off!'

ثُمَّ هِيَ جَارِيَةٌ بَعْدَهَا فِي أََرْحَامِ الْمُؤْمِنِينَ ثُمَّ تَلَا هَذِهِ الْآيَةَ- وَ اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَ الْأَرْحَامَ.

Then it flows after it regarding kinships of the Momineen'. Then he^{-asws} recited this Verse: **and fear Allah, Who you are asking for the relationships by; Allah will always be Watchful over you [4:1]**.²⁵⁵

94- كا، الكافي عَنْ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتُكَ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Ibn Fazzal, from Ibn Bukeyr, from Umar Bin Yazeed who said,

²⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 91

²⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 92

²⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 93

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{-asws} said: 'Your relatives'²⁵⁶

95- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ هِشَامِ بْنِ الْحَكَمِ وَ دُرُوسْتَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع-
الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ قَالَ نَزَلَتْ فِي رَجَمِ آلِ مُحَمَّدٍ ص وَ قَدْ يَكُونُ فِي قَرَابَتِكَ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Hisham Bin Al Hakam and Dorost, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, '**And those who are maintaining the relationships what Allah has Commanded with maintaining [13:21]**. He^{-asws} said: 'It was Revealed regarding kinship of the Progeny^{-asws} of Muhammad^{-saww} and has come to be regarding your relatives'.

ثُمَّ قَالَ فَلَا تَكُونَنَّ مِمَّنْ يَقُولُ لِلشَّيْءِ إِنَّهُ فِي شَيْءٍ وَاحِدٍ.

Then he^{-asws} said: 'Do not be from the ones saying for the thing, 'It is regarding one thing'²⁵⁷

96- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي حَمِيلَةَ عَنِ الْوَصَائِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ
سَرَّهُ أَنْ يَمُدَّ اللَّهُ فِي عُمْرِهِ وَ يَبْسُطَ فِي رِزْقِهِ فَلْيَصِلْ رَحِمَهُ فَإِنَّ الرَّحِمَ هَذَا لِسَانَ يَوْمِ الْقِيَامَةِ ذَلِكَ يَقُولُ يَا رَبِّ صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abu Jameela, from Al Wassafy,

'From Ali Bin Al Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom it cheers for Allah^{-azwj} to Extend regarding his lifespan, and Expand regarding his sustenance, then let him maintain his kinship, for there will be an eloquent tongue for the kinship on the Day of Qiyamah saying: 'O Lord^{-azwj}! Maintain the one who had maintained me and Cut off the one who had cut me off!'

وَ الرَّجُلُ لَيَرَى بِسَبِيلِ خَيْرٍ إِذَا أَتَتْهُ الرَّحِمُ الَّتِي قَطَعَهَا فَتَهْوِي بِهِ إِلَى أَسْفَلِ قَعْرِ فِي النَّارِ.

And the man shall see by the way of good, when the kinship he had cut off will come to him and collapse with him to the lowest bottom in the Fire'²⁵⁸

97- كَأ، الكافي عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ صَفْوَانَ عَنِ الْجُهْمِ بْنِ حُمَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَكُونُ لِي
الْقَرَابَةُ عَلَى غَيْرِ أَمْرِي أَ هُمْ عَلَى حَقٍّ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al-Hassan Bin Ali, from Safwan, from Al Jahm Bin Humeyd who said,

²⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 94

²⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 95

²⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 96

'I said to Abu Abdullah^{-asws}, 'There happen to be relatives for me upon other than my matter. Is there any right for them upon me?'

قَالَ نَعَمْ حَقُّ الرَّحِمِ لَا يَقْطَعُهُ شَيْءٌ وَإِذَا كَانُوا عَلَى أَمْرِكَ كَانَ لَهُمْ حَقُّانِ حَقُّ الرَّحِمِ وَ حَقُّ الْإِسْلَامِ.

He^{-asws} said: 'Yes. A right of the kinship is, nothing should cut it off, and when they were to be upon your matter, there will be two rights for them – a right of the kinship and a right of Al-Islam'.²⁵⁹

98- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ صِلَةَ الرَّحِمِ وَالْإِبْرَ لِيَهْوَنَانَ الْحِسَابَ وَ يَغْصِمَانِ مِنَ الذُّنُوبِ فَصَلُّوا أَرْحَامَكُمْ وَ بَرُّوا إِخْوَانَكُمْ وَ لَوْ بِحُسْنِ السَّلَامِ وَ رَدَّ الْجَوَابَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'Maintaining the kinship and righteousness will both ease the Reckoning and protect from the sins, therefore maintain your kinships and be righteous to your brethren, and even if with goodly greetings and responding the answer'.²⁶⁰

99- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صِلَةُ الرَّحِمِ يُهَوِّنُ الْحِسَابَ يَوْمَ الْقِيَامَةِ وَ هِيَ مَنْسَأَةٌ فِي الْعُمُرِ وَ تَقِي مَصَارِعَ السَّوْءِ وَ صَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرَّبِّ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdul Samad Bin Bashir who said,

'Abu Abdullah^{-asws} said: 'Maintaining the kinship will ease the Reckoning on the Day of Qiyamah, and it is a postponer in the age (death), and it saves (from) the evil death, and (giving) charity at night extinguishes Wrath of the Lord^{-azwj}'.²⁶¹

100- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ ذَكْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صِلَةُ الرَّحِمِ تُزَكِّي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تُبَسِّرُ الْحِسَابَ وَ تَدْفَعُ الْبَلْوَ وَ تَزِيدُ فِي الرِّزْقِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Usman, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Maintaining the kinship purifies the deeds, and grows the wealth, and eases the Reckoning, and repels the afflictions, and increases in the sustenance'.²⁶²

101- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَدِيثٍ أَلَا إِنَّ فِي النَّبَاغِضِ الْحَالِفَةَ لَا أَغْنِي حَالِفَةَ الشَّعْرِ وَ لَكِنَّ حَالِفَةَ الدِّينِ.

²⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 97

²⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 98

²⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 99

²⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 100

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Misma'a,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said in a Hadeeth: 'Indeed! In the hatred (of each other) there is baldness. I^{-saww} don't mean baldness of the hair, but baldness (bareness) of the religion''.²⁶³

102- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ حَدِيقَةَ بْنِ الْمَنْصُورِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا الْخَالِفَةَ فَإِنَّهَا تُمَيِّتُ الرِّجَالَ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Huzeifa Bin Al Mansour who said,

'Abu Abdullah^{-asws} said: 'Fear the baldness (bareness), for it kills off the men!'

قُلْتُ وَ مَا الْخَالِفَةُ

I said, And what is the baldness (bareness)?'

قَالَ قَطِيعَةُ الرَّحِمِ.

He^{-saww} said: 'Cutting off the kinship''.²⁶⁴

103- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ إِخْوَتِي وَ بَنِي عَمِّي قَدْ ضَيَّقُوا عَلَيَّ الدَّارَ وَ الْجُثُونِي مِنْهَا إِلَى بَيْتٍ وَ لَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from one of our companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'My brothers and the sons of my uncle have constricted the house upon me and thrown me out from it to (another) house, and were I to speak to them, I could take what is in their hands'.

قَالَ فَقَالَ لِي اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجًا

He (the narrator) said, 'He^{-asws} said to me: 'Be patient, for Allah^{-azwj} would be Making a relief to be for you!'

قَالَ فَأَنْصَرَفْتُ وَ وَقَعَ الْوَبَاءُ فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مِائَةٍ فَمَاتُوا وَ اللَّهُ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَخَرَجْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ مَا حَالُ أَهْلِ بَيْتِكَ

He (the narrator) said, 'So I left, and a plague occurred in the year one hundred and thirty-one, and they (all) died, by Allah^{-azwj}, all of them, and there did not remain (even) one from

²⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 101

²⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 102

them. I went out, and when I came over to him^{-asws}, he^{-asws} said: ‘What is the state of your family?’

قَالَ قُلْتُ قَدْ مَاتُوا وَاللَّهِ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ

I said to him^{-asws}, ‘They have died, by Allah^{-azwj}, all of them, and there does not remain (even) one’.

فَقَالَ هُوَ بِمَا صَنَعُوا بِكَ وَبِعُقُوبِهِمْ إِيَّاكَ وَ قَطَعَ رَحِمَهُمْ بُرُؤُوا أَ تُحِبُّ أَتَمُّ بِقُوا وَ أَتَمُّ ضَيَّقُوا عَلَيْكَ

He^{-asws} said: ‘It is due to what they did with you and their disloyalty to you and severing your relationship with a cutting off. Would you love it if they were to remain (alive) and they had constricted (life) upon you?’

قَالَ قُلْتُ إِي وَاللَّهِ.

He said, ‘I said, ‘Yes, by Allah^{-azwj}’’.²⁶⁵

104- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي كِتَابِ عَلِيِّ ع ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهَا أَبَدًا حَتَّى يَرَى وَبَاهُتِ الْبُعْيُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينُ الْكَاذِبَةُ يُبَارِئُ اللَّهُ بِهَا

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al-Hassan Bin Mahboub, from Malik Bin Atiya, from Abu Ubeyda,

‘From Abu Ja’far^{-asws} having said: ‘In the book of Ali^{-asws} there are three characteristics. Their owner will not be dying, ever, until he sees their scourge - the immoral, and the cutter of kinship, and the false oath duelling Allah^{-azwj} with it.

وَ إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَابًا لَصَلَةُ الرَّحِمِ وَ إِنَّ الْقَوْمَ لَيَكُونُونَ فُجَارًا فَيَتَوَاصَلُونَ فَتَنَمِي أَمْوَالُهُمْ وَ يُثْرُونَ وَ إِنَّ الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ الرَّحِمِ لَتَذَرَانِ الدِّيَارَ بِلَاقِعٍ مِنْ أَهْلِهَا وَ تَنْفُلُ الرَّحِمَ وَ إِنَّ ثَقُلَ الرَّحِمِ انْقِطَاعُ النَّسْلِ.

And they quickest of Reward for an (act of) obedience is maintaining the kinship. The people could be immoral, but their wealth grows, and they get enriched; and the false oath and cutting the kinship calls the households to be vacant from its people, and the transferring the kinship, and if the kinship is transferred, the lineage is terminated’’.²⁶⁶

105- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَلَاحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْسَةَ الْأَعَابِدِ قَالَ: جَاءَ رَجُلٌ فَشَكَاَ إِلَى أَبِي عَبْدِ اللَّهِ ع أَقَارِبَهُ فَقَالَ لَهُ أَكْظِمُ غَيْظَهُمْ وَ أَفْعَلْ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Anbasah Al Aabid who said,

²⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 103

²⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 104

'A man came and complained to Abu Abdullah^{-asws} of his relatives. He^{-asws} said: 'Swallow their anger and do it'.

فَقَالَ إِنَّهُمْ يَفْعَلُونَ وَ يَفْعَلُونَ

He said, 'They are doing and doing (harming)'.

فَقَالَ أُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلَا يَنْظُرُ اللَّهُ إِلَيْكُمْ.

He^{-asws} said: 'Do you want to be like them? Then Allah^{-azwj} will not Look at you all!'²⁶⁷

106- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقْطَعْ رَحِمَكَ وَ إِنْ قَطَعَتْكَ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not cut off your kinship and even if they were to cut you off''²⁶⁸

107- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي حُطْبَتِهِ أَعُوذُ بِاللَّهِ مِنَ الذُّنُوبِ الَّتِي تُعَجِّلُ الْفَنَاءَ

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from his father, raising it from Abu Hamza Al Sumali who said,

'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: 'I^{-asws} seek Refuge with Allah^{-azwj} from the sins which hasten the annihilation'.

فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ الْكَوَاكِ الْأَشْجَرِيُّ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْ يَكُونُ ذُنُوبٌ تُعَجِّلُ الْفَنَاءَ

Abdullah Bin Al Kawa Al Yashkury stood up to him^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! And can the sins happen to hasten the annihilation?'

فَقَالَ نَعَمْ وَتِلْكَ قَطِيعَةُ الرَّحِمِ إِنَّ أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَ يَتَوَاسَوْنَ وَ هُمْ فَحَرَّةٌ فَيَرْزُقُهُمُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ أَهْلَ الْبَيْتِ لَيَتَفَرَّقُونَ وَ يَقْطَعُ بَعْضُهُمْ بَعْضاً فَيَحْرِمُهُمُ اللَّهُ وَ هُمْ أَتَقِيَاءُ.

He^{-asws} said: 'Yes, woe be unto you, cutting off the kinship does! The family members tend to be united, and they are helping each other, and there are immoral, so Allah^{-azwj} Mighty and Majestic Graces them; and (other) family members are divided and cut off from each other, so Allah^{-azwj} Deprives them and (even though) they are pious''²⁶⁹

²⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 105

²⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 106

²⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 107

108- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ عَطِيَّةٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا قَطَّعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ.

(The book) 'Al Kafi' – From the number, from Ibn Mahboub, from Ibn Atiyya, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'When they cut off the kinships, the wealth is made to be in the hands of evil ones'.²⁷⁰

109- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُفْرَ بِاللَّهِ مِنْ تَبَرُّكٍ مِنْ نَسَبٍ وَإِنْ دَقَّ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'He has committed Kufr with Allah^{-azwj}, the one who disavows from a lineage, and even if it was lowly'.²⁷¹

110- كَأ، الكافي عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ فَضَّالٍ عَنْ رَجَالٍ شَتَّى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَتَاهُمَا قَالَا كُفْرَ بِاللَّهِ الْعَظِيمِ الْإِثْنَاءُ مِنْ حَسَبٍ وَإِنْ دَقَّ.

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Ibn Abu Umeyr, and Ibn Fazzal, from various men,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both having said: 'Kufr with Allah^{-azwj} the Magnificent is the disowning from a lineage and even if it was lowly'.²⁷²

²⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 108

²⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 109

²⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 3 H 110

CHAPTER 4 – THE DEALINGS WITH THE SLAVES AND THE SERVANTS

1- لي، الأماالي للصدوق في خبر مناهي النبي ص أنه قال: ما زال جبرئيل يوصيني بالمماليك حتى ظننت أنه سيجعلهم وقتاً إذا بلغوا ذلك الوقت أعثفوا.

(The book) 'Al-Amaali' of Al-Sadouq –

'In a Hadeeth of the prohibitions by the Prophet^{-saww}, he^{-saww} said: 'Jibraeel^{-as} has not ceased to advise me^{-saww} regarding the slaves until I^{-saww} thought he^{-as} will make a timing (limit) for them, when they were to reach that, they would be liberated (free)'.²⁷³

2- ل، الخصال ابن المتوكل عن الحميري عن الفضل بن عامر عن البحلي عن ذريح 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 Al Bajali, from Zareeh,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three (types of persons), if you do not oppress them, they will oppress you – the lowly, and your wife, and your servant'.²⁷⁴

3- أقول قد مضى في باب مكارم أخلاق النبي ص بأسانيد كثيرة أنه ص قال: خمس لا أدعهن حتى الممات الأكل على الخبيض مع العبيد و زكوي الحمار مؤكفاً و حلي العنز بيدي و لبس الصوف و التسليم على الصبيان لتكون سنة من بعدي.

And I (Majlisi) am saying,

'It has passed in the chapter on honourable manners of the Prophet^{-saww} by many chains that he^{-saww} said: 'Three (matters), I^{-saww} will not leave these until the death – the eating upon the low ground with the slaves, and my^{-saww} riding the saddled donkey, and my^{-saww} milking my^{-saww} goat with my^{-saww} own hands, and wearing the wool, and the greeting unto the children for it would be a Sunnah (conduct to be followed) from after me^{-saww}'.²⁷⁵

4- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصقار عن ابن عيسى عن ابن محبوب عن أبي أيوب عن الثمالي عن أبي جعفر ع قال: أربع من كن فيه من المؤمنين أسكنه الله في أعلى عليين في غرف فوق غرف في تحال الشرف كل الشرف

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

²⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 1

²⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 2

²⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 3

‘From Abu Ja’far^{asws} having said: ‘Four (characteristics), one from the Momineen who has these in him, Allah^{azwj} will Settle him in the high Illiyeen in a chamber above a chamber, in the noble in a place of every nobility –

مَنْ آوَى الْيَتِيمَ وَ نَظَرَ لَهُ فَكَانَ لَهُ أَبًا وَ مَنْ رَحِمَ الضَّعِيفَ وَ أَعَانَهُ وَ كَفَّاهُ وَ مَنْ أَنْفَقَ عَلَى الْوَالِدَيْنِ وَ رَفَقَ بِهِمَا وَ بَرَّهُمَا وَ لَمْ يَحْزُنْهُمَا وَ مَنْ لَمْ يَحْرِقْ بِمَمْلُوكِهِ وَ أَعَانَهُ عَلَى مَا يُكَلِّفُهُ وَ لَمْ يَسْتَسْعِهِ فِيمَا لَمْ يُطِيقْ.

One who shelters an orphan and looks out for him, so he would be a father for him; and one who is merciful to the weak and assists him and suffices him; and one who spends upon his parents and is kind with them and righteous with them and does not chide them; and one who does not violate his slave and does not burden him regarding what he cannot endure”.²⁷⁶

5- ماء، الأماالي للشيخ الطوسي حمويه عن أبي الحسين عن أبي حنيفة عن مسلم بن إبراهيم عن فورة عن عون بن عبد الله بن عتبة قال: كُسي أبو ذرٍّ بُرْدَيْنِ فَأَتَزَرَ بِأَحَدِهِمَا وَ ارْتَدَى بِشَمْلَةٍ وَ كَسَا عَلَامَةً أَحَدَهُمَا ثُمَّ خَرَجَ إِلَى الْقَوْمِ فَقَالُوا لَهُ يَا بَا ذَرٍّ لَوْ لَبِسْتَهُمَا جَمِيعًا كَانَ أَجْمَلَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Hammawiya, from Abu Al-Husayn, from Abu Haneefa, from Muslim Bin Ibrahim, from Furrah bin Abdullah Bin Utba who said,

‘Abu Zarr^{ra} covered with two cloaks. He^{ra} trousered with one of them and cloaked with a cloak and clothed his^{ra} slave with one of them. Then he^{ra} came out to the people. They said to him^{ra}, ‘O Abu Zarr^{ra}! If you^{ra} could have worn them both together, it would have been more beautiful!’

قَالَ أَجَلٌ وَ لَكِنِّي سَمِعْتُ النَّبِيَّ ص يَقُولُ أَطْعَمُوهُمْ بِمَا تَأْكُلُونَ وَ أَلْبَسُوهُمْ بِمَا تَلْبَسُونَ.

He^{ra} said, ‘Yes, but I^{ra} heard the Prophet^{saww} saying: ‘Feed them (slaves) from what you are eating and clothe them from what you are wearing!’”²⁷⁷

6- ثواب الأعمال أبي عن سعد عن أحمد بن محمد بن الحسين بن علي بن علي بن عتبة عن عبد الله بن سنان عن الثمالي عن أبي جعفر ع قال: أَرَبُّعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ آوَى الْيَتِيمَ وَ رَحِمَ 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^{asws} having said: ‘Four (characteristics), one who has these in him, Allah^{azwj} will Build a house for him in the Paradise – one who shelters an orphan, and mercies the weak, and is compassionate upon his parents, and is kind with his slave”.²⁷⁸

7- سنن، المحاسن ابن أسباط عن عبد الملك بن مسلمة عن السندي بن خالد عن أبي عبد الله ع قال قال رسول الله ص أَلَا أُتَيْتُكُمْ بِشَرِّ النَّاسِ

(The book) ‘Al Mahasin’ – Ibn Asbaat, from Abdul Malik Bin Maslama, from Al Sindy Bin Khalid,

²⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 4

²⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 5

²⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 6

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} inform you all with vilest of the people?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ مَنْ سَافَرَ وَخَذَهُ وَ مَنَعَ رِفْدَهُ وَ ضَرَبَ عَبْدَهُ.

He^{-saww} said: 'One who travels alone, and prevents his support, and beats his slave'.²⁷⁹

8- سن، المحاسن نوح بن شبيب عن ياسر الخادم و نادر قال لنا أبو الحسن ع إن قُمت على رؤوسكم و أنتم تأكلون فلا تقوموا حتى تفرغوا و لربما دعا بعضنا فيقال لهم يأكلون فيقول دعوهم حتى يفرغوا.

(The book) Al Mahasin – Nuh Bin Shueyb, from Yasir Al Khadim and Nadir, both said,

'Abu Al-Hassan^{-asws} said to us: 'If I^{-asws} were to stand by your heads while you are eating, do not stand until you are free, and sometimes one of us would call, so it will be said to him, 'They are eating', he should say, 'Leave them until they are free'.²⁸⁰

9- سن، المحاسن نوح بن شبيب عن نادر الخادم قال: كان أبو الحسن الرضا ع يضع جوزينجة على الأخرى و يتناولني.

(The book) 'Al Mahasin' – Nuh Bin Shueyb, from Nadir Al Khadim (the servant) who said,

'Abu Al-Hassan Al-Reza^{-asws} used to place a 'Jowzeynaja' (sweet dish made from walnuts) upon the other and give me'.²⁸¹

10- سن، المحاسن أبي عن إبراهيم بن محمد الأشعري عن ابن بكير عن زُرارة قال: قلت لأبي عبد الله ع أصلحك الله ما ترى في ضرب المملوك

(The book) 'Al Mahasin' – My father, from Ibrahim Bin Muhammad Al Ashary, from Ibn Bukeyr, from Zurara who said,

'I said to Abu Abdullah^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! What is your^{-asws} view regarding beating the slave?'

قال ما أتى فيه على يديه فلا شيء عليه و أمّا ما عصاك فيه فلا بأس

He^{-asws} said: 'Whatever he commits upon his hands, so there is nothing upon him, and as for what he has disobeyed you in, there is no problem'.

فقلت كم أضربه

²⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 7

²⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 8

²⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 9

I said, 'How much can I hit him?'

قَالَ ثَلَاثَةٌ أَرْبَعَةٌ خَمْسَةٌ.

He^{-asws} said: 'Three, four, five (hits)'.²⁸²

11- نبه، تنبيه الخاطر المَعْدُورُ بْنُ سُوَيْدٍ دَخَلْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَإِذَا عَلَيْهِ بُرْدٌ وَ عَلَى غُلَامِهِ مِثْلُهُ فَقُلْنَا لَوْ أَخَذْتَ بُرْدَ غُلَامِكَ إِلَى بُرْدِكَ كَانَتْ حُلَّةً وَ كَسَوْتَهُ ثَوْبًا غَيْرَهُ

(The book) 'Tanbeeh Al Khatir' – Al Mazour Bin Suweyd,

'We entered to see Abu Zarr^{-ra} at Al-Rabza, and there he was having a cloak upon him^{-ra}, and a similar one was upon his^{-ra} slave. We said, 'If you^{-ra} could take the cloak of your^{-ra} slave to your^{-ra} cloak, it would be good, and clothe him with another cloth!'

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدِهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَ لْيَكْسِهِ مِمَّا يَلْبَسُ وَ لَا يُكَلِّفْهُ مَا يَغْلِبُهُ فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ.

He^{-ra} said, 'I^{-ra} heard Rasool-Allah^{-saww} saying: '(The slaves are) your brothers. Allah^{-azwj} has Made them to be under your hands. So the one whose brother was under him, let him feed him from what he eats, and clothe him from what he wears, and not encumber him what would overwhelm him. If he were to encumber him what overwhelms him, let him assist him'.²⁸³

أَبُو مَسْعُودٍ الْأَنْصَارِيُّ كُنْتُ أَضْرِبُ غُلَامًا فَسَمِعَنِي مِنْ خَلْفِي صَوْتًا اعْلَمْ أَنَا مَسْعُودٍ اعْلَمْ أَنَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ فَالتَّمْتُ فَإِذَا هُوَ النَّبِيُّ ص فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ خَرٌّ لَوْجِهِ اللَّهُ

Abu Masoud Al Ansary –

'I used to beat a slave. Someone made me hear from behind me, 'Know, Abu Masoud! Know, Abu Masoud! Allah^{-azwj} is more Able upon you that you are upon him!' I turned around, and there, it was the Prophet^{-saww}. I said, 'O Rasool-Allah^{-saww}! He is hereby free for the Face of Allah^{-azwj}!'

فَقَالَ أَمَا لَوْ لَمْ تَفْعَلْ لَلْفَعْنَاكَ النَّارَ.

He^{-saww} said: 'But, had you not done so, the Fire would have caught you!'²⁸⁴

أَرَادَ رَجُلٌ بَيْعَ جَارِيَةٍ فَبَكَتْ فَسَأَلَهَا فَقَالَتْ لَوْ مَلَكَتْ مِنْكَ مَا مَلَكَتْ مِنِّي مَا أَخْرَجْتَنِي مِنْ يَدِي فَأَعْتَقَهَا. عَنْهُ ع عَابِيُوا أَرْفَاقَكُمْ عَلَى قَدْرِ عُقُوبَتِهِمْ.

²⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 10

²⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 11 a

²⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 11 b

Note – ‘A man wanted to sell a slave girl. She cried. He asked her. She said, ‘Had I owned from you what you own from me, I would not have taken you out from my hands’. So he freed her. He^{-asws} said: ‘Reproach your slaves in accordance with their intellects’.

12- ين، كتاب حسين بن سعيد و النوادر الجوهري عن البطحائي عن أبي بصير عن أبي جعفر ع قال: إِنَّ أَبِي ضَرَبَ عَلَاماً لَهُ قَرْعَةً وَاحِدَةً بِسَوْطٍ وَ كَانَ بَعَثَهُ فِي حَاجَةٍ فَأَبْطَأَ عَلَيْهِ فَبَكَى الْعَلَامُ وَ قَالَ اللَّهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَبَعْنِي فِي حَاجَتِكَ ثُمَّ تَضَرَّبْنِي

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Jowhary, from Al Batainy, from Abu Baseer,

‘Abu Ja’far^{-asws} said: ‘My father beat a slave of his, one strike with a whip, and he had sent him regarding a need, and he had delayed to him. The slave cried and said: ‘Allah^{-azwj}, O Ali^{-asws} Bin Al-Husayn^{-asws}! You^{-asws} sent me regarding your need, then you^{-asws} are hitting me!’

قَالَ فَبَكَى أَبِي وَ قَالَ يَا بُنَيَّ اذْهَبْ إِلَى قَبْرِ رَسُولِ اللَّهِ ص فَصَلِّ رُكْعَتَيْنِ ثُمَّ قُلِ اللَّهُمَّ اغْفِرْ لِعَلِيِّ بْنِ الْحُسَيْنِ خَطِيئَتَهُ يَوْمَ الدِّينِ

He (Abu Ja’far^{-asws}) said: ‘My^{-asws} father^{-asws} wept and said: ‘O my^{-asws} son! Go to the grave of Rasool-Allah^{-saww} and pray two Cycles of Salat, then said, ‘O Allah^{-azwj}! Forgive the mistake of Ali^{-asws} Bin Al-Husayn^{-asws} on the Day of Religion (Qiyamah)’.

ثُمَّ قَالَ لِلْعَلَامِ اذْهَبْ فَأَنْتَ حُرٌّ لَوَجْهِ اللَّهِ

Then he^{-asws} said to the slave: ‘Go, for you are hereby free for the Face of Allah^{-azwj}!’

قَالَ أَبُو بَصِيرٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَانَ الْعَتَقُ كَفَّارَةً الضَّرْبِ فَسَكَتَ.

Abu Baseer (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Was the liberation (of the slave) and expiation of the beating?’ He^{-asws} was silent’.²⁸⁵

13- ين، كتاب حسين بن سعيد و النوادر فضالة عن ابن فرقد عن أبي عبد الله ع قال قال: فِي كِتَابِ رَسُولِ اللَّهِ ص إِذَا اسْتَعْمَلْتُمْ مَا مَلَكَتْ أَيْمَانُكُمْ فِي شَيْءٍ يَشُقُّ عَلَيْهِمْ فَأَعْمَلُوا مَعَهُمْ فِيهِ

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Fazalah, from Ibn Farqad,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘In a letter of Rasool-Allah^{-saww}: ‘Whenever you utilise what your right hands own (slaves) regarding anything which is difficult upon you, they work with them in it’.

قَالَ وَ إِنْ كَانَ أَبِي لَيَأْمُرُهُمْ فَيَقُولُ كَمَا أَنْتُمْ فَيَأْتِي فَيَنْظُرُ فَإِنْ كَانَ ثَقِيلاً قَالَ بِسْمِ اللَّهِ ثُمَّ عَمِلَ مَعَهُمْ وَ إِنْ كَانَ خَفِيفاً تَنَحَّى عَنْهُمْ.

He^{-asws} said: ‘And whenever my^{-asws} father^{-asws} would instruct them, he^{-asws} would say, ‘Stay as you are!’ He^{-asws} would come and look. If it was heavy (work), he^{-asws} would say: ‘In the Name of Allah^{-azwj}, then work with them, and if it was light (work), he^{-asws} would stay away from them’.²⁸⁶

²⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 12

²⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 13

14- ين، كتاب حسين بن سعيد و النوادر فضالة عن أبان بن عثمان عن زياد بن أبي رجا عن أبي عبيد الله عن أبي سلمان قال: بينما أنا جالس عند رسول الله ص إذا قصده رجل فقال يا رسول الله المملوك

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalah, from Aban Bin Usman, from Ziyad Bin Abu Raja'a, from Abu Ubeydullah, from Abu Sukheyla,

'From Salman^{-ra} having said, 'While I^{-ra} was seated in the presence of Rasool-Allah^{-saww}, when a man aimed for him^{-saww}. He said, 'O Rasool-Allah^{-saww}! The slave'.

فَقَالَ رَسُولُ اللَّهِ ابْتُلِيَ بِكَ وَ بُلِيتَ بِهِ لِيَنْظُرَ اللَّهُ كَيْفَ تَشْكُرُ وَ يَنْظُرَ كَيْفَ يَصْبِرُ.

Rasool-Allah^{-saww} said: 'He is being Tried by you and you are being Tried by him, for Allah^{-azwj} to Look how you are being grateful, and He^{-azwj} can Look how patient you are!'²⁸⁷

15- ين، كتاب حسين بن سعيد و النوادر فضالة عن أبان بن عثمان عن عبيد الله بن طلحة عن أبي عبد الله ع قال: استقبل رسول الله ص رجلاً من بني فهد و هو يضرب عبداً له و العبد يقول أعود بالله فلم يفلح الرجل عنه فلما أبصر العبد رسول الله ص قال أعود بمحمد فأفزع الرجل عنه الضرب

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalah, from Aban, from Abdullah Bin Talha,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} faced a man from the clan of Fahad and he was beating a slave of his, and the slave was saying, 'I seek Refuge with Allah^{-azwj}!' But the man did not leave from him. When the slave sighted Rasool-Allah^{-saww}, he said, 'I seek refuge with Muhammad^{-saww}!' The man stayed away from beating him.

فَقَالَ رَسُولُ اللَّهِ ص يَتَعَوَّذُ بِاللَّهِ فَلَا تُعِيدُهُ وَ يَتَعَوَّذُ بِمُحَمَّدٍ فُتْعِيدُهُ وَ اللَّهُ أَحَقُّ أَنْ يُجَارَ عَائِدُهُ مِنْ مُحَمَّدٍ

Rasool-Allah^{-saww} said: 'He sought Refuge will Allah^{-azwj}, but you did not shelter him, and he sought refuge with Muhammad^{-saww}, so you sheltered him, while Allah^{-azwj} is more rightful to Shelter him than Muhammad^{-saww} is?'

فَقَالَ الرَّجُلُ هُوَ خَيْرٌ لَوْجِهَ اللَّهِ

The man said, 'He is hereby free for the Face of Allah^{-azwj}!'

فَقَالَ رَسُولُ اللَّهِ وَ الَّذِي بَعَنِي بِالْحَقِّ نَبِيًّا لَوْ لَمْ تَفْعَلْ لَوَاقَعَ وَجْهَكَ حَرُّ النَّارِ.

Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the truth as a Prophet^{-saww}! Had you not done so, you face would have fallen in the heat of the Fire!'²⁸⁸

16- ين، كتاب حسين بن سعيد و النوادر الحسن بن علي قال قال أبو الحسن ع إن علي بن الحسين ع ضرب مملوكاً ثم دخل إلى منزله فأخرج السوط ثم جرد له قال الجليل علي بن الحسين فأبى عليه فأعطاه خمسين ديناراً.

The book of Husayn Bin Saeed, and 'Al Nawadir' –

²⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 14

²⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 15

~~'Al-Hassan Bin Ali^{-asws} said: 'Abu Al-Hassan^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} hit a slave, then he^{-asws} entered into his^{-asws} house and brought out the whip, then he^{-asws} bared (his^{-asws} back) for him. He^{-asws} said: 'Whip Ali^{-asws} Bin Al-Husayn^{-asws}! He refused to him^{-asws}. So he^{-asws} gave him fifty Dinars (compensation instead)'.~~²⁸⁹ (derogatory)

17- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا عُذْرَ لَهُمْ رَجُلٌ عَلَيْهِ دَيْنٌ مُخَافَتٌ فِي بِلَادِهِ - لَا عُذْرَ لَهُ حَتَّى يَهَاجِرَ فِي الْأَرْضِ يَلْتَمِسُ مَا يَقْضِي بِهِ دَيْنَهُ

(The book) 'Nawadir' of Al Rawandi – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (persons), there is no excuse for them – a man having debt upon him, staying in his city. There is no excuse for him until he emigrates in the earth seeking what he can pay off his debts with.

و رَجُلٌ أَصَابَ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا - لَا عُذْرَ لَهُ حَتَّى يُطْلِقَ لِلْأَمْرِ يَشْرِكُهُ فِي الْوَلَدِ غَيْرُهُ

And a man, (another) man attaining from his wife. There is no excuse for him until he divorces, lest he participates in the child of someone else'.

و رَجُلٌ لَهُ مَمْلُوكٌ سَوَّءٌ فَهُوَ يُعَذِّبُهُ - لَا عُذْرَ لَهُ إِلَّا أَنْ يَبِيعَ وَ إِمَّا أَنْ يُعْتِقَ

And a man having an evil slave for him, so he punishes him. There is no excuse for him except if either he sells him or he frees him.

و رَجُلَانِ اصْطَحَبَا فِي السَّفَرِ هُمَا يَتَلَاَعَنَانِ - لَا عُذْرَ لَهُمَا حَتَّى يَقْتَرِفَا.

And two men accompany in a journey cursing each other. There is no excuse for them until they separate''²⁹⁰

و يَحْتَدِ الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِقِصَارِ الْخَدَمِ فَإِنَّهُ أَقْوَى لَكُمْ فِيمَا تُرِيدُونَ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Upon you all is with having short servants, for it is stronger for you regarding what you want''²⁹¹

18- نهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِأَبْنَيْهِ الْحَسَنِ ع وَ اجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ فَإِنَّهُ آخِرَى أَنْ لَا يَتَوَكَّلُوا فِي خِدْمَتِكَ.

(The book) 'Nahj Al Balagh' –

²⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 16

²⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 17 a

²⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 17 b

'Amir Al-Momineen^{-asws} said in a bequest to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'Make a (type of) work to be for every person from your^{-asws} servants he can be taking with (performing), for it is more appropriate if he does not interfere (with other servants) in your service'.²⁹²

19- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ بِإِسْنَادِهِ عَنْ مُخْتَارِ التَّمَارِ قَالَ: أَتَى أَمِيرُ الْمُؤْمِنِينَ عَ سُوقَ الْكَرَائِسِ فَاشْتَرَى ثَوْبَيْنِ أَحَدَهُمَا بِثَلَاثَةِ دَرَاهِمٍ وَ الْآخَرَ بِدِرْهَمَيْنِ فَقَالَ يَا قَنْبَرُ خُذِ الَّذِي بِثَلَاثَةِ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, by his chain from Mukhtar Al Tammar who said,

'Amir Al-Momineen^{-asws} came to the fabric market. He^{-asws} purchased two clothes, one of them for three Dirhams, and the other for two Dirhams. He^{-asws} said: 'O Qanbar (his^{-asws} slave)! Take the one which is for three (Dirhams)!'

قَالَ أَنْتَ أَوْلَى بِهِ يَا أَمِيرَ الْمُؤْمِنِينَ تَصْعَدُ الْمِنْبَرَ وَ تَخْطُبُ النَّاسَ

He said, 'You^{-asws} are foremost with it, O Amir Al-Momineen^{-asws}! You^{-asws} (tend to) ascend the pulpit and address the people'.

قَالَ يَا قَنْبَرُ أَنْتَ شَابٌّ وَ لَكَ شِرَّةُ السَّبَابِ وَ أَنَا أَسْتَحْيِي مِنْ رَبِّي أَنْ أَتَفَضَّلَ عَلَيْكَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَلْبَسُوهُمْ بِمَا تَلْبَسُونَ وَ أَطْعِمُوهُمْ بِمَا تَأْكُلُونَ.

He^{-asws} said: 'O Qanbar! You are a youth, and for you is the vitality of youth, and I^{-asws} am embarrassed from my^{-asws} Lord^{-azwj} to prefer myself^{-asws} over you, because I^{-asws} heard Rasool-Allah^{-saww} saying: 'Clothe them from what you are wearing and feed them from what you are eating'.²⁹³

²⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 18

²⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 4 H 19

CHAPTER 5 – OBLIGATION OF OBEDIENCE OF THE SLAVE TO THE MASTER AND PUNISHMENT OF DISOBEYING HIM

1- ل، الخصال ماجيلويه عن عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَقَّاحٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةُ الْإِمَامِ الْجَائِزِ وَ الرَّجُلُ يُؤْمُ الْقَوْمَ وَ هُمْ لَهُ كَارِهُونَ وَ الْعَبْدُ الْأَبْقَى مِنْ مَوَالِيهِ مِنْ غَيْرِ ضَرُورَةٍ وَ الْمَرْأَةُ تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Ali, from Ibn Baqqah, from Zakariya Bin Muhammad, from Abdul Malik Bin Umeyr,

'From Abu Abdullah^{-asws} having said: 'Four (persons), Salat is not Accepted for them – a tyrannical imam (leader), and the man leading the people and they are disliking him, and the slave absconding from his masters without necessity, and the woman going out from the house of her husband without his permission''.²⁹⁴

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةٍ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ غَفِيفٌ مُتَعَفِّفٌ دُوَ عِبَادَةٍ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first one to enter the Paradise is a martyr, and an owned slave of excellent worship of his Lord^{-azwj} and advising to his master, and a chaste man, virtuous with worship''.²⁹⁵

3- ما، الأماالي للشيخ الطوسي المَفِيدُ عَنِ الْجَعْفَرِيِّ عَنِ ابْنِ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ رِجَاحٍ عَنِ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةَ عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ حَتَّى يَرْجِعَ إِلَيْهِمْ فَيَضَعُ يَدَهُ فِي أَيْدِيهِمْ وَ رَجُلٌ أَمَ قَوْمًا وَ هُمْ لَهُ كَارِهُونَ وَ امْرَأَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Abdullah Bin Ghalib, from Al-Husayn Bin Ribah, from Ameyra, from Muhammad Bin Marwan, from Ibn Yafour,

'From Abu Abdullah^{-asws} having said: 'Three (persons), Allah^{-azwj} will not Accept any Salat for them – a slave absconding from his masters until he returns to them and places his hand in their hands, and a man leading a people and they are disliking him, and a wife spending a night while her husband is annoyed with her''.²⁹⁶

4- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَمَانِيَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةُ الْعَبْدِ الْأَبْقَى حَتَّى يَرْجِعَ إِلَى مَوَالِيهِ.

²⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 1

²⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 2

²⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 3

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Ahmad Bin Muhammad, raising it to,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'Eight (persons), no Salat will be Accepted for them – the absconding slave, until he returns to his masters''.²⁹⁷

أقول: سيأتي الخبر بتمامه مع غيره في كتاب الصلاة.

I (Majlisi) am saying, 'I shall bring the Hadeeth with its completeness along with others in the book of Salat'.

5- مِنْ خَطِّ الشَّهِيدِ رَه عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يَرْفَعُ اللَّهُ لَهُمْ عَمَلًا عَبْدٌ أَبَقَ وَ امْرَأَةٌ زَوْجُهَا عَلَيْهَا سَاخِطٌ وَ الْمُدَّيِلُ إِزَارَةً.

From a handwriting of the martyr, from Musa bin Bakr,

'From Abu Abdullah^{-asws} having said: 'Three (persons), Allah^{-azwj} will not Raise any deed for them – an absconding slave, and a woman her husband is annoyed upon her, and the man who drags the tail of his trouser''.²⁹⁸

6- عُدَّةُ الدَّاعِي، رَوَى شُعَيْبُ الْأَنْصَارِيُّ وَ هَارُونُ بْنُ خَارِجَةَ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ مُوسَى ع انْطَلَقَ يَنْتَظِرُ فِي أَعْمَالِ الْعِبَادِ فَأَتَى رَجُلًا مِنْ أَعْبِدِ النَّاسِ فَلَمَّا أَمْسَى حَرَكَ الرَّجُلُ شَجَرَةً إِلَى جَنْبِهِ فَإِذَا فِيهَا زُمَانَتَانِ

(The book) 'Uddat Al Daie' – It is reported by Shueyb Al Ansari and Haroun Bin Kharjah, both said,

'Abu Abdullah^{-asws} said: 'Musa^{-as} went to look into the deeds of the servants. He^{-as} came to a man from the most worshipping of the people. When it was evening, the man moved a tree to his sides, and there were two pomegranates in it'.

قَالَ فَقَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مُنْذُ مَا شَاءَ اللَّهُ مَا أَجِدُ فِي هَذِهِ الشَّجَرَةِ إِلَّا زُمَانَةً وَاحِدَةً وَ لَوْ لَا أَنَّكَ عَبْدٌ صَالِحٌ مَا وَجَدْتُ زُمَانَتَيْنِ

He^{-asws} said: 'So he^{-as} said: 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been here since Allah^{-azwj} so Desires. I^{-as} have not found in this tree except for one pomegranate, and had you not been a righteous servant, you would not have found two pomegranates'.

قَالَ أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

He said, 'I am a man dwelling in the land of Musa Bin Imran^{-as}'.

قَالَ فَلَمَّا أَصْبَحَ قَالَ تَعْلَمُ أَحَدًا أَعْبَدَ مِنْكَ

²⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 4

²⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 5

He^{-asws} said: 'When it was morning, he^{-as} said: 'Do you know anyone more worshipping than you are?'

قَالَ نَعَمْ فَلَانِ الْفَلَانِ

He said, 'Yes, so and so, the one who is such and such!'

قَالَ فَأَنْطَلِقُ إِلَيْهِ فَإِذَا هُوَ عَبْدٌ مِنْهُ كَثِيرًا فَلَمَّا أَمْسَى أَبِي بَرْغِيْفٍ وَ مَا قَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مِنْذُ مَا شَاءَ اللَّهُ وَ مَا أُوتِيَ إِلَّا بِرَغِيْفٍ وَاحِدٍ وَ لَوْ لَا أَنَّكَ عَبْدٌ صَالِحٌ مَا أُوتِيْتُ بِرَغِيْفَيْنِ فَمَنْ أَنْتَ

He^{-asws} said: 'He^{-as} went to him, and there he was much more worshipping than him. When it was evening, he was brought two loaves and water. He^{-as} said: 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been over here since Allah^{-azwj} so Desires, and I^{-as} have not been brought except one loaf, and had you not been a righteous servant, you would not have been brought two loaves! Who are you?'

قَالَ أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ:

He said, 'I am a man dwelling in the land of Musa Bin Imran^{-as}'.

ثُمَّ قَالَ مُوسَى هَلْ تَعْلَمُ أَحَدًا أَعْبَدَ مِنْكَ

Then Musa^{-as} said, 'Do you know of anyone wore worshipping than you are?'

قَالَ نَعَمْ فَلَانِ الْحَذَّادُ فِي مَدِينَةِ كَذَا وَ كَذَا

He said, 'So and so the blacksmith in such and such city'.

قَالَ فَأَتَاهُ فَنَظَرَ إِلَى رَجُلٍ لَيْسَ بِصَاحِبِ عِبَادَةٍ بَلْ إِنَّمَا هُوَ ذَاكِرٌ لِلَّهِ تَعَالَى وَ إِذَا دَخَلَ وَفَتْ الصَّلَاةَ قَامَ فَصَلَّى فَلَمَّا أَمْسَى نَظَرَ إِلَى غَلَّتِهِ فَوَجَدَهَا قَدْ أَضْعَفَتْ

He^{-asws} said: 'He^{-as} came to him. He^{-as} looked at a man who wasn't a performer of worship, but rather he was a mentioner (Zakir) of Allah^{-azwj} the Exalted, and when the time of Salat entered, he stood up and prayed Salat. When it was evening, he looked at his yield and found it to have doubled.

قَالَ يَا عَبْدَ اللَّهِ مَنْ أَنْتَ إِنَّكَ عَبْدٌ صَالِحٌ أَنَا هَاهُنَا مِنْذُ مَا شَاءَ اللَّهُ عَلَيَّ قَرِيبٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّيْلَةُ قَدْ أَضْعَفَتْ فَمَنْ أَنْتَ

He^{-as} said: 'O servant of Allah^{-azwj}! Who are you? You are a righteous servant. I^{-as} have been over here since as long as Allah^{-azwj} so Desired. My^{-as} yield is nearby from each other, and tonight it has doubled. So who are you?'

قَالَ أَنَا رَجُلٌ أَسْكُنُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

He said, 'I am a man dwelling in the land of Musa Bin Imran^{-as}'.

قَالَ فَأَخَذَ ثُلُثَ غَلَّتِهِ فَتَصَدَّقَ بِهَا وَ ثُلُثًا أُعْطَى مُوَلَّى لَهُ وَ ثُلُثًا امْتَرَى بِهِ طَعَامًا فَأَكَلَ هُوَ وَ مُوسَى

He^{-asws} said: 'He took a third of his yield and gave in charity with it, and he gave a third to a slave of his, and a third he prepared food with it, so he and Musa^{-as} ate'.

قَالَ فَتَبَسَّمَ مُوسَى ع فَقَالَ مِنْ أَيِّ شَيْءٍ تَبَسَّمْتَ

He^{-asws} said: 'Musa^{-as} smiled. He said, 'From which thing did you^{-as} smile?'

قَالَ دَلَّيْنِي بَنِي إِسْرَائِيلَ عَلَى فَلَانٍ فَوَجَدْتُهُ مِنْ أَعْبَادِ الْخَلْقِ فَدَلَّيْنِي عَلَى فَلَانٍ فَوَجَدْتُهُ أَعْبَدَ مِنْهُ فَدَلَّيْنِي فَلَانٌ عَلَيْكَ وَ زَعَمَ أَنَّكَ أَعْبَدَ مِنْهُ وَ لَسْتُ أَرَاكَ شِبْهَ الْقَوْمِ

He^{-as} said: 'A Prophet^{-as} from the children of Israel pointed me^{-as} to so and so. I^{-as} found him from the most worshipping of the people. He pointed me^{-as} to so and so. I^{-as} found him to be more worshipping that he was. That so and so pointed me^{-as} to you and he claimed that you are more worshipping than him, and I^{-as} haven't seen you (even) resembling the group (of worshippers)'.

قَالَ أَنَا رَجُلٌ مَمْلُوكٌ أَ لَيْسَ تَرَانِي ذَاكِرًا لِلَّهِ أَوْ لَيْسَ تَرَانِي أَصْلَى الصَّلَاةِ لَوْفُفِهَا وَ إِنِ أَفْبَلْتُ عَلَى الصَّلَاةِ أَضْرَرْتُ بَعْلَةَ مُوَلَايَ وَ أَضْرَرْتُ بِعَمَلِ النَّاسِ أَ تُرِيدُ أَنْ تَأْتِيَ بِلَادَكَ

He said, 'I am a slave man. Didn't you^{-as} see me being a mentioner of Allah^{-azwj}? And didn't you^{-as} see me praying Salat at its timing? And if I face to the Salat, I harm the yield of my master, and I harm work of the people. Do you^{-as} want me to come to your^{-as} city?'

قَالَ نَعَمْ

He^{-as} said: 'Yes'.

قَالَ فَمَرَّتْ بِهِ سَحَابَةٌ فَقَالَ الْحَدَّادُ يَا سَحَابَةُ تَعَالَي

He^{-asws} said: 'A cloud passed by him. The blacksmith said, 'O cloud, come!''

قَالَ فَجَاءَتْ قَالَ أَتَيْنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ كَذَا وَ كَذَا قَالَ انصَرِفِي

He^{-asws} said: 'It came. He said, 'Where are you intending (to go to)?' It said, 'I intend such and such land'. He said, 'Leave!'

ثُمَّ مَرَّتْ بِهِ أُخْرَى فَقَالَ يَا سَحَابَةُ تَعَالَي فَجَاءَتْهُ فَقَالَ أَتَيْنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ كَذَا وَ كَذَا قَالَ انصَرِفِي

Then another passed by him. He said, 'O cloud, come!' It came to him. He said, 'Where are you intending (to go to)?' It said, 'I intend such and such land'. He said, 'Leave'.

ثُمَّ مَرَّتْ بِهِ أُخْرَى فَقَالَ يَا سَحَابَةُ تَعَالَي فَجَاءَتْهُ فَقَالَ أَتَيْنَ تُرِيدِينَ قَالَتْ أُرِيدُ أَرْضَ مُوسَى بْنِ عِمْرَانَ

Then another passed by him. He said, 'O cloud, come!' It came to him. He said, 'Where are you intending (to go to)?' It said, 'I intend such and such land of Musa^{-as} Bin Imran^{-as}'.

قَالَ فَقَالَ اِجْلِي هَذَا حَمَلٌ رَفِيقٍ وَ ضَعِيهِ فِي اَرْضِ مُوسَى بْنِ عِمْرَانَ وَضَعَا رَفِيقًا

He^{-asws} said: 'He said, 'Carry this man with a gentle carrying and place him^{-as} in the land of Musa^{-as} Bin Imran^{-as}, and gentle placing'.

قَالَ فَلَمَّا بَلَغَ مُوسَى بِلَادَهُ قَالَ يَا رَبِّ بِمَا بَلَّغْتَ هَذَا مَا اَرَى

He^{-asws} said: 'When Musa^{-as} reached his^{-as} city, he^{-as} said: 'O Lord^{-azwj}! Due to what did he reach this (status and power) what I^{-as} see?'

قَالَ إِنَّ عَبْدِي هَذَا يَصْبِرُ عَلَى بَلَائِي وَ يَرْضَى بِقَضَائِي وَ يَشْكُرُ نِعْمَائِي.

He^{-azwj} Said: "This servant of Mine^{-azwj} is patient upon My^{-azwj} affliction and he is satisfied with My^{-azwj} Decree, and he thanks for My^{-azwj} bounties!"²⁹⁹

²⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 5 H 6

CHAPTER 6 – WHAT SERVICES ARE APPROPRIATE TO LOAD UPON THE SERVANTS AND OTHERS

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع لَيْلَةً مِنَ اللَّيَالِي وَ لَمْ يَكُنْ عِنْدَهُ أَحَدٌ غَيْرِي فَمَدَّ رِجْلَهُ فِي حَجْرِي فَقَالَ اغْمِزْهَا يَا عُمَرُ

(The book) 'Basaair Al Darajaat' - Muhammad Bin Ali, from his uncle Muhammad, from Umar Bin Yazeed who said,

'I was in the presence of Abu Abdullah^{-asws} in a night from the nights and there did not happen to be anyone with him^{-asws} apart from me. He^{-asws} extended his^{-asws} leg in my lap and said: 'Press it, O Umar!'

قَالَ فَعَمَزْتُ رِجْلَهُ فَتَنَظَّرْتُ إِلَى اضْطِرَابٍ فِي عِظَلَةِ سَاقَيْهِ فَأَرَدْتُ أَنْ أَسْأَلَهُ إِلَى مَنْ الْأَمْرُ مِنْ بَعْدِهِ فَأَشَارَ إِلَيَّ فَقَالَ لَا تَسْأَلْنِي فِي هَذِهِ اللَّيْلَةِ عَنْ شَيْءٍ فَإِنِّي لَسْتُ أَجِيبُكَ.

I pressed his^{-asws} leg and he^{-asws} at I looked at the trembling in his^{-asws} leg muscle, and I intended to ask him^{-asws} to whom would the command be from after him^{-asws}, but he^{-asws} gestured towards me and said: 'Do not ask me about anything during this night, for I^{-asws} will not answer you".³⁰⁰

2- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ بُرْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Burdah,

'From Abu Abdullah^{-asws}.

و عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْمَاعِيلُ ضَعْ لِي فِي الْمَتَوَضِّعِ مَاءً

And from Ja'far Bin Bashir Al Khazaz, from Ismail Bin Abdul Aziz who said,

'Abu Abdullah^{-asws} having said: 'O Ismail! Place some water for me^{-asws} in the ablution place'.

قَالَ فَقُمْتُ فَوَضَعْتُ لَهُ مَاءَ الْخَبَرِ.

He (the narrator) said, 'I stood up and placed the water for him^{-asws}' – the Hadeeth".³⁰¹

³⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 6 H 1

³⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 6 H 2

CHAPTER 7 – CARRYING THE LUGGAGE FOR THE FAMILY

1- ل، الخصال ابن الوليد عن الصَّفَّار عن ابن يزيد عن ابن أبي عمير عن معاوية بن وهب قال: رآني أبو عبد الله ع بالمدينة وأنا أحمل بثلاً فقال إنَّه يُكره للرجل السري أن يحمل الشيء الذي فيجترأ عليه.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahab who said,

'Abu Abdullah^{asws} saw me at Al Medina and I was carrying vegetables. He^{asws} said: 'It is disliked for the noble man to be carrying something lowly, so would be audacious upon'.³⁰²

2- ل، الخصال أبي عن سعد عن ابن يزيد عن ابن أبي نجران رفعه إلى أبي عبد الله ع قال: من رفع جيبه وخصف نعله وحمل سلعته فقد أمن من الكبر.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Najran, raising it to,

'Abu Abdullah^{asws} said: 'One whose sews his pocked, and repairs his slippers, and carries his luggage, so he is safe from the old age'.³⁰³

3- ختص، الاختصاص قال أمير المؤمنين ع من اشترى ليعاله كماً يدرهم كان كمن أعتق نسمة من ولد إسماعيل.

(The book) 'Al Ikhtisaas' –

'Amir Al-Momineen^{asws} said: 'One who buys truffles (meat) for his dependants for a Dirham, would be like the one who has liberated a person (slave) from the children of Ismail^{as}'.³⁰⁴

4- من كتاب صفات الشيعة، للصدوق رحمه الله عن الحسن بن أحمد عن أبيه عن محمد بن أحمد عن عبد الله بن خالد الكناي قال: استقبلني أبو الحسن موسى ع وقد علقت سكة بيدي فقال ادفها إني لأكره للرجل أن يحمل الشيء الذي بنفسه

From the book 'Sifaat Al Shia' of Al Sadouq, may Allah^{azwj} have Mercy on him, - from Al-Hassan Bin Ahmad, from his father, from Muhammad Bin Ahmad, from Abdullah Bin Khalid Al Kinany who said,

'Abu Al-Hassan Musa^{asws} met me and a fish was handing in my hand. He^{asws} said, 'Throw it! I^{asws} dislike it for the man to carry the lowly thing by himself'.

ثم قال إنكم قوم أعداؤكم كثير يا معشر الشيعة إنكم قوم عاداكم الخلق فتزبنوا لهم ما قدرتم عليه.

³⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 7 H 1

³⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 7 H 2

³⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 7 H 3

Then he^{-asws} said: 'You are such people, your enemies are many, O community of Shias! You are a people, the creatures (all) are being inimical to you, so adorn for them whatever you are able upon!''³⁰⁵

³⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 7 H 4

CHAPTER 8 – CARRYING DEBTS ON BEHALF OF THE PEOPLE AND GOODLY DEALINGS WITH THEM

1- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيّد عن ابن قولويه عن محمد بن همام عن عبد الله بن العلاء عن ابن شئون عن حماد بن عيسى عن إسماعيل بن خالد عن أبي عبد الله ع قال: جمعنا أبو جعفر ع فقال يا بني إياكم و التعرض للخطوق و اصبروا على التوائب و إن دعاكم بعض قومكم إلى أمر ضررهم عليكم أكثر من نفعه لكم فلا تجيبوه.

(The book) 'Al Majaalis' of A Mufeed, (and) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Muhammad Bin Hammam, from Abdullah Bin Al A'ala, from Ibn Shamoun, from Hammad Bin Isa, from Ismail Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} gathered us. He^{-asws} said: 'O my^{-asws} sons! Beware of the being exposed to the rights, and be patient upon the calamities, and if one of your people were to call you to a matter that harm of which is more upon you than its benefit is for you, do not answer him!''³⁰⁶

2- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عقدة عن عباد بن أحمد القزويني عن عمه عن أبيه عن مطرف عن الشعبي عن صمصعة بن صوحان قال: عاذني أمير المؤمنين ع في مرضي ثم قال انظر فلا تجعل عيادي إياك فخرًا على قومك و إذا رأيتهم في أمر فلا تخرج منه فإنه ليس بالرجل غنى عن قوميه إذا خلع منهم يدًا واحدة يخلعون منه أيدي كثيرة.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Abbad Bin Ahmad Al Qazwiny, from his uncle, from his gather, from Mutarraf, from Al Shaie, from Sa'sa Bin Sowhan who said,

'Amir Al-Momineen^{-asws} consoled me during an illness. Then he^{-asws} said: 'Look do not make my^{-asws} consoling you as a pride upon your people, and when you see them being in a matter, do not exit from it, for there isn't for the man needlessness from his people. When he vacates one hand from them, they will be vacating many hands from him.

فإذا رأيتهم في خير فاعنهم عليه و إذا رأيتهم في شر فلا تحذلهم و ليكن تعاونكم على طاعة الله فإنكم لن تزالوا بخير ما تعاونتم على طاعة الله تعالى و تناهيتهم عن معاصيه.

When you see them being in good, assist them upon it, and when you see them being in evil, do not abandon them, and let your assisting be based upon obedience of Allah^{-azwj} for you will never decline with goodness for as long as you assist them upon obedience of Allah^{-azwj} the Exalted, and keep aside of them from disobeying Him^{-azwj}''³⁰⁷.

3- مع، معاني الأخبار ماجيلويه عن عمه عن الكوفي عن أبي جميلة عن جابر عن أبي جعفر ع قال قال رسول الله ص ليس البخیل من يؤذي أو الذي يؤذي الزكاة المفروضة من ماله و يعطي النائية في قومه و إنما البخیل حق البخیل الذي يمنع الزكاة المفروضة في ماله و يمنع النائية في قومه و هو فيما سوى ذلك يبذر.

³⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 8 H 1

³⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 8 H 2

(The book) 'Ma'any Al Akhbaar' – Majaylawiya, from his uncle, from Al Kufi, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The miser isn't the one who gives, or the one who gives the obligatory Zakat from his wealth and gives (pays off) the debts among his people, and rather the miser as is right of the miser is the one who prevents the obligatory Zakat regarding his wealth, and prevents the paying off debts among his people, and regarding what is besides that, he spends'''.³⁰⁸

4- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ إِنَّا أَهْلُ بَيْتٍ أُمِرْنَا أَنْ نُطْعِمَ الطَّعَامَ وَ نُؤَدِّيَ فِي النَّائِيَةِ وَ نُصَلِّيَ إِذَا نَامَ النَّاسُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali, from Abu Ameyra, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} had said: 'We^{-asws}, People^{-asws} of the Household, we^{-asws} are Commanded to give the good, and pay off the debts, and pray Salat when the people are sleeping'''.³⁰⁹

5- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ حُسَيْنِ بْنِ أَبِي سَعِيدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُنِّي رَسُولُ اللَّهِ بِأَسَارَى فَقَدَّمَ مِنْهُمْ رَجُلًا لِيَضْرِبَ عُنُقَهُ فَقَالَ لَهُ جِبْرِيلُ يَا مُحَمَّدُ رَبُّكَ يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ إِنَّ أَسِيرَكَ هَذَا يُطْعَمُ الطَّعَامَ وَ يُفْرِي الضَّيْفَ وَ يَصْبِرُ عَلَى النَّائِيَةِ وَ يَحْتَمِلُ الْحِمَالَاتِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Husayn Bin Abu Saeed, from a man,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was brought captives. He^{-saww} forwarded a man to strike his neck off. Jibraeel^{-as} said to him^{-saww}: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says: "This captive of yours (tends to) feed the food, and hosts the guests, and is patient upon the misfortunes, and he carries the loads (debts or bills)!"'

فَقَالَ لَهُ النَّبِيُّ ص إِنَّ جِبْرِيلَ أَخْبَرَنِي عَنْكَ بِكَذَا وَ كَذَا وَ قَدْ أَعْتَمَقْتُكَ

The Prophet^{-saww} said to him: 'Jibraeel^{-as} has informed me^{-saww} with such and such about you, and I^{-saww} have hereby freed you!'

فَقَالَ لَهُ إِنَّ رَبَّكَ لَيُحِبُّ هَذَا

He said to him^{-saww}, 'Your^{-saww} Lord^{-azwj} tends to Love this?'

فَقَالَ نَعَمْ

He^{-saww} said: 'Yes'.

فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا رَدُّتْ عَنْ مَالِي أَحَدًا أَبَدًا.

³⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 8 H 3

³⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 8 H 4

He said, 'I testify that there is no god except Allah^{-azwj}, and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}! By the One^{-azwj} Who Sent you^{-saww} with the truth! No one will be returned (empty-handed) from my wealth, ever!''³¹⁰

³¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 8 H 5

CHAPTER 9 – RIGHTS OF THE NEIGHBOUR

1- لي، الأماالي للصدوق ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سنان عن الفضل عن أبي عبد الله ع قال: عَلَيْكُمْ بِحُسْنِ الْجَوَارِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ بِذَلِكَ الْحَزْر.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{asws} having said: 'Upon you all with good neighbourliness, for Allah^{azwj} Mighty and Majestic has Commanded with that' – the Hadeeth"³¹¹

2- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: مَنْ حَانَ جَارُهُ شِبْرًا مِنَ الْأَرْضِ جَعَلَهَا اللَّهُ طَوْقًا فِي عُنُقِهِ مِنْ تُحُومِ الْأَرْضِينَ السَّابِعَةِ حَتَّى يَلْقَى اللَّهَ يَوْمَ الْقِيَامَةِ مُطَوَّقًا إِلَّا أَنْ يَتُوبَ وَ يَرْجِعَ

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions of the Prophet^{saww}, he^{saww} said: 'One who betrays his neighbour of a palm's width of the land, Allah^{azwj} will Make is a collar in his neck from the bottom of the seven firmaments until he meets Allah^{azwj} on the Day of Qiyamah as collared, except if he were to repent and retract'.

و قَالَ مَنْ آذَى جَارَهُ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ - وَ مَأْوَاهُ جَهَنَّمَ وَ بَقَسَ الْمَصِيرُ وَ مَنْ صَبَحَ حَقَّ جَارِهِ فَلَيْسَ مِنَّا وَ مَا زَالَ جَبْرِئِيلُ يُوصِينِي بِالْجَارِ حَتَّى طَلَنْتُ أَنَّهُ سَيُورَثُهُ.

And he^{asws} said: 'One who hurts his neighbour, Allah^{azwj} will Prohibit the aroma of Paradise unto him, **and his abode is Hell; and it is an evil destination [3:162]**; and the one wastes a right of his neighbour, he isn't from us^{asws}; and Jibraeel^{as} has not ceased to advise me^{saww} with the neighbour until I^{saww} thought that he will be inheriting me^{saww}'³¹²

3- لي، الأماالي للصدوق ابن إدريس عن أبيه عن محمد بن عبد الجبار عن ابن البطائني عن إسماعيل بن عبد الحلي و الكنايني معاً عن أبي بصير قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَفَّ أَذَاهُ عَنْ جَارِهِ أَقَالَهُ اللَّهُ عَزَّ وَ جَلَّ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ عَفَّ بَطْنَهُ وَ فَرَّجَهُ كَانَ فِي الْجَنَّةِ مَلِكًا مَحْبُورًا وَ مَنْ أَعْتَقَ نَسَمَةً مُؤْمِنَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Ibn Al Batainy, from Ismail Bin Abdul Khaliq and Al Kinany, both together from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'One who restrains his harm from his neighbour, Allah^{azwj} Mighty and Majestic will Dismiss his stumbles on the Day of Qiyamah, and the one who is

³¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 1

³¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 2

chaste of his belly and his private parts, would be a joyful king in the Paradise, and the one who liberates a Momin person, Allah^{-azwj} will Build a house for him in the Paradise”.³¹³

4- فس، تفسير القمي أبي رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: مَنْ آذَى جَارَهُ طَمَعًا فِي مَسْكِنِهِ وَرَزَهُ اللَّهُ دَارَهُ.

Tafseer Al Qummi – My father, raising it to,

‘The Prophet^{-saww} said: ‘One who hurts his neighbour in greed regarding his dwelling, Allah^{-azwj} will Make him (neighbour) inherit his house’”.³¹⁴

5- ل، الخصال فِي مَا 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 تَخُونُهُ وَ قَفَرٌ لَا يَجِدُ صَاحِبَهُ لَهُ مُدَاوِيًا وَ جَارٌ سَوُّو فِي دَارٍ مُقَامًا.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} had bequeathed to Ali^{-asws}: ‘O Ali^{-asws}! Four (matters) are from breakers of the back – an imam (leader) disobeying Allah^{-azwj} and his orders are obeyed; and a wife whose husband protects her, and she betrays him; and a poverty whose owner cannot find a cure for it; and an evil neighbour in a house of staying’”.³¹⁵

6- ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُبَيْدَةَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حَرِيمُ الْمَسْجِدِ أَرْبَعُونَ ذِرَاعًا وَ الْجَوَارُ أَرْبَعُونَ دَارًا مِنْ أَرْبَعَةِ جَوَانِبِهَا.

(The book) ‘Al Khisaal’ – Ibn Idrees, from his father, from Muhammad Bin Mahboub, from Muhammad Bin Al-Husayn, from Ibn Fazzal, from Ali Bin Uqba Bin Khalid, from his father,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Sanctity of the Masjid is forty cubits (approx. 18 meters), and of the neighbour is forty houses from (all) four of its sides’”.³¹⁶

7- ن، عيون أخبار الرضا عليه السلام الدَّقَاقُ وَ السِّنَانِيُّ وَ الْمُكْتَتَبُ جَمِيعًا عَنِ الْأَسَدِيِّ عَنْ سَهْلِ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ قَالَ قَالَ الرِّضَا ع لَيْسَ مِنَّا مَنْ لَمْ يَأْمَنْ جَارَهُ بِوَائِقِهِ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greeting be upon him^{-asws} – Al Daqqaq and Al Sinany and Al Mukattib, altogether from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Ibrahim Bin Abu Mahmoud who said,

‘Al-Reza^{-asws} said: ‘He isn’t from us^{-asws}, the one whose neighbour is not safe from his sufferings (harms)’”.³¹⁷

³¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 3

³¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 4

³¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 5

³¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 6

³¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 7

8- ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع عن آبائه عن علي صلوات الله عليهم قال: قيل للنبي ص يا نبي الله أ في المال حق سوى الزكاة

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'It was said to the Prophet^{-saww}, 'O Prophet^{-saww} of Allah^{-azwj}! Is there any right regarding the wealth besides the Zakat?'

قال نعم ير الرح إذا أذبرت و صلة الجار المسلم فما آمن بي من بات شبعاناً و جاره المسلم جائع

He^{-saww} said: 'Yes! Righteousness to the kinship when it turns around and helping the Muslim neighbour. He has not believed in me^{-saww}, the one who spends a night satiated while his Muslim neighbour is hungry'.

ثم قال ع ما زال جبرئيل يوصيني بالجار حتى ظننت أنه سيورثه.

Then he^{-saww} said: 'Jibraeel^{-as} has not ceased to advise me^{-saww} with the neighbour until I^{-saww} thought that he^{-as} would make him inherit".³¹⁸

9- مع، معاني الأخبار أبي عن سعد عن البرقي عن أبيه عن ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله ع قال: قلت له جعلت فداك ما حد الجار

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What is a limit of the neighbour?'

قال أربعين داراً من كل جانب.

He^{-asws} said: 'Forty cubits (approx. 18 meters) from every side".³¹⁹

10- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه ع أن رسول الله ص قال: ثلاثة هن أم الفواق سلطان إن أحسنت إليه لم يشكر وإن أسأت إليه لم يغفر و جار عينه نزعاك و قلبه ينعاك إن رأى حسنة دفنها و لم يغفها و إن رأى سيئة أظهرها و أداعها و زوجة إن شهدت لم تفر عينك بها و إن غبت لم تطمين إليها.

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

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'Three are' 'mother' of (top) back-breakers – 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 whose eyes take care of you and his heart flares at you. If he were to see a good deed (from you), he buries it and does not reveal it, and if he sees an

³¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 8

³¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 9

evil deed, he reveals it and broadcasts it; and a wife, if she is present your eyes are not delighted by her, and if she is absent, you are not reassured to her”.³²⁰

11- تختص، الإختصاص قَالَ الصَّادِقُ ع لِإِسْحَاقَ بْنِ عَمَّارٍ صَانِعِ الْمُنَافِقِ بِلِسَانِكَ وَ أَخْلِصْ وَدَكَ لِلْمُؤْمِنِ وَ إِنَّ جَالِسَكَ يَهُودِيٍّ فَأَخْسِنْ مُجَالَسَتَهُ.

(The book) ‘Al Ikhtisaas’ –

‘Al-Sadiq^{-asws} said to Is’haq Bin Ammar: ‘Make your tongue for the hypocrite, and be sincere in your cordiality to the Momin, and if a Jew were to sit to /visit you, then be good in his sitting’.³²¹

12- ين، كتاب حسين بن سعيد و النوادر فضالهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عَمْرِو بْنِ عِكْرِمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ إِنَّ لِي جَاراً يُؤْذِينِي

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Fazalah, from Muawiya Bin Ammar, from Amro Bin Ikrima who said,

‘I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, ‘There is a neighbour of mine who hurts me’.

فَقَالَ ارْحَمْهُ

He^{-asws} said: ‘Have mercy on him’.

قَالَ قُلْتُ لَا رَحْمَةَ اللَّهُ فَصَرَفَ وَجْهَهُ عَنِّي

He (the narrator) said, ‘I said, ‘May Allah^{-azwj} not have Mercy on him!’ He^{-asws} turned his^{-asws} face away from me’.

قَالَ فَكَرِهْتُ أَنْ أَدْعَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهُ يَفْعَلُ بِي وَ يَفْعَلُ وَ يُؤْذِينِي

He said, ‘I dislike to repeat it, so I said, ‘May I be sacrificed for you^{-asws}! He does with me, and does, and hurts me’.

فَقَالَ أَرَأَيْتَ إِنْ كَاشَفْتَهُ انْتَصَفْتَ مِنْهُ

He^{-asws} said: ‘Do you view that if you were to uncover him, you will have fairness from him?’

قَالَ قُلْتُ بَلَى أَوَّلَى عَلَيْهِ

He (the narrator) said, ‘I said, ‘Yes, foremost upon him’.

³²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 10

³²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 11

فَقَالَ عَ إِنَّ دَا مَنَّ يَحْسُدُ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَإِذَا رَأَى نِعْمَةً عَلَى أَحَدٍ وَكَانَ لَهُ أَهْلٌ جَعَلَ بَلَاءَهُ عَلَيْهِمْ وَ إِنْ لَمْ يَكُنْ لَهُ أَهْلٌ جَعَلَ بَلَاءَهُ عَلَى خَادِمِهِ وَ إِنْ لَمْ يَكُنْ لَهُ خَادِمٌ سَهَرَ لَيْلَهُ وَ اغْتَاطَ نَهَارَهُ

He^{-asws} said: 'Then that one is from the ones who envy the people upon what Allah^{-azwj} has Given them from His^{-azwj} Grace. When he sees a bounty upon anyone and there was a family for him, he makes his woe upon them, and if there does not happen to be any family for him, he makes his woe upon his servants, and there does not happen to be any servant for him, he stays awake at night and is enraged during his day.

إِنَّ رَسُولَ اللَّهِ ص أَتَاهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي اشْتَرَيْتُ دَارًا فِي بَنِي فُلَانٍ وَ إِنْ أَقْرَبَ جِيرَانِي مَيِّ جَوَارًا مِنْ لَا أَرْجُو خَيْرُهُ وَ لَا آمَنُ شَرَّهُ

Rasool-Allah^{-saww}, a man from the Helpers came to him^{-saww}. He said, 'O Rasool-Allah^{-saww}! I have bought a house among the clan of so and so, and the closest of my neighbours is one I have no hope for his goodness nor am I safe from his evil'.

قَالَ فَأَمَرَ رَسُولُ اللَّهِ ص عَلِيًّا وَ سَلْمَانَ وَ أَبَا ذَرٍّ

He^{-asws} said: 'Rasool-Allah^{-saww} instructed Ali^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}'.

قَالَ وَ نَسِيتُ وَاحِدًا وَ أَظُنُّهُ الْمِقْدَادَ

He (the narrator) said, 'And I have forgotten one, and I think it was Al-Miqdad^{-ra}'.

فَأَمَرَهُمْ أَنْ يَنَادُوا فِي الْمَسْجِدِ بِأَعْلَى أَصْوَاتِهِمْ أَنَّهُ لَا إِيمَانَ لِمَنْ لَمْ يَأْمَنْ جَارُهُ بِنَوَائِقِهِ فَنَادَوْا ثَلَاثًا

(He^{-asws}) said: 'He^{-saww} instructed them to call out in the Masjid at the top of their voices: 'There is no Eman for the one whose neighbour is not safe from his sufferings!' They called out thrice.

ثُمَّ أَمَرَ فَنُودِيَ أَنَّ كُلَّ أَرْبَعِينَ دَارًا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَكُونُ سَاكِنُهَا جَارًا لَهُ.

Then he^{-saww} instructed, so they called out: 'Every forty houses from in front of him, and from behind him, and from his right, and from his left, its dwellers are a neighbour for him!'³²²

13- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ قَالَ رَسُولُ اللَّهِ ص أَعُوذُ بِاللَّهِ مِنْ جَارٍ سَوُو فِي دَارٍ إِقَامَةً تَرَكَ عَيْتَاهُ وَ يَرْعَاكَ قَلْبُهُ إِنْ رَأَكَ بِحَيْرٍ سَاءَهُ وَ إِنْ رَأَكَ بِشَرٍّ سَرَّهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Al-Husayn, from Muhammad Bin Al-Fuzeyl, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} seek Refuge with Allah^{-azwj} from an evil neighbour in a house of staying, his eyes watch you and his head dreads you. If he sees you with good, it saddens him, and if he sees you with evil, it cheers him''^{.323}

14- ين، كتاب حسين بن سعيد و النوادر عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْحَاقَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حُسْنُ الْجَوَارِ يَزِيدُ فِي الرِّزْقِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Abdullah Bin Muhammad, from Ali Bin Is'haq, from Ibrahim Bin Abu Raja'a who said,

'Abu Abdullah^{-asws} said: 'Good neighbourliness increases in the sustenance''^{.324}

15- دَعَوَاتُ الرَّوَانِدِيِّ، رُوِيَ أَنَّهُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص وَ قَالَ إِنَّ فَلَانًا جَارِي يُؤْذِينِي

(The book) 'Dawaat' of Al Rawandy –

'It is reported that a man came to the Prophet^{-saww} and said, 'My so and so neighbour is hurting me'.

قَالَ اصْبِرْ عَلَى أَذَاهُ كَفَّ أَذَاكَ عَنْهُ

He^{-saww} said: 'Be patient upon his harm, restrain your harm from him'.

فَمَا لَيْتَ أَنْ جَاءَ وَ قَالَ يَا نَبِيَّ اللَّهِ إِنَّ جَارِي قَدْ مَاتَ

It was not long before he came and said, 'O Prophet^{-saww} of Allah^{-azwj}, he has died!'

فَقَالَ ص كَفَى بِالذَّهْرِ وَاعِظًا وَ كَفَى بِالْمَوْتِ مُفَرِّقًا.

He^{-saww} said: 'Suffice with the times as a preaching and suffice with the death as a separator''^{.325}

16- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ عِنْدَ وَفَاتِهِ اللَّهُ اللَّهُ فِي جِيزَانِكُمْ فَإِنَّهُ وَصِيَّتُهُ نَبِيَّكُمْ مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمْ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in his^{-asws} bequest at his^{-asws} expiry: 'Allah^{-azwj}! Allah^{-azwj} regarding your neighbours, for it is a bequest of your Prophet^{-saww}. He^{-saww} did not cease to advise with them until we thought he^{-saww} would make them inherit''^{.326}

³²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 13

³²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 14

³²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 15

³²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 16

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة الكراچي بسند مذكور في المنهاج عن يونس بن يعقوب عن أبي عبد الله ع قال: مَلْعُونٌ مَلْعُونٌ مَنْ أَدَّى جَارَهُ.

(The books) ‘Kanz Jamie Al Fawaaid’, and ‘Taweel Al Ayaat Al Zaahira’ – Al Karajaky, by a chain mentioned in ‘Al Mahahy’, from Yunus Bin Yaqoub,

‘From Abu Abdullah^{-asws} having said: ‘Accursed! Accursed is the one who hurts his neighbour!’³²⁷

³²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 9 H 17

أبواب آداب العشرة مع الأصدقاء و فضلهم و أنواعهم و غير ذلك مما يتعلق بهم

CHAPTER ON ETIQUETTES OF THE DEALING WITH THE FRIENDS, AND THEIR MERITS, AND THEIR TYPES, AND OTHER THAN THAT FROM WHAT IS RELATED WITH THEM

باب 10 حسن المعاشرة و حسن الصحبة و حسن الجوار و طلاقة الوجه و حسن اللقاء و حسن البشر

CHAPTER 10 – GOODLY DEALING, AND GOODLY ACCOMPANIMENT, AND GOODLY NEIGHBOURLINESS, AND THE FRIENDLY FACE, AND GOODLY MEETINGS, AND GOODLY SMILE

الآيات

The Verses

البقرة وَ قُولُوا لِلنَّاسِ حُسْنًا

(Surah) Al Baqarah - *and be saying to the people good words, [2:83]*

النساء وَ اعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ بِذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسْكِينِ وَ الْجَارِ ذِي الْقُرْبَىٰ وَ الْجَارِ الْجُنُبِ وَ الصَّاحِبِ بِالْجَنْبِ وَ ابْنِ السَّبِيلِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا

(Surah) Al Nisaa - *And worship Allah and do not associate anything with Him and be good with the parents, and with the near of kin, and the orphans, and the needy, and your neighbourly relative and the alien neighbour, and the fellow companion, and the wayfarer, and those whom your right hands possess; surely Allah does not Love the one who was boastful, proud [4:36].*

1- ج، الإحتجاج بالإسناد إلى أبي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: دَخَلَ مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ شِهَابٍ الزُّهْرِيُّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ هُوَ كَثِيبٌ حَزِينٌ فَقَالَ لَهُ زَيْنُ الْعَابِدِينَ ع مَا بَالُكَ مَعْمُومًا

(The book) 'Al Ihtijaj' –

By the chain to Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Muhammad Bin Muslim Bin Shihab Al-Zuhry came to Ali Bin Al-Husayn^{-asws} and he was bleak, grieving. Zayn Al-Abideen^{-asws} said to him: 'What is that matter you are sorrowful?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ عُمُومٌ وَهُمُومٌ تَتَوَالَى عَلَيَّ لِمَا امْتَحِنْتُ بِهِ مِنْ جَهَةِ حُسَادِ نَعَمِي وَ الطَّامِعِينَ فِيَّ وَ مِمَّنْ أَرْجُوهُ وَ مِمَّنْ أَحْسَنْتُ إِلَيْهِ فَيُخْلِفُ طَبِّي

He said, 'O son^{-asws} of Rasool-Allah^{-saww}! Worries and grief are coming to me due to what I am being Tried with, from an aspect of envy of my Bounties and the greedy ones regarding me, and from what I Beseech Him^{-azwj} for, and from the one I have done favour to, but he is opposite to my thoughts (acts against me)'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع احْفَظْ عَلَيْكَ لِسَانَكَ تَمْلِكُ بِهِ إِخْوَانَكَ

Ali^{-asws} Bin Al-Husayn^{-asws} (Zayn Al-Abideen^{-asws}) said to him: 'Protect your tongue, you will be able to control your brethren with it'.

قَالَ الزُّهْرِيُّ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَحْسِنُ إِلَيْهِمْ بِمَا يَبْدُرُ مِنْ كَلَامِي

Al-Zuhry said, 'O son^{-asws} of Rasool-Allah^{-saww}! I am good to them with what I release from my speech'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَيْهَاتَ هَيْهَاتَ إِلَيْكَ وَ أَنَّ تُعْجَبَ مِنْ نَفْسِكَ وَ إِيَّاكَ أَنْ تَتَكَلَّمَ بِمَا يَسْبِقُ إِلَى الْقُلُوبِ إِنْكَارُهُ وَ إِنْ كَانَ عِنْدَكَ اغْتِدَاؤُهُ فَلَيْسَ كُلُّ مَنْ تُسْمِعُهُ شَرًّا بِمَكْنِكَ أَنْ تُوسِّعَهُ عُذْرًا

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Far be it! Far be it! Beware of being fascinated from yourself with that and beware of speaking with what would precede to the hearts of its denial, and if there was an apology with you, so everyone who hears it would not be evil if you were to extend an apology to him'.

ثُمَّ قَالَ يَا زُهْرِيُّ مَنْ لَمْ يَكُنْ عَقْلُهُ مِنْ أَكْمَلِ مَا فِيهِ كَانَ هَلَاكُهُ مِنْ أَيْسَرِ مَا فِيهِ

Then he^{-asws} said: 'O Zuhry! The one whose intellect does not happen to be perfect of what is in it, his destruction would come easily, due to what is in it'.

ثُمَّ قَالَ يَا زُهْرِيُّ أَمَا عَلَيْكَ أَنْ تَجْعَلَ الْمُسْلِمِينَ مِنْكَ بِمَنْزِلَةِ أَهْلِ بَيْتِكَ فَتَجْعَلَ كَبِيرَهُمْ مِنْكَ بِمَنْزِلَةِ وَالِدِكَ وَ تَجْعَلَ صَغِيرَهُمْ مِنْكَ بِمَنْزِلَةِ وَلَدِكَ وَ تَجْعَلَ بَيْنَكَ وَ بَيْنَكَ بِمَنْزِلَةِ أَخِيكَ

Then he^{-asws} said: 'O Zuhry! And what is upon you is that you should make the submitter from you to be at the status of your family members. You would make their elders to be at the status of your father and make their young ones to be at the status of your son and make the fathers from them to be at the status of your brother.

فَأَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَظْلِمَ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَدْعُو عَلَيْهِ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تُهَبِّكَ سِتْرَهُ

So which of these would you love to be unjust to? And which of these would you love to supplicate against? And which of these would you love to uncover his veil (private matters)?

وَ إِنْ عَرَضَ لَكَ إِبْلِيسُ لَعْنَهُ اللَّهُ - بِأَنَّ لَكَ فَضْلًا عَلَى أَحَدٍ مِنْ أَهْلِ الْقَبْلَةِ - فَانْظُرْ إِنْ كَانَ أَكْبَرَ مِنْكَ فَقُلْ: قَدْ سَبَقَنِي بِالْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ، فَهُوَ خَيْرٌ مِنِّي

And if Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, presents to you, that there is merit for you over anyone from the people of the Qiblah, so look at the one who was older than you and say, 'He has preceded me with the *Eman* and the righteous deeds, therefore he is better than me'.

وَإِنْ كَانَ أَصَغَرَ مِنْكَ، فَقُلْ: قَدْ سَبَقْتُهُ بِالْمَعَاصِي وَالدُّنُوبِ فَهُوَ خَيْرٌ مِنِّي وَإِنْ كَانَ تَرْتُّكَ فَقُلْ: أَنَا عَلَى يَقِينٍ مِنْ دُنْيِي، وَفِي شَكٍّ مِنْ أَمْرِهِ، فَمَا لِي أَدْعُ يَقِينِي لِشَكِّي

And if he was younger than you, then say, 'I have preceded him with the (acts of) disobedience and the sins, therefore he is better than me'. And if he was a father (one of similar age to you), then say, 'I am certain of my sins, and in doubt of his affairs, so why should I leave my certainty for doubt regarding him?'

وَإِنْ رَأَيْتَ الْمُسْلِمِينَ يُعْظِمُونَكَ وَ يُؤَدُّونَكَ وَ يُبْجِلُونَكَ - فَقُلْ: هَذَا فَضْلٌ أَخَذْتُهُ وَإِنْ رَأَيْتَ مِنْهُمْ (جَفَاءً وَ انْقِيَاظاً عَنْكَ - فَقُلْ: هَذَا اللَّيْ) أَخَذْتُهُ

And if you were to see the Muslims revering you, and dignifying you, and venerating you, then say, 'This is a merit they are innovating with'. And if you see from them, disloyalty, and constriction from you, then say, 'This is which I innovated with (from the sins)'.

فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ، سَهَّلَ اللَّهُ عَلَيْكَ عَيْشَكَ، وَ كَثُرَ أَصْدِقَاؤُكَ، وَ قَلَّ أَعْدَاؤُكَ، وَ فَرِحْتَ بِمَا يَكُونُ مِنْ بَرِّهِمْ، وَ لَمْ تَأْسَفْ عَلَى مَا يَكُونُ مِنْ جَفَائِهِمْ.

So, if you were to do that, Allah^{-azwj} would Ease your life upon you, and your friends would be a lot and your enemies would be few, and you would be happy with what is happening from their righteousness, and you would not regret upon what is happening from their disloyalty.

وَ اعْلَمْ: أَنَّ أَكْرَمَ النَّاسِ عَلَى النَّاسِ - مَنْ كَانَ خَيْرُهُ عَلَيْهِمْ فَائِضاً، وَ كَانَ عَنْهُمْ مُسْتَعِيناً مُتَعَفِّفاً، وَ أَكْرَمُ النَّاسِ بَعْدَهُ عَلَيْهِمْ مَنْ كَانَ عَنْهُمْ مُتَعَفِّفاً، وَ إِنْ كَانَ إِلَيْهِمْ مُحْتَاجاً، فَإِنَّمَا أَهْلُ الدُّنْيَا (يَعْتَشِقُونَ الْأَمْوَالَ) ،

And know, that the most benevolent of the people to the people, is the one who was extra good upon them, and he was needless from them, chaste. And the most benevolent of the people after him, to them, is the one who is chaste (not asking) from them, and even though he is needy to them, for rather, the people of the world are desirous for the wealth.

فَمَنْ لَمْ يُزَاجِحْهُمْ فِيمَا يَعْشَقُونَهُ كَرَّمَ عَلَيْهِمْ، وَ مَنْ لَمْ يُزَاجِحْهُمْ فِيهَا وَ مَكَّنَهُمْ مِنْهَا أَوْ مِنْ بَعْضِهَا - كَانَ أَعَزَّ [عَلَيْهِمْ] وَ أَكْرَمَ.

Therefore, the one who does not challenge them with regards to what they are desirous for, they would be honourable to them, and the one who does not challenge them with regards to it and enables them (even more) from it (acquiring wealth), or from part of it, he would be the most honourable to them and most prestigious".³²⁸

2- لي، الأمامي للصدوق ابن الوليد عن الصغار عن عبد الله بن الصلت عن يونس عن ابن حميد عن ابن قيس عن أبي جعفر ع قال: ذكر علي ع أنه وجد في قائمة سيف من سبوف رسول الله صحيفة فيها ثلاثة أحرف صل من قطعك و قل الحق و لو على نفسك و أحسن إلى من أساء إليك الخير.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Yunus, from Ibn Humeid, from Ibn Qays,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} mentioned that he^{asws} had found a parchment in a sheath of a sword from the swords of Rasool-Allah^{saww} wherein were three phrases – maintain the one who cuts you off, and speak the truth and even if it was against yourself and be good to the one who is evil to you' – the Hadeeth".³²⁹

3- لي، الأماالي للصدوق ابن مسرور عن محمد الحميري عن أبيه عن ابن أبي الخطاب عن ابن أسباط عن عمه عن الصادق ع قال: قال عيسى بن مريم لبعض أصحابه ما لا تحب أن يفعل بك فلا تفعله بأحد وإن لطم أحد حدك الأيمن فأعط الأيسر.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Ibn Abat, from his uncle,

'From Al-Sadiq^{asws} having said: 'Isa Bin Maryam^{as} said to one of his^{as} companions: 'Whatever you don't like to be done to you, do not do it to anyone, and if anyone were to slap your right cheek, then give him the left (to slap)".³³⁰

4- ب، قرب الإسناد هارون عن ابن صدقة عن جعفر ع عن أبيه ع قال: إن علياً ع صاحب رجلاً ذمياً فقال له الذمي أين تريد يا عبد الله قال أريد الكوفة

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

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} accompanied a 'Zimmy' man (one under the responsibility of Al-Islam). The Zimmy said to him^{asws}, 'Where are you^{asws} intending (to do to), O servant of Allah^{azwj}?' He^{asws} said: 'I^{asws} am intending Al-Kufa'.

فلما عدل الطريق بالذمي عدل معه علي ع فقال له الذمي أليس زعمت تريد الكوفة قال بلى

When the road diverged with the Zimmy, Ali^{asws} diverted to be with him. The Zimmy said to him^{asws}, 'Didn't you^{asws} claim that you^{asws} intended Al-Kufa?' He^{asws} said: 'Yes'.

فقال له الذمي فقد تركت الطريق فقال له قد علمت فقال له فلم عدلت معي وقد علمت ذلك

The Zimmy said to him^{asws}, 'But you^{asws} have left the road!' He^{asws} said to him: 'I^{asws} do know'. He said to him^{asws}, 'Why did you^{asws} turn to be with me and you^{asws} knew that?'

فقال له علي هذا من تمام حسن الصحبة أن يشيع الرجل صاحبه هنيئاً إذا فارقه وكذلك أمرنا نبينا فقال له هكذا

Ali^{asws} said to him: 'This is from the complete goodly accompaniment, that the man escorts his companion comfortably when he separates from him, and our Prophet^{saww} has instructed us like that'. He said, 'Like that!'

³²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 2

³³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 3

قَالَ قَالَ نَعَمْ

He (the narrator) said, 'He^{-asws} said: 'Yes'.

فَقَالَ لَهُ الدِّمِّي لَا جَرَمَ إِنَّمَا تَبِعَهُ مَنْ تَبِعَهُ لِأَفْعَالِهِ الْكَرِيمَةِ وَأَنَا أَشْهَدُكَ أَنِّي عَلَى دِينِكَ

The Zimmy said to him^{-asws}, 'There is no doubt rather you^{-asws} are following one who had followed the honourable conduct, and I testify that I am hereby upon your^{-asws} religion'.

فَرَجَعَ الدِّمِّي مَعَ عَلِيٍّ فَلَمَّا عَرَفَهُ أَسْلَمَ.

The Zimmy return with Ali^{-asws}. When he recognised him^{-asws}, he became a Muslim".³³¹

5- ب، قرب الإسناد ابن طريف عن ابن غلوان عن أبي عبد الله ع قال: صُحْبَةُ عِشْرِينَ سَنَةً قَرَابَةٌ.

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

'From Abu Abdullah^{-asws} having said: 'Twenty years of accompaniment is kinship".³³²

6- ل، الخصال سليمان بن أحمد اللخمي عن عبد الوهاب بن خراجة عن أبي كريب عن علي بن حفص العنسي عن الحسن بن الحسين العلوي عن أبيه عن الحسن بن زيد عن الصادق عن آبائه ع قال قال رسول الله ص رأس العقل بعد الإيمان بالله عز وجل التَّحَبُّبُ إِلَى النَّاسِ.

(The book) 'Al Khisaal' – Suleyman Bin Ahmad Al Lakhmy, from Abdul Wahhab Bin Kharajah, from Abu Kureyb, from Ali Bin Hafs Al Absy, from Al-Hassan Bin Al-Husayn Al Alawy, from his father, from Al-Husayn Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'After the Eman with Allah^{-azwj} Mighty and Majestic, the head of the intellect is to become beloved to the people".³³³

7- ل، الخصال ابن المغيرة عن جدّه الحسن بن عباس بن عامر عن صالح بن سعيد عن الثمالي عن أبي جعفر ع قال: النَّاسُ رَجُلَانِ مُؤْمِنٌ وَ جَاهِلٌ فَلَا تُؤْذِي الْمُؤْمِنَ وَلَا تُجْهِلِ الْجَاهِلَ فَتَكُونَ مِثْلَهُ.

(The book) 'Al Khisaal' – Ibn Al Mugheira, from his grandfather Al-Hassan, from Al Abbas Bin Aamir, from Salih Bin Saeed, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'The people are two (types of) men – a Momin and an ignoramus, so neither hurt the Momin nor ignore the ignoramus, or you will become similar to him".³³⁴

8- ل، الخصال في خبر الأعْمَشِ عَنِ الصَّادِقِ ع بَعْدَ ذِكْرِ الْأَيْمَةِ وَ دِيْنُهُمُ الْوَرَعُ وَ الْعِفَّةُ إِلَى أَنْ قَالَ وَ حُسْنُ الصُّحْبَةِ وَ حُسْنُ الْجَوَارِ.

(The book) 'Al Khisaal' – In a report of Al Amsh,

³³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 4

³³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 5

³³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 6

³³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 7

'From Al-Sadiq^{-asws} after having mentioned the Imams^{-asws} and their^{-asws} religion being the devoutness and the chastity, until he^{-asws} said: 'And goodly accompaniment and goodly neighbourliness''.³³⁵

9- مع، معاني الأخبار أبي عن سعد بن ابن هاشم عن ابن مَعْبِدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَتَجْمَعَ فِي قَلْبِكَ الْإِفْتِقَارُ إِلَى النَّاسِ وَالِاسْتِعْنَاءُ عَنْهُمْ يَكُونُ اِفْتِقَارُكَ إِلَيْهِمْ فِي لَيْلٍ كَلَامِكَ وَ حُسْنِ بَشْرِكَ وَ يَكُونُ اسْتِعْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عِزِّكَ وَ بَقَاءِ عِزِّكَ.

(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^{-asws} having said: 'Amir Al-Momineen^{-asws} had said: 'Let there be gathered in your heart, the neediness to the people and the needlessness from them. Your neediness to them should be in softness in your talk, and your goodly smile; and your needlessness from them should be in integrity of your honour, and survival of your endearment''.³³⁶

عَنِ النَّبِيِّ ص كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَنْظُرَ مِنَ النَّاسِ إِلَى مَا يَعْصِي عَنْهُ مِنْ نَفْسِهِ وَ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكُهُ وَ يُؤْذِي جَلِيسَهُ بِمَا لَا يَغْنِيهِ.

From the Prophet^{-saww}: 'It suffices as a fault with the person if he was to look from the people what he is blind about himself, and he faults the people with what he (himself) is not able to leave it, and he hurts his gatherer with what does not concern him''.³³⁷

10- ل، الخصال عن الصادق ع قَالَ: أَحْسِنُ مُجَاوَزَةً مَنْ جَاوَزَتْ تَكُنْ مُسْلِمًا.

(The book) 'Al Khisaal' –

'From Al-Sadiq^{-asws} having said: 'Best neighbour is your neighbour who happens to be a Muslim''.³³⁸

11- ما، الأماالي للشيخ الطوسي المَفِيدُ عَنْ عَلِيِّ بْنِ بِلَالٍ عَنْ عَلِيِّ بْنِ سَلِيمَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ مُحَمَّدٍ عَنْ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنِ الْمُفَضَّلِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي مَنْ صَجَبَكَ فَقُلْتُ لَهُ رَجُلٌ مِنْ إِخْوَانِي

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman, from Ja'far Bin Muhammad Bin Malik, from Muhammad Al Musanna, from his father, from Usman Bin Zayd, from Al Mufazzal who said, '

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'Who accompanied you?' I said, 'A man from my brethren'.

قَالَ فَمَا فَعَلَ فَقُلْتُ مُنْذُ دَخَلْتُ الْمَدِينَةَ لَمْ أَعْرِفْ مَكَانَهُ

He^{-asws} said: 'So what happened?' I said, 'Since I entered Al-Medina, I do not know his place'.

³³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 8

³³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 9 a

³³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 9 b

³³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 10

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّ مَنْ صَحَبَ مُؤْمِنًا أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

He^{-asws} said to me: ‘Don’t you know that the one who accompanies a Momin for forty steps, Allah^{-azwj} will Ask him about him on the Day of Qiyamah?’³³⁹

12- لي، الأماالي للصدوق أبي عن علي عن أبيه عن ابن المغيرة عن السكوني عن الصادق ع عن آبائه ع قَالَ قَالَ النَّبِيُّ ص اَعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَنْفَى النَّاسِ وَ اَوْضَ بِقِسْمِ اللَّهِ تَكُنْ أَغْنَى النَّاسِ وَ كُفَّ عَنْ حَرَامِ اللَّهِ تَكُنْ أَوْزَعَ النَّاسِ وَ أَحْسَنَ مُجَاوِزَةً مَنْ جَاوَزَكَ تَكُنْ مُؤْمِنًا وَ أَحْسَنَ مُصَاحِبَةً مَنْ صَاحَبَكَ تَكُنْ مُسْلِمًا.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Ali, from his father, from Ibn Al Mugheira, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘Work with the obligation of Allah^{-azwj}, you will become most pious of the people, and be satisfied with the Apportionment of Allah^{-azwj}, you will become richest of the people, and refrain from Prohibitions of Allah^{-azwj}, you will become most devout of the people, and be a good neighbour to the one who is your neighbour, you will become a Momin, and be of good accompaniment to the one who accompanies you, you will become a Muslim’’.³⁴⁰

13- لي، الأماالي للصدوق ن، عيون أخبار الرضا عليه السلام الدقاق عني الصوفي عني الروياني عني عبد العظيم الحسيني عني أبي جعفر الثاني عني آبائه عني أمير المؤمنين صلوات الله عليهم قال: إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعَوْهُمْ بِطَلَاقَةِ الْوَجْهِ وَ حُسْنِ الْإِقَاءِ.

(The book) ‘Al Amaali’ of Al Sadouq, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – Al Daqqaq, from Al Sowfy, from Al Rowbani, from Abdul Azeem Al Hasany,

‘From Abu Ja’far (as.) the 2nd, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: ‘You will never be able to please the people with your wealth, therefore please them with the friendly face and goodly meetings’’.³⁴¹

14- سن، المحاسن أبي عني ابن محبوب عني عبد الله بن سنان قال سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَكْتِفَائِكُمْ فَتَذَلُّوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ- وَ قُولُوا لِلنَّاسِ حُسْنًا عُوذُوا مِنْ ضَاهِمٍ وَ اشْهَدُوا جَنَائِزَهُمْ وَ اشْهَدُوا لَهُمْ وَ عَلَيْهِمْ وَ صَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ

(The book) ‘Al Mahasin’ – My father, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘I^{-asws} advise you all with fearing Allah^{-azwj}, and do not carry the people upon your shoulders for you will be humiliated. Allah^{-azwj} the Blessed and Exalted is Saying in His^{-azwj} Book: **and be saying to the people good words, [2:83]**. Console your sick ones, and attend their funerals, and testify for them and against them, and pray Salat with them in their Masjids’.

ثُمَّ قَالَ أَيُّ شَيْءٍ أَشَدُّ عَلَى قَوْمٍ يَزْعُمُونَ أَنَّهُمْ يَأْتُمُونَ بِقَوْمٍ فَيَأْمُرُوهُمْ وَ يَنْهَوُهُمْ فَلَا يَقْبَلُونَ مِنْهُمْ وَ يُذِيعُونَ حَدِيثَهُمْ عِنْدَ عَدُوِّهِمْ فَيَأْتِي عَدُوُّهُمْ إِلَيْنَا فَيَقُولُونَ لَنَا إِنَّ قَوْمًا يَقُولُونَ وَ يَزْعُمُونَ عَنكُمْ كَذَا وَ كَذَا فَتَحْنُ نَقُولُ إِنَّا بَرَاءٌ مِمَّنْ يَقُولُ هَذَا فَيَقَعُ عَلَيْهِمُ الْبَرَاءَةُ.

³³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 11

³⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 12

³⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 13

Then he^{-asws} said: 'Which thing is severer upon a people? They are claiming that they are being led by a people^{-asws}, so they^{-asws} are instructing them and forbidding them, but they are not accepting from them^{-asws}, and they are broadcasting their^{-asws} Ahadeeth in the presence of their enemies. So their enemies comes to us^{-asws} and say to us^{-asws}, 'A group is saying and reporting from you^{-asws} all, such and such!' So we^{-asws} say: 'We^{-asws} are disavowed from the ones saying this'. So the disownment falls upon them".³⁴²

15- سن، المحاسن حماد عن حريز عن محمد بن مسلم عن أبي جعفر ع قال: من خالطت فإن استطعت أن تكون يدك العليا عليه فافعل.

(The book) 'Al Mahasin' – Hammad, from Hareyz, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'One whom you mingle with, if you are able for your hand (of favour) to be higher upon his, then do so".³⁴³

16- سن، المحاسن أبي عن محمد بن سينان عن عمار بن مهران الكلبي قال: أوصانا أبو عبد الله ع فقال أوصيك بتقوى الله و أداء الأمانة و صدق الحديث و حسن الصحابة لمن صحبت و لا حول و لا قوة إلا بالله العلي العظيم.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Ammar Bin Marwan Al Kalby who said,

'Abu Abdullah^{-asws} advised us. He^{-asws} said: 'I^{-asws} hereby advise you with fearing Allah^{-azwj}, and fulfilling the entrustment, and truthful narration, and goodly accompaniment to you accompany, and there is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent".³⁴⁴

17- مص، مصباح الشريعة قال الصادق ع حسن المعاشرة مع خلق الله تعالى في غير معصية من مزيد فضل الله عز و جل عند عبده

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Goodly co-habitation (dealings) with the creatures of Allah^{-azwj} the Exalted, in other than the disobedience, is from additions Grace of Allah^{-azwj} Mighty and Majestic with His^{-azwj} servant.

و من كان خاضعاً في السر كان حسن المعاشرة في العلانية فعاشر الخلق لله و لا تعاشرهم لتصيبك من الدنيا و لطلب الجاه و الرياء و السمعة

And the one who is humble in the private would be of goodly dealings in the open, therefore co-habit the people for the Sake of Allah^{-azwj}, and do not cohabit with them for your share from the world, and for seeking the honour, and the showing-off, and the reputation.

و لا تستقطن [تستقطن] بسببها عن حدود الشريعة من باب المماثلة و الشهرة فإنهم لا يُعْتَوْنَ عَنْكَ شَيْئاً و تَقُوتُكَ الْآخِرَةُ بِلَا فَايِدَةٍ

³⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 14

³⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 15

³⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 16

And do not shy away by its cause from the limits of the Law from a door of equivalence, and the publicity, for they will not avail you of anything and you will lose your Hereafter without any benefit.

وَجْعَلْ مَنْ هُوَ أَكْبَرُ مِنْكَ بِمَنْزِلَةِ الْأَبِ وَ الْأَصْغَرَ بِمَنْزِلَةِ الْوَلَدِ وَ الْمِثْلَ بِمَنْزِلَةِ الْأَخِ وَ لَا تَدْعُ مَا تَعْمَلُهُ يَقِيناً مِنْ نَفْسِكَ بِمَا تَشْكُ فِيهِ مِنْ غَيْرِكَ

And make the one who is older than you to be at the status of the father, and the younger one at the status of the son, and the similar (of age) at the status of the brother; and do not leave doing with certainty from yourself with what you are doubting in from others.

وَ كُنْ رَفِيقاً فِي أَمْرِكَ بِالْمَعْرُوفِ شَفِيقاً فِي نَهْيِكَ عَنِ الْمُنْكَرِ وَ لَا تَدْعِ النَّصِيحَةَ فِي كُلِّ حَالٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا

And be friendly in your affairs with the acts of kindness, compassionate in your forbidding from the evil; and do not leave the goodly advising in any situation. Allah^{-azwj} Mighty and Majestic Says: **and be saying to the people good words, [2:83].**

وَ افْطَعْ عَمَّنْ تُنْسِيكَ وَصَلَّتْهُ ذِكْرُ اللَّهِ وَ تَشْغَلْكَ أَلْفَتُهُ عَنْ طَاعَةِ اللَّهِ فَإِنَّ ذَلِكَ مِنْ أَوْلِيَاءِ الشَّيْطَانِ وَ أَعْوَانِهِ وَ لَا يَحْمِلَنَّكَ رُؤْيُهُمْ إِلَى الْمُدَاهَنَةِ عَلَى الْحَقِّ فَإِنَّ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ الْعَظِيمُ وَ يَقُوتُكَ الْآخِرَةُ بَلَا فَايِدَةٍ.

And cut-off from the one, connecting with him would make you forget the Zikr of Allah^{-azwj} and his familiarity would pre-occupy you from obedience of Allah^{-azwj}, for that one is from the friends of Satan^{-la} and his^{-la} assistants, and do not let your seeing them carry you to the complimenting upon the truth, for that, it is the manifest loss, the mighty, and you will lose the Hereafter without any benefit³⁴⁵.

18- شي، تفسير العياشي عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ وَ الْجَارِ ذِي الْقُرْبَى قَالَ دُو الْقُرْبَى - وَ الْجَارِ الْجُنُبِ قَالَ الَّذِي لَيْسَ بَيْنَكَ وَ بَيْنَهُ قَرَابَةٌ - وَ الصَّاحِبِ بِالْجُنُبِ قَالَ الصَّاحِبِ فِي السَّقَرِ.

Tafseer Al Ayyashi – From Abu Salih,

‘From Ibn Abbas regarding Words of Allah^{-azwj}: **‘and your neighbourly relative [4:36]**, he said, ‘With kinship’. **and the alien neighbour**, he said, ‘The one, there isn’t any relationship between you and him’. **and the fellow companion**, he said, ‘The companion in the journey’³⁴⁶.

19- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ لَكُمْ فَإِنَّ اللَّهَ يُبْعِضُ اللَّعَانَ السَّبَّابَ الطَّعَّانَ عَلَى الْمُؤْمِنِينَ الْمُتَفَحِّشِ السَّائِلِ الْمُلْحِفِ وَ يُحِبُّ الْحَيَّيَّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **and be saying to the people good words, [2:83].** He^{-asws} said: ‘Say to the people as goodly as you would like it to be said to you, for Allah^{-azwj} Hates the cursing one, the reviling one, the one taunting upon the Momineen, the obscene,

³⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 17

³⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 18

the inquisitive questioner, and He^{-azwj} Loves the bashful, the gentle, the chaste, the virtuous”.³⁴⁷

20- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا اللَّهَ وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَكْثَافِكُمْ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ قُولُوا لِلنَّاسِ حُسْنًا

Tafseer Al Ayyashi – From Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Fear Allah^{-azwj} and do not carry the people upon your shoulders. Allah^{-azwj} is Saying in His^{-azwj} Book: **and be saying to the people good words, [2:83]**’.

قَالَ وَ غُودُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ صَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ حَتَّى يَنْقُطَعَ النَّفْسُ وَ حَتَّى يَكُونَ الْمُبَايَنَةُ.

He^{-asws} said: ‘And console your sick ones, and attend their funerals, and pray Salat with them in their Masjid until the breath is cut off, and until the separation takes place’.³⁴⁸

21- سر، السرائر فِي جَامِعِ الْبَزَنْطِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ الْبَيْتُ غَاصُّ بِأَهْلِهِ فَقَالَ إِنَّهُ لَيْسَ مِنَّا مَنْ لَمْ يُحْسِنْ صُحْبَةَ مَنْ صَحِبَهُ وَ مُرَاقَمَةَ مَنْ رَاقَمَهُ وَ مُمَالَحَةَ مَنْ مَالَحَهُ وَ مُخَالَقَةَ مَنْ خَالَقَهُ.

(The book) ‘Al Saraair’, in (the book) ‘Jamie’ of Al Bazanty, from Amy Al Rabie Al Shamy who said,

‘We were in the presence of Abu Abdullah^{-asws} and the house was full with its people. He^{-asws} said: ‘He isn’t from us^{-asws}, one who is not of goodly accompaniment with the one who accompanies him, and friendly with the one who is friendly with him, and good table-manners with the one who eats with him, and mannerly with the one having good manners with him’.³⁴⁹

22- جاء، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَّارٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ عَنِ ابْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: صَانِعِ الْمُنَافِقِ بِلِسَانِكَ وَ أَخْلِصْ وَدَّكَ لِلْمُؤْمِنِ وَ إِنْ جَالَسَكَ يَهُودِيٌّ فَأَحْسِنْ مُجَالَسَتَهُ.

(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 Mahboub, from Muhammad Bin Sinan, from Al-Husayn Bin Mus’ab, from Ibn Tareyf,

‘From Abu Ja’far^{-asws} having said: ‘Be good by your tongue with the hypocrite, and be sincere by your cordiality to the Momin, and if a Jew were to sit with you, then be good in his sitting’.³⁵⁰

23- جاء، المجالس للمفيد بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مَهْزِيَّارٍ عَنْ فَصَّالَةَ عَنْ أَبَانَ عَنْ ابْنِ سَيَّابَةَ عَنِ النُّعْمَانِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَقَعَّدَ تُفْقِدَ وَ مَنْ لَا يُعِدُّ الصَّبْرَ لِقَوَاجِعِ الدَّهْرِ يَعْجِزُ وَ إِنْ قَرَضْتَ النَّاسَ قَرْضُوكَ وَ إِنْ تَرَكْتَهُمْ لَمْ يَرْكُوكَ

³⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 19

³⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 20

³⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 21

³⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 22

(The book) 'Al Majaalis' of Al Mufeed – By this chain, from Ibn Mahziyar, from Fazalah, from Aban, from Ibn Sayaba, from Al Numan,

'From Abu Ja'far^{-asws} having said: 'One who inquires will be inquired about, and one who does not prepare for the calamities of the times will be frustrated, and if you lend to the people they will lend to you, and if you leave them, they will not leave you!'

قَالَ فَكَيْفَ أَصْنَعُ

He (the narrator) said, 'So how (what) shall I do?'

قَالَ أَفَرَضْتُمْ مِنْ عَرْضِكُمْ لِيَوْمٍ فَاقْتَبِكُمْ وَفَقَّرَكُم.

He^{-asws} said: 'Lend them from your honour for a Day of your destitution and your poverty'.³⁵¹

24- جاء المجلس للمفيد بهذا الإسناد عن ابن مَهْزِيَّارَ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكُمْ بِالصَّلَاةِ فِي الْمَسْجِدِ وَحُسْنِ الْجَوَارِ لِلنَّاسِ وَ إِقَامَةِ الشَّهَادَةِ وَ حُضُورَ الْجَنَائِزِ إِنَّهُ لَا بُدَّ لَكُمْ مِنَ النَّاسِ إِنَّ أَحَدًا لَا يَسْتَعْنِي عَنِ النَّاسِ حَيَاتَهُ

(The book) 'Al Majaalis' of Al Mufeed – By this chain, from Ibn Mahziyar, from Ali Bin Hadeed, from Murazim who said,

'Abu Abdullah^{-asws} said: 'Upon you all is with praying the Salat in the Masjid, and goodly neighbourliness to the people, and establishing the testimony, and attending the funerals. Surely, there is not escape for you from the people! No one can be needless of the people during his lifetime.

فَأَمَّا نَحْنُ ثَانِي جَنَائِزَهُمْ وَ إِنَّمَا يَنْبَغِي لَكُمْ أَنْ تَصْنَعُوا مِثْلَ مَا يَصْنَعُ مَنْ تَأْتُمُونَ بِهِ وَ النَّاسُ لَا بُدَّ لِيَغْضِبَهُمْ مِنْ بَعْضٍ مَا دَامُوا عَلَى هَذِهِ الْحَالِ حَتَّى يَكُونَ ذَلِكَ ثُمَّ يَنْقَطِعُ كُلُّ قَوْمٍ إِلَى أَهْلِ أَهْوَائِهِمْ

As for us^{-asws}, we^{-asws} go to their funerals, and rather it is befitting for you all to do like what is done by the one^{-asws} you are being led by, and the people have no escape from each other for as long as they are upon this state until that (death) happens, then every people will be cut off to the people of their opinions'.

ثُمَّ قَالَ عَلَيْكُمْ بِحُسْنِ الصَّلَاةِ وَ اعْمَلُوا لِآخِرَتِكُمْ وَ اخْتَارُوا لِأَنْفُسِكُمْ فَإِنَّ الرَّجُلَ قَدْ يَكُونُ كَاسِيًا فِي أَمْرِ الدُّنْيَا فَيُقَالُ مَا أَكْسَى فَلَانًا وَ إِنَّمَا الْكَاسِي كَاسِيُ الْآخِرَةِ.

Then he^{-asws} said: 'Upon you all is with good Salat, and working for your Hereafter, and choose for yourselves, for the man could happen to be clever regarding affairs of the world, so it is said, 'How clever is so and so!' And rather, the clever is the ones clever regarding the Hereafter'.³⁵²

³⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 23

³⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 24

25- كِتَابُ صِفَاتِ الشَّيْبَةِ، لِلصَّدُوقِ رَهِ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ زِيَادٍ قَالَ: سَلَّمْنَا عَلَى أَبِي عَبْدِ اللَّهِ عَ بِمَعْنَى ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّا قَوْمٌ مُجْتَازُونَ لَسَنَّا نَطِيقُ هَذَا الْمَجْلِسَ مِنْكَ كُلَّمَا أَرَدْنَا أَنْ نَأْوِصَكَ

(The book) 'Kitab Al Shia' of Al Sadouq – By h is chain from Abdullah Bin Ziyad who said,

'We greeted unto Abu Abdullah^{-asws} at Mina, then I said, 'O son^{-asws} of Rasool-Allah^{-saww}! We are a people passing by. We cannot endure this gathering from you^{-asws}. Every time we arrive, then advise us!'

قَالَ عَلَيْكُمْ بِتَقْوَى اللَّهِ وَصِدْقِ الْحَدِيثِ وَادَاءِ الْأَمَانَةِ وَحَسَنِ الصَّحَابَةِ لِمَنْ صَحِبَكُمْ وَإِفْشَاءِ السَّلَامِ وَإِطْعَامِ الطَّعَامِ صَلُّوا فِي مَسَاجِدِهِمْ وَغُودُوا مَرْضَاهُمْ وَاتَّبِعُوا جَنَائِزَهُمْ

He^{-asws} said: 'Upon you all is with fearing Allah^{-azwj}, and truthful narration, and fulfilling the entrustment, and goodly accompaniment to the one who accompanies you, and initiate the greetings, and feed the food. Pray Salat in their Masjids, and console their sick ones, and follow their funerals.

فَإِنَّ أَبِي حَدَّثَنِي أَنَّ شَيْعَتَنَا أَهْلَ الْبَيْتِ كَانُوا خِيَارَ مَنْ كَانُوا مِنْهُمْ إِنْ كَانَ فَقِيهًا كَانَ مِنْهُمْ وَ إِنْ كَانَ مُؤَذِّنًا كَانَ مِنْهُمْ وَ إِنْ كَانَ إِمَامًا كَانَ مِنْهُمْ وَ إِنْ كَانَ صَاحِبَ أَمَانَةٍ كَانَ مِنْهُمْ وَ إِنْ كَانَ صَاحِبَ وَدِيعَةٍ كَانَ مِنْهُمْ وَ كَذَلِكَ كُونُوا حَبِيبُونَ إِلَى النَّاسِ وَ لَا تُبْغَضُوا إِلَيْهِمْ.

Surely, my^{-asws} father^{-asws} narrated to me^{-asws}: 'Our^{-asws} Shias of People^{-asws} of the Household, would be the best of the one they were to be from. If there was a jurist it would be from them, and if there was a Muezzin it would be from them, and if there was a prayer leader it would be from them, and if there was one of entrustment it would be from them, and if there was a trustee it would be from them, and like that you should be. Make us^{-asws} to be beloved to the people and do not make us^{-asws} to be hateful to them''.³⁵³

26- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد الموسوي عن عبيد الله بن أحمد بن هبيل عن عبد الله بن جبلة عن حميد بن شعيب الهمداني عن جابر بن يزيد عن أبي جعفر ع قَالَ: لَمَّا اخْتَصِرَ أَمِيرُ الْمُؤْمِنِينَ ع جَمَعَ بَيْنَهُ حَسَنًا وَ حُسَيْنًا وَ ابْنِ الْحَنَفِيَّةِ وَ الْأَصَاغِرَ مِنْ وَلَدِهِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Jafar Bin Muhammad Al Musawy, from Ubeydullah Bin Ahmad Bin Naheyk, from Abdullah Bin Jabalah, from Humejd Bin Shueyb Al Hamdany, from Jabir Bin Yazeed,

'From Abu Ja'far^{-asws} having said: 'When (death) presented to Amir Al-Momineen^{-asws}, he^{-asws} his^{-asws} sons^{-asws} Hassan^{-asws} and Husayn^{-asws}, and Ibn Al-Hanafiya, and the young ones from his^{-asws} children.

فَوَصَّاهُمْ وَ كَانَ فِي آخِرِ وَصِيَّتِهِ يَا بَنِي عَاشِرُوا النَّاسَ عِشْرَةً إِنْ غِثْتُمْ حَتَّى إِلَيْكُمْ وَ إِنْ قُدِّمْتُمْ بَكُوا عَلَيْكُمْ

He bequeathed to them, and it was at the end of his^{-asws} bequest: 'O my^{-asws} sons! Co-habit with the people with such co-habitation, if you were to be absent, they will yearn to you, and if they lose you (to death) they will cry upon you.

يَا بُنَيَّ إِنَّ الْفُلُوبَ جُنُودٌ مُجَنَّدَةٌ تَتَلَاخِطُ بِالْمَوَدَّةِ وَتَتَنَاجَى بَيْنَهَا وَكَذَلِكَ هِيَ فِي الْبُعْضِ فَإِذَا أَحْبَبْتُمُ الرَّجُلَ مِنْ غَيْرِ خَيْرٍ سَبَقَ مِنْهُ إِلَيْكُمْ فَارْجُوهُ وَإِذَا أَبْغَضْتُمُ الرَّجُلَ مِنْ غَيْرِ سُوءٍ سَبَقَ مِنْهُ إِلَيْكُمْ فَاحْذَرُوهُ.

O my^{asws} sons! The hearts are conscripted armies. They notice with the cordiality, and you can whisper by these, and these are like that regarding the hatred. When you were to love the man from without any good having preceded from him to you, then trust him, and when you were to hate them – the man from without any evil having preceded from him to you, be careful of him”.³⁵⁴

27- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن إسماعيل المؤصلي عن علي بن الحسن العبدي عن الحسن بن بشر عن قيس بن الربيع عن الأعمش عن شقيق عن أبي عبد الله قال رسول الله ص أجيئوا الداعي وعودوا المريض واثبوا الهدية ولا تظلموا المسلمين.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ali Bin Ismail Al Mowsily, from Ali Bin Al-Hassan Al Abdy, from Al-Hassan Bin Bishr, from Qays Bin Al Rabie, from A I Amsh, from Shaqeeq,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Answer the callers, and console the sick, and accept the gift, and do not oppress the Muslims!’”³⁵⁵

28- نهج، نهج البلاغة قال ع لا يكون الصديق صديقاً حتى يحفظ أخاه في ثلاث في نكبه وغيبه وفاته.

(The book) ‘Nahj Al Balagah’ –

‘He^{asws} said: ‘The friend cannot be a friend until he protects his brother (friend) in three occasions – during his adversity, and his absence, and his expiry’”.³⁵⁶

و قال ع من قضى حق من لا يقضي حقه فقد عبده.

And he^{asws} said: ‘One who fulfils a right of the one who does not fulfil his right, so he has worshipped him’”.

و قال ع في تقلب الأحوال علم جواهر الرجال.

And he^{asws} said: ‘In the changes of the situations, the essences of the men are known’”.³⁵⁷

و قال ع حسد الصديق من سقم المودة.

And he^{asws} said: ‘Envy of the friend is from sickness of the cordiality’”.³⁵⁸

و قال ع ليس من العدل القضاء على الثقة بالظن.

³⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 26

³⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 27

³⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 1

³⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 2

³⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 3

And he^{-asws} said: 'It isn't from the justice, the judgment based upon reliance with the conjecture'.³⁵⁹

وَقَالَ ع مَنْ أَطَاعَ الْوَاشِيَّ ضَيَّعَ الصَّدِيقَ.

And he^{-asws} said: 'One who obeys the slanderer wastes (loses) the friend'.³⁶⁰

وَقَالَ ع أَصْدِقَاؤُكَ ثَلَاثَةٌ وَ أَعْدَاؤُكَ ثَلَاثَةٌ فَأَصْدِقَاؤُكَ صَدِيقُكَ وَ صَدِيقُكَ صَدِيقُكَ وَ عَدُوُّكَ عَدُوُّكَ وَ عَدُوُّكَ عَدُوُّكَ وَ صَدِيقُكَ عَدُوُّكَ.

And he^{-asws} said: 'Your friends are three and your enemies are three. Your friend is your friend, and friend of your friend, and enemy of your enemy; and your enemy is your enemy, and enemy of your friend, and friend of your enemy'.³⁶¹

وَقَالَ ع الْقَرَابَةُ إِلَى الْمَوَدَّةِ أَخْوَجُ مِنَ الْمَوَدَّةِ إِلَى الْقَرَابَةِ.

And he^{-asws} said: 'The relationship is needier to the cordiality (friendliness) than the cordiality is to the relationship'.³⁶²

وَقَالَ ع الْإِسْتِغْنَاءُ عَنِ الْعُذْرِ أَعَزُّ مِنَ الصِّدْقِ بِهِ.

And he^{-asws} said: 'The needlessness from the apologising is dearer than the truthfulness with it (true apology)'.³⁶³

وَقَالَ ع الْخُبْرُ ثَقِيلَةٌ

And he^{-asws} said: 'Test, you will hate him'.

وَمِنَ النَّاسِ مَنْ رَوَى هَذَا لِرَسُولِ اللَّهِ وَ يَمَّا يُقَوِّي أَنَّهُ مِنْ كَلَامِ أَمِيرِ الْمُؤْمِنِينَ ع مَا حَكَاهُ تَغْلِبُ عَنِ ابْنِ الْأَعْرَابِيِّ قَالَ قَالَ الْمَأْمُونُ لَوْ لَا أَنَّ عَلِيًّا ع قَالَ الْخُبْرُ ثَقِيلَةٌ لَقُلْتُ أَنَا أَفْهَلُهُ تَحْبِيرٌ.

(The compiler) said, 'And from the people there is one who has reported this for Rasool-Allah^{-saww}, and from what is stronger, it is from the speech of Amir Al-Momineen^{-asws} what Taghlib has narrated from Ibn Al-Araby. Al-Mamoun (Al-Rasheed) said, 'If Ali^{-asws} had not said, 'Test, you will hate him', I would have said, 'Hate him, you will know'.³⁶⁴

وَقَالَ ع أَوَّلَى النَّاسِ بِالْكَرَمِ مَنْ عَرَفَتْ فِيهِ الْكَرَامُ.

³⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 4

³⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 5

³⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 6

³⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 7

³⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 8

³⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 9

And he^{-asws} said: 'The foremost of the people with the honour is one the honour flows in him (his veins)'.³⁶⁵

وَقَالَ عِ زُهْدَكَ فِي رَاغِبٍ فِيكَ نُفْصَانُ عَقْلٍ وَ رَغْبَتُكَ فِي زَاهِدٍ فِيكَ ذُلُّ نَفْسٍ.

And he^{-asws} said: 'Your staying back regarding the one desirous in you is a loss of intellect, and your desire regarding the one staying back regarding you is a humiliation of self'.³⁶⁶

وَقَالَ عِ شَرُّ الْإِخْوَانِ مَنْ تَكَلَّفَ لَهُ.

And he^{-asws} said: 'The vilest of the brothers is one there is formality for him'.³⁶⁷

وَقَالَ عِ إِذَا احْتَشَمَ الرَّجُلُ أَخَاهُ فَقَدْ فَارَقَهُ.

And he^{-asws} said: 'When the man intimidates his brother, so he has separated from him'.³⁶⁸

وَقَالَ عِ الصَّاحِبُ مُنَاسِبٌ وَ الصَّدِيقُ مَنْ صَدَقَ غَيْبُهُ رَبٌّ بَعِيدٌ أَقْرَبُ مِنْ قَرِيبٍ وَ قَرِيبٌ أَبْعَدُ مِنْ بَعِيدٍ

And he^{-asws} said: 'The companion is (one who is) appropriate, and the friend is one whose absence ratifies (his presence); sometimes the remote one is closer than the near one and a near one is further than the remote one.

وَ الْعَرِيبُ مَنْ لَمْ يَكُنْ لَهُ حَبِيبٌ وَ قَطِيعَةُ الْجَاهِلِ تَعْدِلُ صِلَةَ الْعَاقِلِ وَ مَنْ لَمْ يُبَالِكْ فَهُوَ عَدُوٌّكَ - لَا خَيْرَ فِي مُعِينٍ مَهِينٍ وَ لَا فِي صَدِيقٍ ظَنِينٍ.

And stranger is one who does not happen to have a beloved for him; and cutting off the ignoramus equates to connecting with the intellectual; and the one who does not care of you, so he is your enemy; there is neither any good in a demeaning assistance nor in an ignoble friend".³⁶⁹

29- كُنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ النَّاسُ إِخْوَانٌ فَمَنْ كَانَتْ أُخُوَّتُهُ فِي غَيْرِ ذَاتِ اللَّهِ فَهِيَ عَدَاوَةٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ - الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ.

(The book) 'Kanz' of Al Karajaky –

'Amir Al-Momineen^{-asws} said: 'The people are brothers. The one whose brotherhood is regarding other than the Self of Allah^{-azwj}, so it is enmity, and that is the Word of Mighty and Majestic: **The friends on that Day would be enemies of each other, except for the pious [43:67]**'.³⁷⁰

³⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 10

³⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 11

³⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 12

³⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 13

³⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 28 / 14

³⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 1

وَقَالَ ع أَخَاكَ النَّصِيحَةَ حَسَنَةً كَانَتْ أَمْ فَبِیْحَةً وَ زُلْ مَعَهُ حَيْثُ مَا زَالَ وَ لَا تَطْلُبَنَّ مِنْهُ الْمَجَازَاةَ فَإِنَّهَا مِنْ شِيمِ الدُّنَاةِ.

And he^{-asws} said: 'Be sincere to your brother in the advice, whether it was good or ugly, and incline with him wherever he may incline, and do not demand the reciprocation from it for it is from the lowly traits'.³⁷¹

وَقَالَ ع ابْنُكَ لِصَدِيقِكَ كُلَّ الْمَوَدَّةِ وَ لَا تَبْذُلْ لَهُ كُلَّ الطَّمَأْنِينَةِ وَ أَعْطِهِ كُلَّ الْمُوَسَاةِ وَ لَا تُفْضِ إِلَيْهِ بِكُلِّ الْأَسْرَارِ تُوفِّي الْحُكْمَةَ حَقَّهَا وَ الصَّدِيقَ وَاجِبَهُ.

And he^{-asws} said: 'Exert to your friend every cordiality, and do not exert to him every reassurance, and give him every consolation and do not divulge to him every secret, fulfilling the wisdom of its right and to the friend is obligatory'.³⁷²

وَقَالَ ع لَا يَكُونُ أَخُوكَ أَقْوَى مِنْكَ عَلَى مَوَدَّتِهِ.

And he^{-asws} said: 'Do not let your brother be stronger than you upon his cordiality'.³⁷³

وَقَالَ ع الْبَشَاشَةُ مِخُّ الْمَوَدَّةِ.

And he^{-asws}: 'The cheerfulness is brain (core) of the cordiality'.³⁷⁴

وَقَالَ ع الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ.

And he^{-asws} said: 'The cordiality is a beneficial relationship'.³⁷⁵

وَقَالَ ع لَا يُفْسِدُكَ الظُّلُّ عَلَى صَدِيقٍ أَصْلَحَهُ لَكَ الْيَقِينُ.

And he^{-asws} said: 'Do not let the conjecture spoil you upon a friend, the certainty is rectifying it for you'.

وَقَالَ ع كَفَى بِكَ أَدْبًا لِنَفْسِكَ مَا كَرِهْتَهُ لِعَيْرِكَ.

And he^{-asws} said: 'It suffices for you as a discipline for yourself what your dislike for others'.³⁷⁶

وَقَالَ ع لِأَخِيكَ عَلَيْكَ مِثْلُ الَّذِي لَكَ عَلَيْهِ.

And he^{-asws} said: 'For your brother upon you is similar to that which is for you upon him'.³⁷⁷

وَقَالَ ع لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ اتِّكَالًا عَلَى مَا بَيْنَكَ وَ بَيْنَهُ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ ضَيَّعَتْ حَقُّهُ وَ لَا يَكُنْ أَهْلَكَ أَشَقَى النَّاسِ بِكَ

³⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 2

³⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 3

³⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 4

³⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 5

³⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 6

³⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 7

³⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 8

And he^{-asws} said: 'Do not waste a right of your brother relying upon what is between you and him, for he isn't a brother for you, one whose right you have wasted, nor let your family be the most wretched of the people with you.

اقْبَلْ عُذْرَ أَخِيكَ وَ إِنْ لَمْ يَكُنْ لَهُ عُذْرٌ فَالْتِمِسْ لَهُ عُذْرًا- لَا يُكَلِّفُ أَحَدُكُمْ أَخَاهُ الطَّلَبَ إِذَا عَرَفَ حَاجَتَهُ- لَا تَرْغَبَنَّ فِيمَنْ زَهَدَ فِيكَ وَ لَا تَزْهَدَنَّ فِيمَنْ رَغِبَ فِيكَ إِذَا كَانَ لِلْمُحَافَظَةِ مَوْضِعًا- لَا تُكْثِرَنَّ الْعِتَابَ فَإِنَّهُ يُورِثُ الضَّغِينَةَ وَ يُجْرِئُ إِلَى الْبُغْضَةِ وَ كَثْرَتُهُ مِنْ سُوءِ الْأَدَبِ.

Accept the excuse of your brother and even if there does not happen to be any excuse for him, nor should one of you encumber the demand to his brother when he recognises his neediness, nor be desirous regarding the one who abstains regarding you, nor be abstaining regarding the one who is desirous regarding you, whenever there were to be a place for the protection, do not frequent the faulting for it inherits the grudges and pulls to the hatred, and frequenting it is from the evil etiquettes".³⁷⁸

وَ قَالَ ع اِرْحَمِ أَخَاكَ وَ إِنْ عَصَاكَ وَ صَلَّهُ وَ إِنْ خَفَاكَ.

And he^{-asws} said: 'Have mercy on your brother and even if he were to disobey you and connect with him and even if he were to forsake (abandon) you".³⁷⁹

وَ قَالَ ع احْتَمِلْ زَلَّةَ وَلِيِّكَ لَوْفَتِ وَثْبَةُ عَدُوِّكَ.

And he^{-asws} said: 'Tolerate a slip of your friend for a time your enemy pounces".³⁸⁰

وَ قَالَ مَنْ وَعَظَ أَخَاهُ سِرًّا فَقَدْ زَانَهُ وَ مَنْ وَعَظَهُ عَلَانِيَةً فَقَدْ شَانَهُ.

And he^{-asws} said: 'One who preaches his brother privately, so he has adorned him, and the one who preaches to him openly, so he has shamed him".³⁸¹

30- وَ مِنْهُ، رُوِيَ أَنَّ الصَّادِقَ ع كَانَ يَتَمَثَّلُ كَثِيرًا بِهَذَيْنِ الْبَيْتَيْنِ-

And from him –

'It is reported that Al-Sadiq^{-asws} used to give example with these two couplets many a time:

أَخُوكَ الَّذِي لَوْ جِئْتَ بِالسَّيْفِ غَامِدًا- لَتَضَرَّيْتَهُ لَمْ يَسْتَعِشْكَ فِي الْوَدِّ-
وَ لَوْ جِئْتَهُ تَدْعُوهُ لِلْمَوْتِ لَمْ يَكُنْ- يَرُدُّكَ إِنْقَاءً عَلَيْكَ مِنَ الرَّدِّ.

'Your brother is the one who, even if you were to come with the sword deliberately to hit him, he would not deceive you in the cordiality, and if you were to come to him calling him to the death, he would not repel you, the rejection to remain upon you".³⁸²

³⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 9

³⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 10

³⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 11

³⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 29 / 12

³⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 30 / 1

وَقَالَ رَسُولُ اللَّهِ ص إِذَا أَخَى أَحَدُكُمْ رَجُلًا فَلْيَسْأَلْهُ عَنِ اسْمِهِ وَاسْمِ أَبِيهِ وَ قَبِيلَتِهِ وَ مَنْزِلِهِ فَإِنَّهُ مِنْ وَاجِبِ الْحَقِّ وَ صَائِي الإِخَاءِ وَ إِلَّا فَهِيَ مَوَدَّةٌ حَقَّاءَ.

And Rasool-Allah^{-saww} said: ‘Whenever one of you establishes brotherhood to a man, let him ask him about his name, and name of his father, and his tribe, and his house, for it is from the obligatory right, and clear brotherhood, or else it is a foolish cordiality’.³⁸³

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَحَدَرِ الْعَاقِلِ إِذَا أَعْظَبَتْهُ وَ الْكَرِيمِ إِذَا أَهْنَتْهُ وَ النَّذَلَ إِذَا أَكْرَمَتْهُ وَ الْجَاهِلِ إِذَا صَاحَبَتْهُ وَ مَنْ كَفَّ عَنْكَ شَرَّهُ فَاصْنَعْ مَا سَرَّهُ وَ مَنْ أَمِنْتَ مِنْ أَدْبَتِهِ فَارْغَبْ فِي أُخُوَّتِهِ.

And from Amir Momineen^{-asws}: ‘Be cautious of the intellectual when you anger him, and the benevolent when you insult him, and the lowly when you honour him, and the ignoramus when you accompany him; and the one who restrains his evil from you, do what cheers him; and the one you are safe from his harm, be desirous regarding his brotherhood’.³⁸⁴

31- أَغْلَامُ الدِّينِ، رَوَتْ أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ إِذَا سَمِعْتَ بِاسْمِ رَجُلٍ خَيْرٍ مِنْ أَنْ تَلْقَاهُ فَإِذَا لَقَيْتَهُ خَيْرٌ مِنْ أَنْ تُجِزَّهُ وَ لَوْ جَرَّتْهُ أَظْهَرَ لَكَ أَحْوَالًا

(The book) ‘A’alam Al Deen’ –

‘It is reported by Umm Hany^{-as}, daughter^{-as} of Abu Talib^{-asws}, from the Prophet^{-saww} having said: ‘There shall come a time upon the people when you’re hearing a name of a man would be better than meeting him. Then, meeting him would be better than experiencing him, and if you were to experience him, situations will be revealed to you -

دِينُهُمْ دَرَاهِمُهُمْ وَ هَمَّتُهُمْ بَطُونُهُمْ وَ قَبَلَتُهُمْ نِسَاؤُهُمْ يَرْكَعُونَ لِلرَّغِيفِ وَ يَسْجُدُونَ لِلدَّرْهَمِ خِيَارِي سَكَارَى لَا مُسْلِمِينَ وَ لَا نَصَارَى.

Their religion will be their Dirhams, and their concerns will be their bellies, and their Qiblahs will be their women. They will be bowing (performing Ruk’u) to the loaves of bread and prostrating (doing Sajdah) to the Dirham (money). Bewildered, intoxicated, neither Muslims nor Christians’.³⁸⁵

وَقَالَ الصَّادِقُ ع لَا تُتْبِعْ أَخَاكَ بَعْدَ الْقَطِيعَةِ وَ قِيعَةً فِيهِ فَيَسَدَّ عَلَيْهِ طَرِيقَ الرُّجُوعِ إِلَيْكَ فَلَعَلَّ التَّجَارِبَ تَرْدُّهُ عَلَيْكَ.

And Al-Sadiq^{-asws} said: ‘Do not pursue your brother with bad talk after the cutting off, for you will block the path upon him for the return to you. Perhaps the experience will return him to you’.³⁸⁶

32- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، 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 رَاحَةُ النَّفْسِ تَرْكُ مَا لَا يَغْنِيهَا وَ أَوْحَشُ الْوَحْشَةِ قَرِينُ السَّوْءِ.

³⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 30 / 2

³⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 30 / 3

³⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 31 / 1

³⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 31 / 2

(The book) 'Al Imamah Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail,

'Son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Rest for the soul is neglecting whatever does not concern it, and loneliest of the loneliness is the evil pair (partner/spouse)'.³⁸⁷

33- ماء الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبيب عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى عن الحسين بن أبي غندر عن أبي بصير قال سمعت أبا عبد الله ع يقول اتقوا الله و عليكم بالطاعة لا يمتيكم قولوا ما يقولون و اصمتوا عما صمتوا فإنكم في سلطان من قال الله تعالى - و إن كان مكرهم لتزول منه الجبال يعني بذلك ولد العباس

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashi, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Sadwan Bin Yahya, and Ja'far Bin Isa, from Al-Husayn Bin Abu Gundar, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Fear Allah^{-azwj}, and upon you all with the obedience to your Imams^{-asws}. Say what they^{-asws} are saying and be silent from what they^{-asws} are silent from, for you are in the authority of the one Allah^{-azwj} the Exalted Said: **and even though their plots were such that the mountains would have moved from it [14:46]** – meaning by that the sons of Al-Abbas (Abbasids).

فَاتَّقُوا اللَّهَ فَإِنَّكُمْ فِي هُدًى صَلُّوا فِي عَشَائِهِمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ آدُوا الْأَمَانَةَ إِلَيْهِمْ وَ عَلَيْكُمْ بِحَجِّ هَذَا الْبَيْتِ فَأَدِمُوهُ فَإِنَّ فِي إِذْمَانِكُمْ الْحَجَّ دَفْعَ مَكَارِهِ الدُّنْيَا عَنْكُمْ وَ أَهْوَالَ يَوْمِ الْقِيَامَةِ.

Therefore fear Allah^{-azwj} for you are in a truce. Pray Salat in their communities, and attend their funerals, and fulfil the entrustments to them, and upon you is with performing Hajj of this House (Kabah), so be habitual of it, for in your being habitual of it is repellent of abhorrences of the world away from you and horrors of the Day of Qiyamah'.³⁸⁸

34- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْبَاقِرُ ع صَلَاحُ شَأْنِ النَّاسِ التَّعَايُشُ وَ التَّعَاشُرُ مِلَّةٌ مِكْبَالٌ ثُلَاثُ فُطْنٍ وَ ثُلُثُ تَعَاُفٍ.

(The book) 'Al Durr Al Bahira' –

'Al-Baqir^{-asws} said: 'The correct affair of the people, the co-existence and the co-habitation, a line of measure, two-thirds of it is discernment (judgment) and a third of it is disregard'.³⁸⁹

وَ قَالَ الصَّادِقُ ع مَنْ أَكْرَمَكَ فَأَكْرِمْهُ وَ مَنْ اسْتَخَفَّ بِكَ فَأَكْرِمْ نَفْسَكَ عَنْهُ.

And Al-Sadiq^{-asws}: 'One who honours you, so honour him, and one who takes you lightly, then honour yourself away from him'.³⁹⁰

وَ قَالَ الرِّضَا ع اصْحَبِ السُّلْطَانَ بِالْحَذَرِ وَ الصَّدِيقَ بِالتَّوَاضُعِ وَ الْعَدُوَّ بِالتَّخَرُّزِ وَ الْعَامَّةَ بِالْبِشْرِ.

³⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 32

³⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 33

³⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 34 a

³⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 34 b

And Al-Reza^{-asws} said: ‘Accompany the ruler with the caution, and the friend with the humbleness, and the enemy with the protection, and the generality with the smile’.³⁹¹

35- نهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّبَشَّاشَةُ حَبَالَةُ الْمَوَدَّةِ وَالْإِحْتِمَالُ قَبَرُ الْغُيُوبِ.

(The book) ‘Nahj Al Balaghah’ –

‘Amir Al-Momineen^{-asws} said: ‘The cheerfulness is a rope of the cordiality, and tolerance is a grave of the faults’.³⁹²

و فِي رَوَايَةٍ أُخْرَى وَ الْمُسَالَمَةُ حَبْلُ الْغُيُوبِ.

And in another report: ‘The reconciliation is a hider of faults’.³⁹³

و قَالَ ع خَالِطُوا النَّاسَ مُخَالَطَةً إِنْ مِتُّمْ مَعَهَا بَكَوْا عَلَيْكُمْ وَ إِنْ عِشْتُمْ حَنُّوا إِلَيْكُمْ.

And he^{-asws} said: ‘Mingle with the people with such mingling, if you were to die, they would cry upon you, and if you were to live, they would yearn to you’.³⁹⁴

و قَالَ ع التَّوَدُّدُ نِصْفُ الْعَقْلِ.

And he^{-asws} said: ‘Mutual cordiality is half the intellect’.³⁹⁵

و قَالَ ع مَنْ لَانَ عُودُهُ كَثُفَ أَغْصَانُهُ.

And he^{-asws} said: ‘One whose trunk is soft, his branches would be thick’.³⁹⁶

و قَالَ ع مُقَارَبَةُ النَّاسِ فِي أَخْلَاقِهِمْ أَمْنٌ مِنْ عَوَائِلِهِمْ.

And he^{-asws} said: ‘Nearness to the people in their mannerisms is a safety from their evils’.³⁹⁷

و قَالَ ع لِيَنَاسَ صَغِيرُكُمْ بِكَبِيرِكُمْ وَ لِيَرُؤُفَ كَبِيرِكُمْ بِصَغِيرِكُمْ وَ لَا تَكُونُوا كَجُفَاةِ الْجَاهِلِيَّةِ - لَا فِي الدِّينِ تَتَفَقَّهُونَ وَ لَا عَنِ اللَّهِ تَعْقِلُونَ.

And he^{-asws} said: ‘Model your young ones with your elders, and let your elders be recognised by your young one, and do not be like the harsh ones of the pre-Islamic period, neither were their pondering in the religion nor were they using their intellects about Allah^{-azwj}’.³⁹⁸

³⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 34 c

³⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 a

³⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 b

³⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 c

³⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 d

³⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 e

³⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 f

³⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 g

وَقَالَ ع فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ ع اِحْمِلْ نَفْسَكَ مِنْ اَخِيكَ عِنْدَ صَرَمِهِ عَلَى الصَّلَةِ وَ عِنْدَ صُدُودِهِ عَلَى اللِّطْفِ وَ الْمُقَارَبَةِ وَ عِنْدَ جُودِهِ عَلَى الْبَذْلِ وَ عِنْدَ تَبَاعُدِهِ عَلَى الدُّنُوِّ وَ عِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ وَ عِنْدَ جُرْمِهِ عَلَى الْعُدْرِ حَتَّى كَأَنَّكَ لَهُ عَبْدٌ وَ كَأَنَّهُ ذُو نِعْمَةٍ عَلَيْكَ-

And he^{-asws} said in a bequest to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'Carry yourself^{-asws} upon the connecting with your brother during his cutting off, and upon the kindness during his abandoning and the drawing closer, and upon the spending during his miserliness, and the approaching during his distancing, and the gentleness during his harshness, and the excusing during his offending, to the extent as if you^{-asws} are a servant for him and as if he is one with the favours upon you^{-asws}.

وَ إِيَّاكَ أَنْ تَضَعَ ذَلِكَ فِي غَيْرِ مَوْضِعِهِ أَوْ أَنْ تَفْعَلَهُ بِغَيْرِ أَهْلِهِ لَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَادِيَ صَدِيقَكَ وَ الْمُحْضَ أَخَاكَ التَّصْبِيحَةَ حَسَنَةً كَانَتْ أَوْ فَبِحْثَةٍ وَ تَجَرَّعَ الْغَيْظَ فَإِنَّ لَمْ أَرْ جُرْعَةً أَخْلَى مِنْهَا عَاقِبَةً وَ لَا أَلَدَّ مَعَبَةً

And beware of doing that in other than its (appropriate) place, or if you^{-asws} were to do it to other than its rightful one; and do not take an enemy of your^{-asws} friend as a friend, you will antagonise your^{-asws} friend; and be sincere to your^{-asws} friend with the advice, where it were to be good or ugly; and swallow the anger for I^{-asws} have not seen any gulp sweeter than it in consequence nor more pleasurable in consequence.

وَ لَنْ لِمَنْ غَالَطَكَ فَإِنَّهُ يُوشِكُ أَنْ يَلِينَ لَكَ وَ خُذْ عَلَى عَدُوِّكَ بِالْفَضْلِ فَإِنَّهُ [أَخَذَ] أَخْلَى الظُّفْرَيْنِ وَ إِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً يَرْجِعُ إِلَيْهَا إِنْ بَدَأَ لَهُ ذَلِكَ يَوْمَئِذٍ مَا

And be lenient to the one harsh to you^{-asws}, for very soon he will be lenient to you^{-asws}; and take the grace upon your^{-asws} enemy for it is sweeter of the two victories; and if you^{-asws} want to cut off from your^{-asws} friend, then leave a spot for him from yourself for him to return to, if that were to occur for him one day.

وَ مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ وَ لَا تُضَيِّعَنَّ حَقَّ أَخِيكَ إِتْكَالًا عَلَى مَا بَيْنَكَ وَ بَيْنَهُ فَإِنَّهُ لَيْسَ لَكَ بِأَخٍ مَنْ أَضَعْتَ حَقَّهُ وَ لَا يَكُنْ أَهْلَكَ أَشَقَى الْخَلْقِ بِكَ

And one who thinks goodly with you^{-asws}, then ratify his thinking, and do not waste a right of your^{-asws} brother relying upon what (issues) there are between you^{-asws} and him, for he isn't a brother to you^{-asws} one who wastes his right; and your^{-asws} family should not be the most miserable of the people due to you^{-asws}.

وَ لَا تَرْغَبَنَّ فِيمَنْ زَهَدَ عَنْكَ وَ لَا يَكُونَنَّ أَحْوَكُ أَقْوَى عَلَى قَطِيعَتِكَ مِنْكَ عَلَى صِلَتِهِ وَ لَا تُكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ وَ لَا يَكْبُرَنَّ عَلَيْكَ ظُلْمٌ مِنْ ظَلَمَكَ فَإِنَّهُ يَسْتَعِي فِي مَضَرَّتِهِ وَ نَفْعِكَ وَ لَيْسَ جَزَاءُ مَنْ سَرَكَ أَنْ تَسُوَّهُ إِلَى قَوْلِهِ ع مَا أَقْبَحَ الْخُضُوعُ عِنْدَ الْحَاجَةِ وَ الْجَفَاءُ عِنْدَ الْعَنَاءِ.

And do not be desirous regarding the one who is abstemious from you^{-asws}, nor should your^{-asws} brother be stronger upon cutting off from you^{-asws} than you^{-asws} are upon connecting with him, nor should he be stronger of the evil than you^{-asws} are upon the good; and do not let it be grievous upon you^{-asws} an injustice of the one who is unjust to you^{-asws}, for he is striving in his harm and is benefitting you^{-asws}; and a recompense of the one who cheers you^{-asws} isn't

that you^{-asws} should worsen him – up to his^{-asws} words: How ugly it is, the humbleness during the need and the harshness during the riches’.³⁹⁹

36- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنَّكُمْ لَنْ تَسْغُوا النَّاسَ بِأَمْوَالِكُمْ فَالْقَوْمُ بِطَلَاقَةِ الْوَجْهِ وَحُسْنِ الْبُشْرِ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al-Hassan Bin Al-Husayn who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-saww} said: ‘O sons of Abdul Muttalib^{-as}! You will never afford the people with your wealth, so meet them with the friendly face and the goodly smile’’.⁴⁰⁰

وَرَوَاهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع إِلَّا أَنَّهُ قَالَ يَا بَنِي هَاشِمٍ.

And it is reported from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid,

‘From Abu Abdullah^{-asws}, except that he^{-saww} said: ‘O clan of Hashim^{-as}!’’’⁴⁰¹

37- كَا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مَنْ أَتَى اللَّهَ بِوَاحِدَةٍ مِنْهُنَّ أُوجِبَ اللَّهُ لَهُ الْجَنَّةَ الْإِنْفَاقُ مِنْ إِقْتَارٍ وَ الْبُشْرُ بِجَمِيعِ الْعَالَمِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ.

(The book) ‘Al Kafi’ – From the number, from Ahmad, from Usman Bin Isa, from Sama’at Bin Mihran,

‘From Abu Abdullah^{-asws} having said: ‘Three (matters), one who come to Allah^{-azwj} with one of these, Allah^{-azwj} will Obligate the Paradise for him – the spending from financial difficulties, and the smiling to entirety of the world, and the fairness from himself’’.⁴⁰²

38- كَا، الكافي عَنِ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘A man came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}, advise me!’

فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ لَقِيَ أَخَاكَ بِوَجْهِ مُنْبَسِطٍ.

It was among what he^{-saww} advised him, he^{-saww} said: ‘Meet your brother with an open (friendly) face’’.⁴⁰³

³⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 35 h

⁴⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 36 a

⁴⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 36 b

⁴⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 37

⁴⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 38

39- كا، الكافي بالإسناد عن ابن محبوب عن بعض أصحابه عن أبي عبد الله ع قال: قُلْتُ مَا حَدُّ حُسْنِ الْخُلُقِ

(The book) 'Al Kafi' – By a chain from Ibn Mahboub, from one of his companions,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'What is a limit of the good manners?'

قَالَ ثَلَاثُ جَنَاحَكَ وَ تُطَيِّبُ كَلَامَكَ وَ تَلْقَى أَخَاكَ بِبُشْرٍ حَسَنٍ.

He^{-asws} said: 'Soften your wings (be humble), and make good your speech, and meet your brother with a goodly smile".⁴⁰⁴

40- كا، الكافي عن علي عن أبيه عن حماد عن ربعي عن الفضيل قال: صَنَائِعُ الْمَعْرُوفِ وَ حُسْنُ الْبُشْرِ يَكْسِبَانِ الْمَحَبَّةَ وَ يُدْخِلَانِ الْجَنَّةَ وَ الْبُخْلُ وَ غُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللَّهِ وَ يُدْخِلَانِ النَّارَ.

(The book) 'Al Kafi' – From Ali, from his father, from Hammad, from Rabie, from Al Fuzeyl,

'He^{-asws} said: 'Doing the act of kindness and the goodly smile both earn the love and (cause) to enter the Paradise, while the miserliness and the frowning face both distance from Allah^{-azwj} and (cause) to enter the Fire".⁴⁰⁵

41- كا، الكافي عن العبد عن أحمد بن محمد عن عثمان بن عيسى عن سماعة عن أبي الحسن موسى ع قال قال رسول الله ص حُسْنُ الْبُشْرِ يَذْهَبُ بِالسَّخِيمَةِ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

'From Abu Al-Hassan Musa^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The goodly smile does away with the grudges".⁴⁰⁶

⁴⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 39

⁴⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 40

⁴⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 10 H 41

باب 11 فضل الصديق و حد الصداقة و آدابها و حقوقها و أنواع الأصدقاء و النهي عن زيادة الاسترسال و الاستيناس بهم

CHAPTER 11 – MERIT OF THE FRIEND, AND LIMIT OF THE FRIENDSHIP AND ITS ETIQUETTES AND ITS RIGHTS, AND TYPES OF FRIENDSHIPS, AND THE PROHIBITION FROM EXCESSIVE INDULGENCE AND THE COMFORTING WITH THEM

1- لي، الأماالي للصدوق أبي عن سعد بن التَّهْدِي عَنْ أَبِيهِ عَنْ يَزِيدَ بْنِ مَخْلَدٍ عَنْ سَمْعِ الصَّادِقِ ع يَقُولُ الصَّدَاقَةُ مَحْدُودَةٌ وَ مَنْ لَمْ تَكُنْ فِيهِ تِلْكَ الْحُدُودُ فَلَا تَنْسُبُهُ إِلَى كَمَالِ الصَّدَاقَةِ وَ مَنْ لَمْ يَكُنْ فِيهِ شَيْءٌ مِنْ تِلْكَ الْحُدُودِ فَلَا تَنْسُبُهُ إِلَى شَيْءٍ مِنَ الصَّدَاقَةِ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Nahdy, from his father, from Yazeed Bin Makhlad,

'From the one who heard Al-Sadiq^{asws} saying: 'The friendship is limited, and the one who does not happen to have that limitation in him he should not attribute it to the perfect friendship, and one does not happen to have anything in him from those limitation, he should not attribute it to anything from the friendship.

أَوْهَا أَنْ تَكُونَ سَرِيرَتُهُ وَ عَلَانِيَتُهُ لَكَ وَاحِدَةً وَ الثَّانِيَةُ أَنْ يَرَى زِينَتَكَ زِينَةً وَ شَيْنَكَ شَيْنَةً وَ الثَّالِثَةُ [أَنْ] لَا يُغَيِّرُهُ عَلَيْكَ مَالٌ وَ لَا وَلَايَةٌ وَ الرَّابِعَةُ أَنْ لَا يَمْنَعَكَ شَيْئاً مِمَّا تَصِلُ إِلَيْهِ مَقْدَرَتُهُ وَ الْخَامِسَةُ أَنْ لَا يُسَلِّمَكَ عِنْدَ التَّكَبُّاتِ.

The first of it is that his secret and his openness should be one for you, and the second is that he should see your adornment as his adornment and your shame as his shame, and the third is that neither wealth nor governance should change him upon you, and the fourth is that nothing from what you are capable of should prevent you from connecting (helping) to him, and the fifth is that he should not yield (abandon) you during the calamities".⁴⁰⁷

2- لي، الأماالي للصدوق قَالَ الصَّادِقُ ع لِبَعْضِ أَصْحَابِهِ مَنْ غَضِبَ عَلَيْكَ مِنْ إِخْوَانِكَ ثَلَاثَ مَرَّاتٍ فَلَمْ يَقُلْ فِيكَ شَرّاً فَاتَّخِذْهُ لِنَفْسِكَ صَدِيقاً.

(The book) 'Al Amaali' of Al Sadouq –

'Al-Sadiq^{asws} said to one of his^{asws} companions: 'One from your brethren who is angered upon you three times, but (still) does not say any evil regarding you, then take him as a friend for yourself".⁴⁰⁸

3- لي، الأماالي للصدوق قَالَ الصَّادِقُ ع لَا تَتَّقَنَّ بِأَخِيكَ كُلَّ الْيَقَةِ فَإِنَّ صَرْعَةَ الْإِسْتِزْسَالِ لَا يُسْتَقَالُ.

(The book) 'Al Amaali' of Al Sadouq –

⁴⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 1

⁴⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 2

'Al-Sadiq^{-asws} said: 'Do not be trusting your brother (friend) with all the trust, for the craze of indulgence cannot be controlled'.⁴⁰⁹

4- لي، الأمالي للصدوق قال الصادق ع حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: مَنْ لَكَ يَوْمًا بِأَخِيكَ كُلِّهِ وَ أَيُّ الرِّجَالِ الْمُهْدَبُ.

(The book) 'Al Amaali' of Al Sadouq –

'Al-Sadiq^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws} my^{-asws} grandfather^{-asws} that Amir Al-Momineen^{-asws} said: 'Who can be as your brother, all of him, and which of the men is without faults?'⁴¹⁰

5- ب، قرب الإسناد أبو البختري عن أبي عبد الله عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ مِنَ الْجَفَاءِ أَنْ يَصْحَبَ الرَّجُلُ الرَّجُلَ فَلَا يَسْأَلُهُ عَنْ اسْمِهِ وَ كُنْيَتِهِ وَ أَنْ يُدْعَى الرَّجُلُ إِلَى طَعَامٍ فَلَا يُجِيبُ أَوْ يُجِيبُ فَلَا يَأْكُلُ وَ مُوَاقَعَةُ الرَّجُلِ أَهْلَهُ قَبْلَ الْمُدَاعَبَةِ.

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

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three are from the abruptness – the man accompanies the man, but he does not ask him his name, and his teknonym; and the man is invited to a meal, but he does not answer, or does answer but does not eat; and the man having intercourse with his wife before foreplay'.⁴¹¹

6- ل، الخصال أبي عن علي عن أبيه عن حماد عن ذكره عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ إِنَّاكَ وَ الْعُجْبُ وَ سُوءُ الْخُلُقِ وَ قَلَّةُ الصَّبْرِ فَإِنَّهُ لَا تَسْتَقِيمُ لَكَ عَلَى هَذِهِ الْخِصَالِ الثَّلَاثِ صَاحِبٌ وَ لَا يَزَالُ لَكَ عَلَيْهَا مِنَ النَّاسِ مُجَانِبٌ

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said in a bequest to his^{-asws} son Muhammad Bin Al-Hanafiya: 'Beware of the self-fascination, and evil manners, and lack of patience, for a companion will not be straight for you while (you) are being upon these three characteristics nor will there cease to be ones from the people staying aside (from you).

وَ الزُّمُّ نَفْسَكَ التَّوَدُّدَ وَ صَبْرَ عَلَى مُمُونَاتِ النَّاسِ نَفْسَكَ وَ ابْتِدُلْ لِصَدِيقِكَ نَفْسَكَ وَ مَالَكَ وَ لِمَعْرِفَتِكَ رِفْدَكَ وَ مَخْضَرَكَ وَ لِلْعَامَةِ بِشْرَكَ وَ مَحَبَّتَكَ وَ لِعَدْوِكَ عَدْلَكَ وَ إِنْصَافَكَ وَ افْتِنَ بِدِينِكَ وَ عِزِّكَ عَنْ كُلِّ أَحَدٍ فَإِنَّهُ أَسْلَمَ لِدِينِكَ وَ دُنْيَاكَ.

And necessitate the cordiality for yourself, and be patient yourself upon troubles of the people, and spend exert yourself and your wealth for your friend, and your firmness and your presentation for your understanding, and your smile and your love for the generality, and your justice and your fairness for your enemy, and be fascinated by your religion and turn away from every one for it is safer for your religion and your world'.⁴¹²

⁴⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 3

⁴¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 4

⁴¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 5

⁴¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 6

7- ل، الخصال أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ سَجَادَةَ عَنْ دُرُسْتٍ عَنْ أَبِي خَالِدٍ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَمْسُ خِصَالٍ مَنْ لَمْ تَكُنْ فِيهِ خَصْلَةٌ مِنْهَا فَلَيْسَ فِيهِ كَثِيرٌ مُسْتَمْتَعٍ أَوْلَهَا الْوَفَاءُ وَ الثَّانِيَةُ التَّدْبِيرُ وَ الثَّالِثَةُ الْحَيَاءُ وَ الرَّابِعَةُ حُسْنُ الْخُلُقِ وَ الْخَامِسَةُ وَ هِيَ تَجْمَعُ هَذِهِ الْخِصَالَ الْحُرِّيَّةُ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Sijadah, from Dorost, from Abu Khalid Al Sijistany,

'From Abu Abdullah^{-asws} having said: 'Five characteristics, one who does not happen to have one characteristic from it, there wouldn't be a lot of enjoyment in him. The first of it is the loyalty, and the second is the management, and the third is the modesty, and the fourth is good manners, and the fifth, and it is a summary of these characteristics, is the freedom".⁴¹³

8- ن، عيون أخبار الرضا عليه السلام البيهقي عن الصَّوْلِيِّ عَنْ أَبِي ذَكْوَانَ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَوَدَّةُ عِشْرِينَ سَنَةً قَرَابَةٌ وَ الْعِلْمُ أَجْمَعُ لِأَهْلِهِ مِنَ الْأَبَاءِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – Al Bayhaqi, from Al Soqly, from Abu Zakwan, from Ibrahim Bin Al Abbas who said,

'I heard Al-Reza^{-asws} saying: 'Cordiality of twenty years is relationship, and the knowledge is more uniting for its people than the forefathers are".⁴¹⁴

9- ل، الخصال أبي عن أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَحْمَدَ بْنِ نُوحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ الْحَارِثُ الْأَعْوَرُ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا وَ اللَّهُ أَجْبَأكَ

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Nuh, from a man,

'Al-Haris Al-Awr said to Amir Al-Momineen^{-asws}, 'O Amir Al-Momineen^{-asws}! By Allah^{-azwj}, I love you^{-asws}!'

فَقَالَ لَهُ يَا حَارِثُ أَمَا إِذَا أَحْبَبْتَنِي فَلَا تُخَاصِمْنِي وَ لَا تُلَاعِبْنِي وَ لَا تُجَارِبْنِي وَ لَا تُنَازِحْنِي وَ لَا تُوَاضِعْنِي وَ لَا تُزَافِعْنِي.

He^{-asws} said to him: 'O Haris! But, when you love me^{-asws}, then neither dispute me^{-asws}, nor play around with me^{-asws}, nor be audacious to me^{-asws}, nor joke with me^{-asws}, nor drop me^{-asws} (put me^{-asws} down) nor raise me^{-asws}".⁴¹⁵

10- ما، الأماالي للشيخ الطوسي الفحام عن المنصور عن عم أبيه عن أبي الحسن الثالث عن آبائه عن الصادق ع قَالَ: إِذَا كَانَ لَكَ صَدِيقٌ فَوَلِيَّ وَلَايَةً فَأَصْبَتْهُ عَلَى الْعَشْرِ مِمَّا كَانَ لَكَ عَلَيْهِ قَبْلَ وَلَايَتِهِ فَلَيْسَ بِصَدِيقٍ سَوْءٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'When there were to be a friend for you, so he becomes in charge of governance, and you still

⁴¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 7

⁴¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 8

⁴¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 9

have him (his friendship) upon the tenth of what there was for you upon him before his governance, he (still) wouldn't be an evil friend".⁴¹⁶

11- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن يونس القاضي عن أحمد بن الخليل النوفلي عن عثمان بن سعيد عن الحسين بن صالح قال سمعت جعفر بن محمد ع يقول لقد عظمت منزلة الصديق حتى إن أهل النار يستغيثون به و يدعون به في النار قبل القريب الحميم قال الله مخبراً عنهم فما لنا من شافعين ولا صديق حميم.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Yunus Al Qazy, from Ahmad Bin Al Khaleel Al Nowfaly, from Usman Bin Saeed, from Al-Husayn Bin Salih who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Mighty is the status of the friend to the extent that the people of the Fire will be crying out for help with him and they will be calling out by him in the Fire, before nearing the boiling water. Allah^{azwj} has Informed about them: **'So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]'**.⁴¹⁷

12- مع، معاني الأخبار أبي عن سعد بن البرقي عن بغض أصحابنا رفعه قال: قال لقمان لابنه يا بني صاحب مائة ولا تُعَادِ واحداً يا بني إنما هو خلأفك و خلأفك فخلأفك دينك و خلأفك بينك و بين الناس فلا تبتغض إليهم و تعلم محاسن الأخلاق

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from one of our companions raising it, said,

'Luqman^{as} said to his^{as} son: 'O my^{as} son! Accompany a hundred and do not return one. O my^{as} son! But rather it is your character and your manner, and your manners between you and the people. So do not be hateful to them and learn the except manners.

يا بني كن عبداً للأخيار ولا تكن ولداً للأشرار يا بني أذ الأمانة تسلم لك دنياك و آخرتك و كن أميناً تكن غنياً.

O my^{as} son! Be a servant to the good ones and do not be a son for the evil ones. O my^{as} son! Fulfil the entrustment, your world and your Hereafter will submit to you, and be trustworthy, you will be rich".⁴¹⁸

13- ن، عيون أخبار الرضا عليه السلام ابن المتوكل و ابن عصام و المكتتب و الوراق و اللقائ جميعاً عن الكليني عن علي بن إبراهيم العلوي عن موسى بن محمد المحاربي عن رجل ذكر اسمه قال: قال المأمون للرضا ع أنشدني أحسن ما رويته في السكوت عن الجاهل و ترك عتاب الصديق

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws} – Ibn Al Mutawakkil, and Ibn Isam, and Al Mukattib, and Al Warraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy, from Musa Bin Muhammad Al Muhariby, from a man he mentioned his name, said,

'Al-Mamoun said to Al-Reza^{asws}, 'Prose to me as excellent what you^{asws} have reported regarding the silence from the ignoramus and neglecting faulting the friend'.

فَقَالَ ع-

⁴¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 10

⁴¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 11

⁴¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 12

إِنِّي لَيَهْجُرُنِي الصَّدِيقُ بَحْبُأً- فَأُرِيهِ أَنَّ لَهُجْرِهِ أَسْبَابُ-
وَأَرَاهُ إِنْ عَاتَبْتُهُ أَغْرَبْتُهُ- فَأَرَى لَهُ تَرْكَ الْعِتَابِ عِتَابُ-
وَإِذَا ثَلِيثٌ بِجَاهِلٍ مُتَحَكِّمٍ- يَجِدُ الْمُحَالَ مِنْ الْأُمُورِ صَوَابُ-
أُولَئِكَ مِثِّي السُّكُوتُ وَرُبَّمَا- كَانَ السُّكُوتُ عَنِ الْجَوَابِ جَوَابُ

He^{-asws} said: 'I, when a friend forsakes me avoiding me, I shall show him that there are reasons for his forsaking, and I shall show him that if you were to reprimand him, it would deceive him, so I view for him to leave the reprimand admonishing. And if I were to be afflicted with a controlling ignorant, who finds the impossible matters to be correct, I shall give him the silence from me. Sometimes the silence from the answering is an answer'.

فَقَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا مَنْ قَالَهُ فَقَالَ عَ بَعْضُ فِتْيَانِنَا قَالَ فَأَنْشِدْنِي أَحْسَنَ مَا رَوَيْتُهُ فِي اسْتِجْلَابِ الْعَدُوِّ حَتَّى يَكُونَ صَدِيقًا فَقَالَ ع-

Al-Mamoun said to him^{-asws}, 'How excellent this is! This, who said it?' He^{-asws} said: 'One of our youths'. He said, 'Recite to me the best of what you^{-asws} have reported regarding pulling the enemy until he becomes a friend'.

وَذِي غِلَّةٍ سَأَلَمْتُهُ فَقَهَرْتُهُ- فَأَوْفَرْتُهُ مِثِّي لِعَفْوِ النَّحْمَلِ-
وَمَنْ لَا يُدَافِعُ سَبَقَاتِ عَدُوِّهِ- بِإِخْسَانِهِ لَمْ يَأْخُذِ الطَّوْلُ مِنْ غَلِ-
وَلَمْ أَرِ فِي الْأَشْيَاءِ أَسْرَعَ مَهْلَكًا- لِعِغْرِ قَدِيمٍ مِنْ وَدَادٍ مُعْجَلِ-

He^{-asws} said: 'And the one with grudges, I keep him safe, so I coerce him as an acknowledgment from me of the beautiful pardon, and the one does not defend against the evils of his enemies by his favours, would not be taking the forbearance from the top, and I have not seen in the thing, anything of quicker destruction of an ancient drowning from a hasty valley'.

فَقَالَ الْمَأْمُونُ مَا أَحْسَنَ هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا.

Al-Mamoun said to him^{-asws}, 'How excellent this is! This, who said it?' He^{-asws} said: 'One of our youths'.⁴¹⁹

14- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ أَخِي دَعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ أَحَبُّ حَبِيبِكَ هُوْنَا مَا فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا وَ أَبْغَضَ بَغِيضَكَ هُوْنَا مَا فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.

(The book) 'Al Amaali' of the Sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Love your beloved slowly as you can, perhaps he will become your hater one day, and hate your haters slowly as you can, perhaps he will become your beloved one day''.⁴²⁰

⁴¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 13

⁴²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 14

15- لي، الأماالي للصدوق قَالَ الصَّادِقُ ع لِيَعْضِي أَصْحَابِهِ لَا تُطْلِعْ صَدِيقَكَ مِنْ سِرِّكَ إِلَّا عَلَى مَا لَوْ اطَّلَعَ عَلَيْهِ عَدُوُّكَ لَمْ يَضُرَّكَ فَإِنَّ الصَّدِيقَ قَدْ يَكُونُ عَدُوُّكَ يَوْمًا مَا.

(The book) 'Al Amaali' of Al Sadouq –

'Al-Sadiq^{-asws} said to one of his^{-asws} companions: 'Do not notify your secrets to your friend except based upon what, if your enemy were to be notified upon it, it will not harm you, for the friend could become your enemy one day'.⁴²¹

16- ين، كتاب حسين بن سعيد و النوادر سَعْدُ بْنُ جَنَاحٍ عَنْ غَيْرِ وَاحِدٍ أَنَّ أَبَا الْحَسَنِ ع سُئِلَ عَنْ أَفْضَلِ عَيْشِ الدُّنْيَا فَقَالَ سَعَةُ الْمَنْزِلِ وَ كَثْرَةُ الْمُحِبِّينَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Sa'ad Bin Janah, from someone else,

'Abu Al-Hassan^{-asws} was asked about the best life of the world. He^{-asws} said: 'A vast house and lots of loving ones'.⁴²²

17- تختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع جُمِعَ خَيْرُ الدُّنْيَا وَ الْآخِرَةِ فِي كِتْمَانِ السِّرِّ وَ مُصَادَقَةِ الْأَخْيَارِ وَ جُمِعَ الشَّرُّ فِي الْإِدَاعَةِ وَ مُوَاحَاةِ الْأَشْرَارِ.

(The book) 'Al Ikhtisaas' –

'Amir Al-Momineen^{-asws} said: 'Goodness of the world and the Hereafter has been gathered in concealment of the secret and friendship of the good (people), while the evil is gathered in the broadcasting, and brotherhood of the evil (people)'.⁴²³

18- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنْ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الضَّرِيرِ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْمَكِّيِّ عَنْ كَثِيرِ بْنِ طَارِقٍ عَنْ زَيْدٍ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ عَلِيٌّ ع لَا يَكُنْ حُبُّكَ كَلْفًا وَ لَا بُغْضُكَ تَلْفًا أَحَبُّ حَبِيبِكَ هَوْنًا مَا وَ أَبْغَضُ بَغِضَتِكَ هَوْنًا مَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariya Al Makky, from Kaseer Bin Tariq, from Zayd,

'From his father Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Ali^{-asws} said: 'Neither should your love become cumbersome nor your hatred (become) troublesome. Love your beloved as slowly as you can and hate your hater as slowly as you can'.⁴²⁴

19- نهج، نهج البلاغة قَالَ ع اخْذَرُوا صَوْلَةَ الْكَرِيمِ إِذَا جَاعَ وَ اللَّئِيمِ إِذَا شَبِعَ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'Be cautious of the onslaught of the noble one when he is hungry, and the ignoble one when he is satiated'.⁴²⁵

⁴²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 15

⁴²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 16

⁴²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 17

⁴²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 18

⁴²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 1

وَقَالَ ع قُلُوبُ الرِّجَالِ وَحَشِيَّةٌ فَمَنْ تَأَلَّمَهَا أَقْبَلَتْ إِلَيْهِ.

And he^{-asws} said: 'Hearts of the men are beastly. The one who tames these, they will turn to him'.⁴²⁶

وَقَالَ ع مَنْ حَذَّرَكَ كَمَنْ بَشَّرَكَ.

And he^{-asws} said: 'One cautioning you is like the one giving you glad tidings'.⁴²⁷

وَقَالَ ع فَقْدُ الْأَجَبَةِ عُرْبَةٌ.

And he^{-asws} said: 'Loss of the loved ones is estrangement'.⁴²⁸

وَقَالَ ع زَأْيُ الشَّيْخِ أَحَبُّ إِلَيَّ مِنْ جِلْدِ الْعُلَامِ وَ قَدْ رُوِيَ مِنْ مَشْهَدِ الْعُلَامِ.

And he^{-asws} said: 'An opinion of the old man is more beloved to me^{-asws} than determination of the young'. And it has been reported: 'Than martyrdom of the young'.⁴²⁹

وَقَالَ ع الْمَوَدَّةُ قَرَابَةٌ مُسْتَفَادَةٌ.

And he^{-asws} said: 'The cordiality is a beneficial relationship'.⁴³⁰

20- ختص، الإختصاص قَالَ الصَّادِقُ ع مَنْ قَضَى حَقَّ مَنْ لَا يَقْضِي حَقَّهُ فَكَأَنَّمَا عَبْدُهُ مِنْ دُونِ اللَّهِ

(The book) 'Al-Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'One fulfilling a right of the one who does not fulfil his right, it is as if he has worshipped him from besides Allah^{-azwj}'.

وَقَالَ اخْدُم أَخَاكَ فَإِنْ اسْتَحْدَمَكَ فَلَا وَ لَا كَرَامَةً

'And he^{-asws} said: 'Serve your brother. If he were to serve you, then no, and there is no prestige'.

قَالَ وَ قِيلَ اعْرِفْ لِمَنْ لَا يَعْرِفُ لِي فَقَالَ وَ لَا كَرَامَةً قَالَ وَ لَا كَرَامَتَيْنِ.

He (the narrator) said, 'And it was said, 'Shall I do good to the one who has not done good to me?' He^{-asws} said: 'And there is no prestige'. He^{-asws} said: 'And there are not two prestige's'.⁴³¹

⁴²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 2

⁴²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 3

⁴²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 4

⁴²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 5

⁴³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 6

⁴³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 19 / 7

21- ختص، الإختصاص قَالَ لُقْمَانُ ثَلَاثَةً لَا يُعْرَفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ - لَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ وَ لَا يُعْرَفُ الشُّجَاعُ إِلَّا فِي الْحَرْبِ وَ لَا تَعْرَفُ أَخَاكَ إِلَّا عِنْدَ حَاجَتِكَ إِلَيْهِ.

(The book) 'Al Ikhtisas' –

'Luqman^{as} said: 'Three cannot be recognised except in three places – the lenient one is not recognised except during the anger, nor is the brave recognise except during the war, and you cannot recognise your brother except during your need to him''⁴³²

22- ختص، الإختصاص قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الَّذِينَ تَرَاهُمْ لَكَ أَصْدِقَاءَ إِذَا بَلَوْتَهُمْ وَجَدْتَهُمْ عَلَى طَبَقَاتٍ شَتَّى فَمِنْهُمْ كَالْأَسَدِ فِي عَظَمِ الْأَكْلِ وَ شِدَّةِ الصَّوْلَةِ وَ مِنْهُمْ كَالذِّئْبِ فِي الْمَضَرَّةِ وَ مِنْهُمْ كَالْكَلْبِ فِي الْبَصْبَصَةِ وَ مِنْهُمْ كَالثَّغْلَبِ فِي الرَّوْعَانِ وَ السَّرِقَةِ صُوْرُهُمْ مُخْتَلِفَةٌ وَ الْحِرْزَةُ وَاحِدَةٌ

(The book) 'Al Ikhtisas' –

'Abu Abdullah^{asws} said: 'The ones whom you are seeing as being your friend, when you test them, you will find them being upon three categories. From them is like the lion in ravenous appetite and strong claws, and from them is like the wolf in the harming, and from them is one like the dog in the wagging (his tail), and from them is like the fox in the evasion and the stealing. Their faces are different, and their craftiness is one.

مَا تَصْنَعُ غَدًا إِذَا تُرِكَتَ فَرْدًا وَحِيدًا - لَا أَهْلَ لَكَ وَ لَا وَلَدَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ.

What will you do tomorrow when you will be left as an individual, alone. Neither will there be any wife for you nor a son, except Allah^{azwj}, Lord^{azwj} of the worlds?"⁴³³

23- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيَسْأَلْهُ عَنِ اسْمِ أَبِيهِ وَ عَنْ قَبِيلَتِهِ وَ عَشِيرَتِهِ فَإِنَّهُ مِنَ الْحَقِّ الْوَاجِبِ وَ صِدْقِ الْإِخَاءِ أَنْ يَسْأَلَهُ عَنْ ذَلِكَ وَ إِلَّا فَإِنَّهَا مَعْرِفَةٌ حَقَّاءَ.

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

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever one of you loves his brother, let him ask him the name of his father, and about his tribe, and his clan, for it is from the obligatory right and sincere brotherhood to ask him about that, or else it is a recognition of the foolish''⁴³⁴

24- نُقِلَ مِنْ حَظِّ الشَّهِيدِ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لِلْمُفَضَّلِ مَنْ صَحَبَكَ قَالَ رَجُلٌ مِنْ إِخْوَانِي

It is copied from the handwriting of the martyr,

'From Al-Sadiq^{asws} having said to Al-Mufazzal: 'Who accompanied you?' He said, 'A man from my brethren'.

⁴³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 21

⁴³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 22

⁴³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 23

قَالَ فَمَا فَعَلَ قَالَ مُنْذُ دَخَلْتُ الْمَدِينَةَ لَمْ أَعْرِفْ مَكَانَهُ

He^{-asws} said: 'So what happened?' He said, 'Since I entered Al-Medina, I do not know of his place'.

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّ مَنْ صَحِبَ مُؤْمِنًا أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

He^{-asws} said to me: 'Don't you know that the one who accompanies a Momin for forty steps, Allah^{-azwj} will Ask about him on the Day of Qiyamah?'⁴³⁵

25 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن هاشم بن مالك الخزازي عن العباس بن الفرّج عن سعيد بن أوس قال سمعت أبا عمرو بن العلاء يقول الصديق إنسان هو أنت فانظر صديقا يكون منك كنفسك

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Hashim Bin Malik Al Khuzaie, from Al Abbas Bin Al Faraj, from Saeed Bin Aws who said,

'I heard Abu Amro Bin Al-A'ala saying, 'The friend of a human being, it is you, therefore look at a friend to be from you like your own self'.

قال أنشدنا أبو عمرو بن العلاء-

لكل امرئ شكل من الناس مثله-
لأن الصحيح العقل لست بواجد-
فأكثرهم شكلا أقلهم عقلا-
له في طريق حين يفقده شكلا.

He said, 'Abu Amro Bin Al-A'ala prosed to us, 'For every person there is an appearance from the people similar to h is. Most of them in (similar) appearance are least of them in intelligence because the one of healthy intellect, a (similar) appearance will not be found for him in the road when he loses him''⁴³⁶

26- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن زكريّا عن سليمان بن داود عن سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ فِي مَسْجِدِ الْخَيْفِ إِنَّمَا سُمُّوا إِخْوَانًا لِتَزَاهَتِهِمْ عَنِ الْحَيَاةِ وَ سُمُّوا أَصْدِقَاءَ لِأَنَّهُمْ تَصَادَقُوا خُفُوقَ الْمَوَدَّةِ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Bin Zakariya, from Suleyman Bin Dawood, from Sufyan Bin Uyayna who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying in Masjid Al-Khief: 'But rather, brothers are named as such due to their being removed from the betrayal, and the friends (Asdaqa) are named as such because they ratify (Tasadaqou) the rights of cordiality''⁴³⁷

⁴³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 24

⁴³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 25

⁴³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 26

27- ماء، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ أَبِي خَفْصٍ الْأَعَشَى قَالَ سَمِعْتُ الْحَسَنَ بْنَ صَالِحِ بْنِ حَيٍّ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ لَقَدْ عَظُمَتْ مَنَزِلَةُ الصَّدِيقِ حَتَّى إِنَّ أَهْلَ النَّارِ يَسْتَغِيثُونَ بِهِ وَ يَدْعُونَهُ قَبْلَ الْقَرِيبِ الْحَمِيمِ قَالَ اللَّهُ سُبْحَانَهُ مُخْبِرًا عَنْهُمْ- فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan, from his father, from Abu Hafs Al A'asha who said, 'I heard Al-Hassan Bin Salih Bin Hayy say,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws} saying: "Mighty is the status of the friend to the extent that the people of the Fire will be crying out for help with him and they will be calling out by him in the Fire, before nearing the boiling water. Allah^{-azwj} the Glorious has Informed about them: **'So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]'**".⁴³⁸

28- ماء، الأماالي للشيخ الطوسي الْحُسَيْنُ بْنُ عُبَيْدِ اللَّهِ عَنِ التَّلْعُكْبَرِيِّ عَنِ ابْنِ مُعَمَّرٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْحُسَيْنِ الزُّبَّاتِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَسْمُ الرَّجُلَ صَدِيقًا سِمَةً مَعْرُوفَةً حَتَّى تَحْتَبِرَهُ بِثَلَاثٍ تُغَضِبُهُ فَتَنْظُرَ غَضَبَهُ يُخْرِجُهُ مِنَ الْحَقِّ إِلَى الْبَاطِلِ وَ عِنْدَ الدِّينَارِ وَ الدِّرْهَمِ وَ حَتَّى تُسَافِرَ مَعَهُ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'akburi, from Ibn Muammar, from Muhammad Bin Al-Hassan Bin Al-Husayn Al Zayyat, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqbah,

'From Abu Abdullah^{-asws} having said: 'Do not name the man with a well-known trait, as a friend, until you test him with three – Anger him, then look at his anger whether it exits him from the truth to the falsehood, and at the Dinars and the Dirhams, and until you travel with him".⁴³⁹

الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَا تُعَادِينَ أَحَدًا وَ إِن ظَنَنْتَ أَنَّهُ لَا يَضُرُّكَ وَ لَا تَزْهَدَنَّ فِي صَدَاقَةِ أَحَدٍ وَ إِن ظَنَنْتَ أَنَّهُ لَا يَنْفَعُكَ فَإِنَّكَ لَا تَدْرِي مَتَى تَزْجُو صَدِيقَكَ وَ لَا تَدْرِي مَتَى تَخَافُ عَدُوَّكَ وَ لَا يَعْتَذِرُ إِلَيْكَ أَحَدٌ إِلَّا قَبِلْتَ عُذْرَهُ وَ إِن عَلِمْتَ أَنَّهُ كَاذِبٌ.

(The book) 'Al Durr Al Bahira' –

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Do not antagonise anyone and even if you think he cannot harm you, nor abstain regarding the friendship of anyone and even if you think that he cannot benefit you. You don't know when to hope for your friend, nor do you know when to fear your enemy; and no one should apologise to you except you should accept his apology, and even if you know he is lying".⁴⁴⁰

وَ قَالَ الصَّادِقُ ع حِشْمَةُ الْإِنْتِبَاضِ أَبْقَى لِلْعِرِّ مِنْ أَنْسِ التَّلَافِي.

And Al-Sadiq^{-asws} said: 'Respectful holding back is more lasting for the honour than enjoyment of the meeting".⁴⁴¹

⁴³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 27

⁴³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 a

⁴⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 b

⁴⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 c

وَقَالَ ع مَنْ لَمْ يَرْضَ مِنْ صَدِيقِهِ إِلَّا بِالْإِثَارِ عَلَى نَفْسِهِ دَامَ سَخَطُهُ وَ مَنْ عَاتَبَ عَلَى ذَنْبٍ كَثُرَ مَعْتَبَتُهُ.

And he^{-asws} said: 'One who is not satisfied from his friend except with preferring over himself, his dissatisfaction will be constant, and one who faults upon a sin (wrong), his being faulted will be a lot'.⁴⁴²

وَقَالَ الرِّضَا ع الْاُنْسُ يُذْهِبُ الْمَهَابَةَ.

And Al-Reza^{-asws} said: 'The sociability does away the awe'.⁴⁴³

وَقَالَ الْجَوَادُ ع مَنْ عَتَبَ مِنْ غَيْرِ اِزْتِيَابٍ اُعْتَبَ مِنْ غَيْرِ اسْتِعْتَابٍ.

And Al-Jawad^{-asws} said: 'One who faults (others) without suspicion will be faulted without any scepticism'.⁴⁴⁴

وَقَالَ ع مَنْ لَمْ يَرْضَ مِنْ اَخِيهِ بِحُسْنِ النِّيَّةِ لَمْ يَرْضَ بِالْعَطِيَّةِ.

And he^{-asws} said: 'One who is not satisfied from his brother with good intention will not be satisfied with the gifts'.⁴⁴⁵

وَقَالَ أَبُو الْحَسَنِ الثَّالِثُ ع لِّلْمُتَوَكِّلِ لَا تَطْلُبِ الصَّفَاءَ مِمَّنْ كَدَرْتَ عَلَيْهِ وَ لَا النَّصِيحَ مِمَّنْ صَرَفَتْ سُوءَ ظَنِّكَ إِلَيْهِ فَإِنَّمَا قَلْبُ غَيْرِكَ لَكَ كَقَلْبِكَ لَهُ.

And Abu Al-Hassan^{-asws} the 3rd said to (the caliph) Al-Mutawakkil: 'Do not seek the cleanness from the ones you have dirtied upon, nor the good advice from the ones you have utilised your evil thoughts to him, for rather a heart of someone else is like your heart to him'.⁴⁴⁶

⁴⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 c

⁴⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 d

⁴⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 e

⁴⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 f

⁴⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 11 H 28 g

باب 12 استحباب إخبار الأخ في الله بحبه له و أن القلب يهدي إلى القلب

CHAPTER 12 – RECOMMENDATION OF INFORMING THE BROTHER REGARDING ALLAH^{-azwj} OF HIS^{-azwj} LOVE FOR HIM, AND THE HEART GUIDES TO THE HEART

1- سن، المحاسن يحيى بن إبراهيم بن أبي البلاد عن أبيه عن جدّه قال: مرّ رجل في المسجد و أبو جعفر ع جالس و أبو عبد الله ع فقال له بعض جلسائيه و الله إني لأحب هذا الرجل

(The book) 'Al Mahasin' – Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather who said,

'A man passed by in the Masjid and Abu Ja'far^{-asws} and Abu Abdullah^{-asws} were seated. One of his^{-asws} gatherers said to him^{-asws}, 'By Allah^{-azwj}, I love this man!'

قال له أبو جعفر ع ألا فأعلمه فإنه أبقى للمودة و خير في الألفة.

Abu Ja'far^{-asws} said to him: 'Why don't you let him know for it would be more lasting for the cordiality and better in the affinity'.⁴⁴⁷

2- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إذا أحببت رجلاً فأخبره.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Whenever you love a man, so inform him''.⁴⁴⁸

3- سن، المحاسن علي بن محمد القاسمي عن ذكره عن عبد الله بن القاسم الجعفي عن أبي عبد الله ع عن أبيه قال قال رسول الله ص إذا أحب أحدكم صاحبه أو أخاه فليعلمه.

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever one of you loves his companion or his brother, then he should let him know''.⁴⁴⁹

4- سن، المحاسن محمد بن علي عن الحسين بن علي بن يوسف عن زكريا بن محمد عن صالح بن الحكم قال سمعت رجلاً يسأل أبا عبد الله ع عن الرجل يقول إني أودك فكيف أعلم أنه يؤدني

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Husayn Bin Ali Bin Yusuf, from Zakariya Bin Muhammad, from Salih Bin Al Hakam who said,

⁴⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 1

⁴⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 2

⁴⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 3

‘I heard a man asking Abu Abdullah^{-asws} about the man saying, ‘I love you’. So how do I know that he does love me?’

قَالَ امْتَحِنْ قَلْبَكَ فَإِنْ كُنْتَ تَوَدُّهُ فَإِنَّهُ يَوَدُّكَ.

He^{-asws} said: ‘Examine your heart. If you love him, then he does love you’.⁴⁵⁰

5- سن، المحاسن بغض أصحابنا عن عبيد الله بن إسحاق المدائني قَالَ قُلْتُ لِأَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِنَّ الرَّجُلَ مِنْ غُرُصِ النَّاسِ يَلْقَانِي فَيُخْلِفُ بِاللَّهِ أَنَّهُ يُحِبُّنِي فَأُخْلِفُ بِاللَّهِ إِنَّهُ لَصَادِقٌ

(The book) ‘Al Mahasin’ – One of our companions, from Ubeydullah Bin Is’haq Al Madainy who said,

‘I said to Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, ‘The man from the width (generality) of the people met me and he swore by Allah^{-azwj} that he loves me. Shall I swear by Allah^{-azwj} that he is truthful?’

فَقَالَ امْتَحِنْ قَلْبَكَ فَإِنْ كُنْتَ تُحِبُّهُ فَأُخْلِفُ وَإِلَّا فَلَا.

He^{-asws} said: ‘Examine your heart. If you were to love him, then swear, or else, don’t’.⁴⁵¹

6- جاء، المجالس للمفيد ابن قولويه عن أبيه عن سعد بن ابن عيسى عن محمد بن سينان عن حماد بن عثمان عن ربعي عن الفضيل عن أبي عبد الله ع قَالَ: انْظُرْ قَلْبَكَ فَإِنْ أَنْكَرَ صَاحِبَكَ فَقَدْ أَخَذْتَ أَخْذُكُمْ.

(The book) ‘Al Majaalis’ of Al Mufeed – Ibn Qawlawiya, from his father, from Sa’ad, from Ibn Isa, from Muhammad Bin Sinan, from Hammad Bin Usman, from Rabie, from Al Fuzeyl,

‘From Abu Abdullah^{-asws} having said: ‘Look at your heart. If it dislikes your companion, then one of you is fabricating (pretending)’.⁴⁵²

7- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ أَحَدُكُمْ أَحَاهُ فَلْيُعْلِمْهُ فَإِنَّهُ أَصْلَحُ لِدَاتِ الْبَيْنِ.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When one of you loves his brother, he should let him know, for that is better for what is between them’.⁴⁵³

8- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ ع لِلْمُتَوَكِّلِ لَا تَطْلُبِ الصَّفَاءَ مِمَّنْ كَذَرْتَ عَلَيْهِ وَ لَا تُصَحِّحْ مِمَّنْ صَرَفْتَ سُوءَ ظَنِّكَ إِلَيْهِ فَإِنَّمَا قَلْبُ غَيْرِكَ لَكَ كَقَلْبِكَ لَهُ.

(The book) ‘Al Durr Al Bahira’ –

⁴⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 4

⁴⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 5

⁴⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 6

⁴⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 7

'Abu Al-Hassan^{-asws} said to (the caliph) Al-Mutawakkil: 'Do not seek the cleanliness from the one you have dirtied upon, nor the good advice from the one you have turned your evil thoughts to him, for rather a heart of someone else to you is like your heart to him''.⁴⁵⁴

⁴⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 12 H 8

باب 13 من ينبغي مجالسته و مصاحبته و مصادفته و فضل الأئیس الموافق و القرين الصالح و حب الصالحين

CHAPTER 13 – ONE IT IS BEFITTING TO SIT WITH HIM, AND ACCOMPANY HIM, AND FRIENDSHIP WITH HIM, AND MERIT OF THE COMPATIBLE COMFORTER, AND THE RIGHTEOUS PAIR, AND LOVING THE RIGHTEOUS

الآيات

The Verses

الأنعام و لا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

(Surah) 'Al Anaam' – *And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]*

الكهف و اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَ لا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَ لا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرُطًا

(Surah) 'Al Kahaf' - *And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28]*

عبس عَبَسَ وَ تَوَلَّى - أَنْ جَاءَهُ الْأَعْمَى - وَ مَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي أَوْ يَتَذَكَّرُ فَنَنْفَعَهُ الذِّكْرَى - أَمَّا مَنْ اسْتَعْزَى

(Surah) Abasa - *He frowned and turned around [80:1] When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3] Or pay heed, so the Zikr would benefit him? [80:4] As for one who (thinks he) is needless [80:5]*

فَأَنْتَ لَهُ تَصَدَّى - وَ مَا عَلَيْكَ أَلَّا يَزَكِّي - وَ أَمَّا مَنْ جَاءَكَ يَسْعَى - وَ هُوَ يَخْشَى - فَأَنْتَ عَنْهُ تَلَهَّى

So you face up to him [80:6] And what is upon you if he does not purify? [80:7] And as to one who comes to you striving [80:8] And he is fearing [80:9] So you are distracting yourself away from him [80:10].

1- ج، الاحتجاج بالإسناد إلى أبي محمد العسكري عن أبيه ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ حَسَنَ سَمْتَهُ وَ هَدَيْهُ وَ تَمَازَوْتَ فِي مَنْطِقِهِ وَ تَخَاضَعَ فِي حَرَكَاتِهِ فَرَوَيْدًا لَا يَعْزُمُ فَمَا أَكْثَرَ مَنْ يُعْجِزُهُ تَنَاوُلُ الدُّنْيَا وَ رُكُوبُ الْحَرَامِ مِنْهَا لِضَعْفِ بُنْيَانِهِ وَ مَهَانَتِهِ وَ جُبْنِ قَلْبِهِ

(The book) 'Al Ihtijaj' –

By the chain to Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'When you see the man be good of his conduct, and his presentation, and is soft in his speaking, and gentle in his movements, then little by little he would be deceiving you. How often has one remained unable from attaining the world and he indulges in the Prohibitions from it due to the weakness of his structure and his humiliation, and the cowardice of his heart.

فَنَصَبَ الدِّينَ فَخًا لَهَا، فَهُوَ لَا يَزَالُ يَحْتِلُ النَّاسَ بِظَاهِرِهِ، فَإِنْ تَمَكَّنَ مِنْ حَرَامٍ افْتَحَمَهُ. فَإِذَا وَجَدْتُمُوهُ يَعِفُّ مِنَ الْمَالِ الْحَرَامِ (فُرُوْدًا لَا يُعْرِنُكُمْ، فَإِنَّ شَهَوَاتِ الْخَلْقِ مُخْتَلِفَةً، فَمَا أَكْثَرَ مَنْ يَنْتَبِهُ عَنِ الْمَالِ الْحَرَامِ) وَإِنْ كَثُرَ، وَ يَحْمِلُ نَفْسَهُ عَلَى شَوْهَاءٍ فَيَبْحَثُ، فَيَأْتِي مِنْهَا مُحَرَّمًا.

Half of (his) religion is a trap, and he does not cease to deceive the people by his appearance. And if he is enabled from a Prohibition, he would storm into it. So when you find him as chaste from the Prohibited wealth, then little by little he would (still) be deceiving you, for the lustful desires of the people are different. And how often is one informed about the Prohibited wealth, and even if it is frequent, and he carries himself upon the ugly lustful desires, so he comes to a Prohibition from it.

فَإِذَا وَجَدْتُمُوهُ يَعِفُّ عَنْ ذَلِكَ، فُرُوْدًا لَا يُعْرِنُكُمْ- حَتَّى تَنْظُرُوا مَا عَقْدُهُ عَقْلُهُ فَمَا أَكْثَرَ مَنْ يَبْزُكُ ذَلِكَ أَجْمَعُ، ثُمَّ لَا يَرْجِعُ إِلَى عَقْلِ مَتِينٍ، فَيَكُونُ مَا يُفْسِدُهُ بِجَهْلِهِ أَكْثَرَ بِمَا يُصْلِحُهُ بِعَقْلِهِ.

When you find him as chaste from that, so little by little he would deceive you, unless you look at what his beliefs as per his intellect are. How often one neglects that entirely, then he does not return to a solid mind (gives a firm statement), and he would come to such a state that his ignorance spoil him (far) more than what could be corrected by his intellect.

فَإِذَا وَجَدْتُمْ عَقْلَهُ مَتِينًا فُرُوْدًا لَا يُعْرِنُكُمْ- حَتَّى تَنْظُرُوا مَعَ هَوَاهُ يَكُونُ عَلَى عَقْلِهِ أَوْ يَكُونُ مَعَ هَوَاهُ وَ كَيْفَ مَحَبَّتُهُ لِلرِّئَاسَاتِ الْبَاطِلَةِ وَ زُهْدُهُ فِيهَا فَإِنَّ فِي النَّاسِ مِنْ حَسِرَ الدُّنْيَا وَ الْآخِرَةِ يَبْزُكُ الدُّنْيَا لِلدُّنْيَا،

When you find his intellect as solid, then little by little he would deceive you, unless you look at whether his desires happen to be upon his intellect, or he overrides/controls his desires through his intellect, and how his love is for the government of the falsehood and his abstention with regards to it, for among the people there is one who: **loses this world as well as the Hereafter [22:11]**, by neglecting the world for the (sake of the) world.

وَ يَرَى أَنَّ لَدَّهُ الرِّئَاسَةَ الْبَاطِلَةَ أَفْضَلَ مِنْ لَدَّهُ الْأَمْوَالِ- وَ التَّيَمُّ الْمُبَاحَةِ الْمُحَلَّلَةِ، فَيَبْزُكُ ذَلِكَ أَجْمَعُ طَلَبًا لِلرِّئَاسَةِ، حَتَّى إِذَا قِيلَ لَهُ: «اتَّقِ اللَّهَ، أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ، فَحَسْبُهُ جَهَنَّمُ وَ لَيْسَ الْمِهَادُ».

And he would see that the pleasures of the government of the falsehood are better than the pleasures of the wealth, and he analyses the achievable bounties, so he neglects that entirety of that to seek the government, until; **when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]**.

فَهُوَ يَخْطُ [خَبَطَ] عَشْوَاءَ، يَفْهُدُهُ أَوَّلُ بَاطِلٍ إِلَى أُنْعَدِ غَايَاتِ الْخُسَارَةِ، وَ يَمُدُّ يَدَهُ بَعْدَ طَلَبِهِ لِمَا لَا يَقْدِرُ [عَلَيْهِ] فِي طُعْيَانِهِ، فَهُوَ يُجِلُّ مَا حَرَّمَ اللَّهُ، وَ يُجَرِّمُ مَا أَحَلَّ اللَّهُ لَا يُبَالِي مَا قَاتَ مِنْ دِينِهِ إِذَا سَلِمَتْ لَهُ رِئَاسَتُهُ الَّتِي قَدْ شَقِيَ مِنْ أَجْلِهَا. فَأُولَئِكَ [مَعَ] الَّذِينَ غَضِبَ اللَّهُ عَلَيْهِمْ - وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

He flounders clumsily in speech. He would sit upon the first falsehood to the remotest point of the loss, and he would extend his hand seeking what he is not able upon during his rebellion. So (then) he permits what Allah^{-azwj} has Prohibited, and prohibits what Allah^{-azwj} has Permitted, not caring what is lost from his Religion when his government is safe for him, which he had been wicked for, for its reason. They are with those whom Allah^{-azwj} is Wrathful upon them, and Curses them, and has Prepared for them an abasing Punishment.

وَ لَكِنَّ الرَّجُلَ كُلَّ الرَّجُلِ، نِعَمَ الرَّجُلِ - هُوَ الَّذِي جَعَلَ هَوَاهُ تَبَعًا لِأَمْرِ اللَّهِ، وَ قُوَاهُ مَبْدُولَةً فِي رِضَاءِ اللَّهِ تَعَالَى، يَرَى الدُّلَّ مَعَ الْحَقِّ أَقْرَبَ إِلَى عِزِّ الْأَبَدِ - مِنَ الْعِزِّ فِي الْبَاطِلِ، وَ يَعْلَمُ أَنَّ قَلِيلَ مَا يَحْتَمِلُهُ مِنْ ضَرَائِهَا - يُؤَدِّيهِ إِلَى دَوَامِ النِّعَمِ فِي دَارٍ لَا تَبِيدُ وَ لَا تَنْفَدُ، وَ إِنَّ كَثِيرَ مَا يَلْحَقُهُ مِنْ سَرَائِهَا إِنْ اتَّبَعَ هَوَاهُ - يُؤَدِّيهِ إِلَى عَذَابٍ لَا انْقِطَاعَ لَهُ وَ لَا زَوَالَ.

However, a (rare) man among other men, the best of the men - he is the one who makes his own desires to be obedient to the Command of Allah^{-azwj}, and his strength to be utilised regarding the Pleasure of Allah^{-azwj} the Exalted. He accepts the disgrace for being with the truth (and takes it) as an honour of the (pious) servant than (to embrace) the honour in (associating with) the falsehood. And he knows that the little what he endures from its adversities would lead him to the perpetual Bounties in a House which would neither terminate nor deplete. And even if it is a lot what he faces from the joys, if he were to follow his own desires, these would lead him to the Punishment having neither a termination to it nor a decline.

فَذَلِكَ الرَّجُلُ نِعَمَ الرَّجُلِ، فِيهِ فَتَمَسَّكُوا، وَ بِسُنَّتِهِ فَاقْتَدُوا، وَ إِلَى رَبِّكُمْ فِيهِ فَتَوَسَّلُوا، فَإِنَّهُ لَا تُرَدُّ لَهُ دَعْوَةٌ، وَ لَا تُحْيَبُ لَهُ طَلِبَةٌ.

So that is the man, best of the men. Thus, with him you should be attaching to, and with his practices you should be trusting, and to your Lord^{-azwj} you should be (using him) as a means, for he is such that his supplication would not be rejected, nor would his seeking be ignored'.⁴⁵⁵

2- لي، الأمايلي للصديق ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَسْعَدُ النَّاسِ مَنْ خَالَطَ كِرَامَ النَّاسِ.

(The book) 'Al Amaali' of Al Sadouq -

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Most fortunate of the people is the one mingling with the honourable people'.⁴⁵⁶

3- ما، الأمايلي للشيخ الطوسي المُنْفِيْدُ عَنْ مُحَمَّدِ بْنِ الْمُطَفَّرِ الْبَزَّازِ عَنِ الْحَسَنِ بْنِ رَجَاءٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْعَطَّارِ عَنْ هَارُونَ بْنِ أَبِي بُرْدَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ الْمُبَارَكِ بْنِ حَسَّانَ عَنْ عَطِيَّةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْجُلَسَاءِ خَيْرٌ

⁴⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 1

⁴⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 2

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Al Muzaffar Al Bazzaz, from Al-Hassan Bin Raja'a, from Abdullah Bin Suleyman, from Muhammad Bin Ali Al Attar, from Haroun Bin Abu Burdah, from Ubeydullah Bin Musa, from Al Mubarak Bin Hassan, from Atiyya,

'From Ibn Abbas who said, 'It was said, 'O Rasool-Allah^{-saww}! Which of the gatherers are better?'

قَالَ مَنْ ذَكَرَكُمْ بِاللَّهِ رُؤْيَتْهُ وَزَادَكُمْ فِي عِلْمِكُمْ مَنْطِقُهُ وَذَكَرَكُمْ بِالْآخِرَةِ عَمَلُهُ.

He^{-saww} said: 'One, seeing him reminds you of Allah^{-azwj}, and his talking increases in your knowledge, and his actions remind you of the Hereafter".⁴⁵⁷

4- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الرَّبِيعِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ كُنْ عَبْدًا لِلْأَخْيَارِ وَلَا تَكُنْ وَلَدًا لِلْأَشْرَارِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from one of our companions raising it, said,

'Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Be a slave to the good ones and do not be a son to the evil ones".⁴⁵⁸

5- ل، الحصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ سَجَادَةَ عَنْ دُرُسْتٍ عَنْ أَبِي خَالِدٍ السَّجِسْتَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَمْسُ خِصَالٍ مَنْ فَقَدَ مِنْهُنَّ وَاحِدَةً لَمْ يَزَلْ نَاقِصَ الْعَيْشِ زَائِلَ الْعَقْلِ مَشْغُولَ الْقَلْبِ فَأُولَئِكَ صِحَّةُ الْبَدَنِ وَالْقَانِيَةُ الْأَمْنُ وَالثَّالِثَةُ السَّعَةُ فِي الرِّزْقِ وَالرَّابِعَةُ الْأَنْيَسُ الْمَوَافِقُ

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Abu Abdullah Al Razy, from Sajadah, from Dorost, from Abu Khalid Al Sijistani,

'From Abu Abdullah^{-asws} having said: 'Five characteristics, one who misses one of these will not cease to be of deficient living, decline of the intellect, pre-occupied of the heart. The first of these is health of the body, and the second is the security, and the third is vastness in the sustenance, and the fourth is the compatible comforter'.

قُلْتُ وَمَا الْأَنْيَسُ الْمَوَافِقُ

I said, 'And what is the compatible comforter?'

قَالَ الزَّوْجَةُ الصَّالِحَةُ وَالْوَلَدُ الصَّالِحُ وَالْخَلِيطُ الصَّالِحُ وَالْخَامِسَةُ وَهِيَ تَجَمُّعُ هَذِهِ الْخِصَالِ الدَّعَةُ.

He^{-asws} said: 'The righteous wife, and the righteous child, and the righteous associate; and the fifth, and it is a summary of these characteristics, is the friendliness".⁴⁵⁹

⁴⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 3

⁴⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 4

⁴⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 5

6- لي، الأماالي للصدوق ابن إدريس عن أبيه عن ابن هاشم عن ابن مزار عن يونس عن ابن سنان عن الصادق ع قال: خمس من لم تكن فيه لم يتهن بالعيش الصحة والأمن والغنى والقناعة والأنيس الموافق.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ibn Hashim, from Ibn Marrar, from Yunus, from Ibn Sinan,

'From Al-Sadiq^{-asws} having said: 'Five (things), one who does not happen to have (these) in him, will not enjoy with the life – the health, and the security, and the riches, and the contentment, and the compatible comforter''.⁴⁶⁰

7- لي، الأماالي للصدوق العطّار عن أبيه عن ابن أبي الخطّاب عن محمد بن سنان عن أبي الجارود عن أبي جعفر الباقر ع عن أبيه عن جدّه ع قال قال أمير المؤمنين ع من وقف نفسه موقف التهمة فلا يلومن من أساء به الظنّ ومن كتم سرّه كانت الحيرة بيده وكل حديث جاوز اثنين فشا

(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 Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who pauses himself in a pausing of accusation, he should not blame the one who thinks evil with him; and the one who conceals his secrets, the goodness will be in his own hands; and every Hadeeth exceeding two (persons) is a spread.

و ضع أمر أخيك على أحسنه حتى يأتاك منه ما يغلّبك ولا تظنّ بكلمة خرجت من أخيك سوءاً وأنت تجد لها في الخير محملاً

And place the affair of your brother upon his goodness until there comes to you from him what overcomes you; and do not think of any word coming out from your brother as evil while you can find a carrier for it in the good.

و عليك بإخوان الصديق فأكثر من اكتسابهم فإنهم غداة عند الرّخاء و جنة عند البلاء و شاور في حديثك الذين يخافون الله و أحبّ الإخوان على قدر التقوى

And upon you is with the truthful brethren therefore frequent from their acquisitions, for they are a tool during the hope, and a shield during the affliction; and consult regarding your Hadeeth, the ones who are fearing Allah^{-azwj}; and love the brethren based upon a measurement of piety'.

و اتقوا أشرار النساء و كونوا من خيارهنّ على حذر إن أمرنكم بالمعروف فخالهنّ كيلاً يطمعن منكم في المنكر.

And fear the evil women; and be upon carefulness from their good ones, if they were to instruct you with the act of kindness, oppose them lest they be covetous from you regarding the evil''.⁴⁶¹

⁴⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 6

⁴⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 7

8- لي، الأماالي للصدوق أبي عن سعد عن البرقي عن أبيه عن محمد بن سنان عن المفضل عن الصادق ع قال: مَنْ لَمْ يَكُنْ لَهُ وَاعِظٌ مِنْ قَلْبِهِ وَ زَاجِرٌ مِنْ نَفْسِهِ وَ لَمْ يَكُنْ لَهُ قَرِينٌ مُرْشِدٌ اسْتَمَكَنَ عَدُوَّهُ مِنْ عُنُقِهِ.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq^{asws} having said: 'One who does not happen to have a preaching from his own heart and a rebuke from his own soul, and there does not happen to have a guiding pair for him, his enemies will be enabled from his neck''⁴⁶²

9- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آبائه عن علي ع قال قال رسول الله ص اطلبوا الخير عند حسن الوجوه فإن فعالهم أخرى أن تكون حسناً.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws} – by the chain to Darim, from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Seek the good with the good-looking faces, for their actions are more appropriate to be good''⁴⁶³

10- ع، علل الشرائع أبي عن سعد عن ابن هاشم عن ابن المغيرة عن السكوني عن الصادق ع أبيه ع قال: لَا تَقْطَعْ أَوْدَاءَ آبَائِكَ فَيُطْفَأَ نُورُكَ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibn Hashim, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Do not cut off respecting your father for your Noor (radiance) will be extinguished''⁴⁶⁴

11- سن، المحاسن علي بن محمد القاساني عن ذكره عن عبد الله بن القاسم الجعفري قال سمعت أبا عبد الله ع يقول من وضع حبه في غير موضعه فقد تعرض للقطيع.

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary who said,

'One who places his loved in other than its (rightful) place, so he has exposed (himself) to the cutting off''⁴⁶⁵

12- ضا، فقه الرضا عليه السلام روي إن كنت تحب أن تستبب لك التعمه و تكمل لك المروءة و تصلح لك المعيشة فلا تشرك العبيد و السفلة في أمرك فإنك إن ائتمنتهم خائوك و إن خدوك كذبوك و إن نكبت خدوك

(The book) 'Fiqh Al-Reza^{asws}', may the greetings be upon him^{asws} –

'It is reported: 'If you like the bounty to remain good for you and the manliness to be perfect for you, and the life to be correct for you, then do not participate the slaves and the lowly in

⁴⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 8

⁴⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 9

⁴⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 10

⁴⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 11

your affairs, for if you were to trust them, they will betray you, and if they were to narrate to you, they will lie to you, and if you were to be afflicted, they will abandon you.

وَلَا عَلَيْكَ أَنْ تُصَحِّبَ ذَا الْعَقْلِ فَإِنْ لَمْ تُحَمَّدْ كَرَمَهُ انْتَفَعْتَ بِعَقْلِهِ وَ اخْتَرَزَ مِنْ سَيِّئِ الْأَخْلَاقِ وَلَا تَدْعُ صُحْبَةَ الْكَرِيمِ وَإِنْ لَمْ تُحَمَّدْ عَقْلَهُ وَلَكِنْ تَنْتَفِعْ بِكَرَمِهِ بِعَقْلِكَ وَ فِرَّ الْفِرَارَ كُلَّهُ مِنَ الْأَخْقِ اللَّيِّيمِ.

And it is upon you to accompany the one with intellect, if you do not praise his generosity you will benefit with his intellect; and protect from evil manners; and do not leave accompaniment of the generous ones, and even if you do not praise his intellect, but you will benefit with his generosity to your intellect; and flee with all the fleeing from the idiot, the mean".⁴⁶⁶

13- سر، السرائر من كتاب أبي القاسم بن فولويه عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ فَارْتَعُوا فِيهَا

(The book) 'Al Saraair' – From the book of Abu Al Qasim Bin Qawlawayi,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you were to see a garden from the gardens of Paradise, then pasture in it'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا رَوْضَةُ الْجَنَّةِ

It was said, 'O Rasool-Allah^{-saww}! And what is a garden of Paradise?'

قَالَ مَجَالِسُ الْمُؤْمِنِينَ.

He^{-saww} said: 'Gathering of the Momineen".⁴⁶⁷

14- نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَأَلُوا الْعُلَمَاءَ وَ خَالَطُوا الْحُكَمَاءَ وَ جَالَسُوا الْفُقَرَاءَ.

(The book) 'Nawadir' of Al Rawandi – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Ask the scholars, and mingle with the wise ones, and sit with the poor".⁴⁶⁸

15- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع خَيْرُ إِخْوَانِكَ مَنْ نَسَبَ ذَنْبَكَ إِلَيْهِ.

(The book) 'Al Durr Al Bahira' –

'Abu Muhammad Al-Askari^{-asws} said: 'Best of your brethren is the one who attributes your offense to himself".⁴⁶⁹

⁴⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 12

⁴⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 13

⁴⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 14

⁴⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 15

16- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع قَارِنْ أَهْلَ الْخَيْرِ تُكُنْ مِنْهُمْ وَ تَابِئِ أَهْلَ الشَّرِّ تَبْئِ عَنْهُمْ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said in a bequest to Al-Hassan^{-asws}: 'Pair (yourself) with the good people, you^{-asws} will become from them, and stay apart from the evil people, you will turn away from them''.⁴⁷⁰

17- كُنْزُ الْكَرَاجِكِيِّ، رَوَى أَنَّ سُلَيْمَانَ ع قَالَ لَا تَحْكُمُوا عَلَى رَجُلٍ بِشَيْءٍ حَتَّى تَنْظُرُوا إِلَى مَنْ يُصَاحِبُ فَإِنَّمَا يُعَرَفُ الرَّجُلُ بِأَشْكَالِهِ وَ أَقْرَانِهِ وَ يُنْسَبُ إِلَى أَصْحَابِهِ وَ أَخْدَانِهِ.

(The book) 'Kanz Al-Karajaky' –

'It is reported that Suleyman^{-as} said: 'Do not judge upon a man with anything until you look at who he accompanies, for rather the man is recognised by his familiarities, and his pairs, and he is attributed to his companions and his co-dwellers''.⁴⁷¹

و رَوَى فِي الْكَامِلِ أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ افْتَقَدَ صَدِيقاً لَهُ مِنْ مَجْلِسِهِ ثُمَّ جَاءَهُ فَقَالَ أَيْنَ كَانَتْ غَيْبَتُكَ

And it is reported in (the book) 'Al Kamil' –

'Abdullah Bin Ja'far missed a friend of his from his gathering, then he came to him. He said, 'Where did you disappear?'

قَالَ خَرَجْتُ إِلَى عَرْضٍ مِنْ أَعْرَاضِ الْمَدِينَةِ مَعَ صَدِيقٍ لِي

He said, 'I had gone out to a land from the lands of Al-Medina with a friend of mine'.

فَقَالَ لَهُ إِنْ لَمْ تَجِدْ مِنْ صُحْبَةِ الرِّجَالِ بَدَأَ فَعَلَيْكَ بِصُحْبَةٍ مِنْ إِنْ صَحِبْتَهُ زَانِكٌ وَ إِنْ تَعَبَيْتَ عَنْهُ صَانِكٌ وَ إِنْ اخْتَجَجْتَ إِلَيْهِ أَعَانِكَ وَ إِنْ رَأَى مِنْكَ خَلَّةً سَدَّهَا أَوْ حَسَنَةً عَدَّهَا أَوْ وَعَدَكَ لَمْ يَخْرُمْكَ وَ إِنْ كَثُرَتْ عَلَيْهِ لَمْ يَرْفُضْكَ وَ إِنْ سَأَلْتَهُ أَغْطَاكَ وَ إِنْ أَمْسَكَتَ عَنْهُ ابْتَدَأَكَ.

He said to him, 'If you cannot find an escape from company of the men, then upon you is with the company of the one, if you were to accompany him he will adorn you, and if you were to be absent from him he will protect you, and if you were to be needy to him he will assist you, and if he sees a hole from you he will fill it, or a good deed he will count it, or promised you he will not deprive you, and if you were to frequent to him he will not reject you, and if you were to ask him he will give you, and if you were to withhold from him he will initiate you''.⁴⁷²

(Not a Hadeeth)

18- أَعْلَامُ الدِّينِ، رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص قَالَ: لَا تَجْلِسُوا إِلَّا عِنْدَ كُلِّ عَالِمٍ يَدْعُوكُمْ مِنْ خَمْسٍ إِلَى خَمْسٍ مِنَ الشَّلَكِ إِلَى الْبَقِينِ وَ مِنَ الرِّبَا إِلَى الْإِحْلَاصِ وَ مِنَ الرَّغْبَةِ إِلَى الرَّهْبَةِ وَ مِنَ الْكِبَرِ إِلَى التَّوَاضُعِ وَ مِنَ الْغَيْثِ إِلَى النَّصِيحَةِ.

(The book) 'A'lam Al-Deen' – It is reported by Jabir Bin Abdullah,

⁴⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 16

⁴⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 17 a

⁴⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 17 b

‘From the Prophet^{-saww} having said: ‘Do not be sitting except with every scholar calling you from five to five – from the doubt to the certainty, and from the showing-off to the sincerity, and from the desire to the dread, and from the arrogance to the humbleness, and from the cheating to the good advice’’.⁴⁷³

وَقَالَ الْخَوَارِثُونَ لِعِيسَى ع لِمَنْ تُجَالِسُ

And the disciples said to Isa^{-as}, ‘Whom should we sit to?’

فَقَالَ مَنْ يَذَكِّرُكُمْ اللَّهَ زُيِّنَتْهُ وَ يُرَغِّبُكُمْ فِي الْآخِرَةِ عَمَلُهُ وَ يَرِيدُ فِي مَنْطِقِكُمْ عِلْمُهُ

He^{-as} said: ‘One seeing him reminds you of Allah^{-azwj}, and his deeds make you desirous regarding the Hereafter, and his knowledge increases in your talking’.

وَقَالَ لَهُمْ تَقَرَّبُوا إِلَى اللَّهِ بِالْبُعْدِ مِنْ أَهْلِ الْمَعَاصِي وَ تَحَبَّبُوا إِلَيْهِ بِبُغْضِهِمْ وَ اتَّمِسُّوا بِرِضَاهُ بِسَخَطِهِمْ.

And he^{-as} said to them: ‘Draw closer to Allah^{-azwj} by distancing from the people of disobedience and become beloved to Him^{-azwj} by hating them and seek His^{-azwj} Satisfaction with dissatisfying them’’.⁴⁷⁴

وَقَالَ لُقْمَانُ لِأَبْنِهِ يَا بُنَيَّ صَاحِبِ الْعُلَمَاءِ وَ اقْرُبْ مِنْهُمْ وَ جَالِسُهُمْ وَ زُرْهُمْ فِي بُيُوتِهِمْ فَلَعَلَّكَ تُشَبِّهُهُمْ فَتَكُونُ مَعَهُمْ

And Luqman^{-as} said to his^{-as} son: ‘O my^{-as} son! Accompany the scholar and draw closer to them, and sit with them, and visit them in their houses, perhaps you will resemble them, so you will become with them.

وَ اجْلِسْ مَعَ صُلَحَائِهِمْ فَزَيَّامَا أَصَابَهُمُ اللَّهُ بِرَحْمَةٍ فَتَدْخُلْ فِيهَا فَيُصِيبُكَ وَ إِنْ كُنْتَ صَالِحًا فَابْعُدْ مِنَ الْأَشْرَارِ وَ السُّفَهَاءِ فَزَيَّامَا أَصَابَهُمُ اللَّهُ بِعَذَابٍ فَيُصِيبُكَ مَعَهُمْ

And sit with their righteous ones, some Allah^{-azwj} will Shower them with Mercy so you will be included in it, and it will come to you; and if you were to be righteous, then distance from the evil and the foolish ones, sometimes Allah^{-azwj} will Hit them with Punishment so you may be hit with them.

فَقَدْ أَفْصَحَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى يَقُولُهُ- فَلَا تَقْعُدْ بَعْدَ الدِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ وَ يَقُولُهُ تَعَالَى- أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مِثْلُهُمْ يَعْنِي فِي الْإِنِّمِ وَ قَالَ سُبْحَانَهُ- وَ لَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ.

Allah^{-azwj} the Glorious and Exalted has Disclosed by His^{-azwj} words: **so after remembering, do not sit with the unjust people [6:68]; whenever you hear Signs of Allah being disbelieved in and mocked with, so do not be sitting with them until they engage in a discussion other than**

⁴⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 a

⁴⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 b

it; then you would be like them; [4:140] – meaning in the sin; and the Glorious Said: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**”.⁴⁷⁵

وَقَالَ النَّبِيُّ ص إِذَا اجْتَمَعَ قَوْمٌ يَذْكُرُونَ اللَّهَ تَعَالَى اعْتَزَلَ الشَّيْطَانُ وَالدُّنْيَا عَنْهُمْ فَيَقُولُ الشَّيْطَانُ لِلدُّنْيَا لَا تَرَيْنَ مَا يَصْنَعُونَ فَتَقُولُ الدُّنْيَا دَعَهُمْ فَلَوْ قَدْ تَفَرَّقُوا أَخَذْتُ بِأَعْنَاقِهِمْ.

And the Prophet^{-saww} said: ‘When a group of people gather, mentioning Allah^{-azwj} the Exalted, the Satan^{-la} and the world isolates from them. The Satan^{-la} says to the world, ‘Do you not see what they are doing?’ The world said, ‘Leave them, for when they disperse, I shall seize them by their necks!’⁴⁷⁶

وَقَالَ النَّبِيُّ ص الْمَجَالِسُ ثَلَاثَةٌ غَانِمٌ وَ سَلَمٌ وَ شَاجِبٌ فَأَمَّا الْغَانِمُ فَالَّذِي يَذْكُرُ اللَّهَ تَعَالَى فِيهِ وَ أَمَّا السَّلَامُ فَالسَّائِكُ وَ أَمَّا الشَّاجِبُ فَالَّذِي يَخُوضُ فِي الْبَاطِلِ.

And the Prophet^{-saww} said: ‘The gathering is of three (types of people) – a gainer, and a safe one, and (one resembling) a dead. As for the gainer, he is the one who does Zikr of Allah^{-azwj} the Exalted in it, and as for the safe one, he is the silent, and as for the (one resembling) the dead, he is the one who dives into the falsehood’⁴⁷⁷.

وَقَالَ ص الْجُلُوسُ الصَّالِحُ خَيْرٌ مِنَ الْوَحْدَةِ وَ الْوَحْدَةُ خَيْرٌ مِنَ جُلُوسِ السَّوِّ.

And he^{-saww} said: ‘Sitting with the righteous one is better than being alone and being alone is better than sitting with the evil one’⁴⁷⁸.

⁴⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 c

⁴⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 d

⁴⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 e

⁴⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 13 H 18 f

باب 14 من لا ينبغي مجالسته و مصادقته و مصاحبته و المجالس التي لا ينبغي الجلوس فيها

CHAPTER 14 – ONE WHOSE GATHERING, AND HIS FRIENDSHIP, AND HIS COMPANY IS NOT BEFITTING, AND THE GATHERING IS IT NOT BEFITTING TO BE SITTING IN IT

الآيات

The Verses

الأنعام و إذا رأيت الذين يخوضون في آياتنا فأعرض عنهم حتى يخوضوا في حديث غيره و إنما ينسيتك الشيطان فلا تقعد بعد الذكرى مع القوم الظالمين-

(Surah) Al Anaam - **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]**

و ما على الذين يتقون من حسابهم من شيء و لكن ذكرى لعلهم يتقون

And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69]

الفرقان و يوم يعض الظالم على يديه يقول يا ليتني اتخذت مع الرسول سبيلاً

(Surah) Al Furqan - **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]**

- يا ويلتى ليتني لم اتخذ فلاناً خليلاً-

Oh! I wish I had not taken so and so as a friend! [25:28]

لقد أضلني عن الذكر بعد إذ جاءني و كان الشيطان للإنسان خذولاً

He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29].

1- لي، الأمايلي للصدوق عن الصادق ع قال قال رسول الله ص أحكم الناس من فر من جهال الناس.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Wisest of the people is one who flees from the ignorant people'.⁴⁷⁹

⁴⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 1

2- لي، الأماالي للصدوق ابن الوليد عن ابن متهيل عن البرقي عن أبيه عن يونس عن عبد الرحمن بن الحجاج عن الصادق ع قال: مَنْ رَأَى أَخَاهُ عَلَى أَمْرٍ يَكْرَهُهُ فَلَمْ يَرْدْهُ عَنْهُ وَهُوَ يَقْدِرُ عَلَيْهِ فَقَدْ خَانَهُ وَ مَنْ لَمْ يَجْتَنِبْ مُصَادَقَةَ الْأَحْمَقِ أَوْشَكَ أَنْ يَتَخَلَّقَ بِأَخْلَاقِهِ.

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Al Waleed, from Ibn Matheel, from Al Barqy, from his father, from Yunus, from Abdul Rahman Bin Al Hajjaj,

'From Al-Sadiq^{-asws} having said: 'One who sees his brother being upon a matter he abhors, and he does not return him from it and (although) he is able upon (returning) him, so he has betrayed him; and one who does not stay aside from friendship of the idiots will be on the verge of adopting his manners''.⁴⁸⁰

3- ما، الأماالي للشيخ الطوسي مع، معاني الأخبار لي، الأماالي للصدوق في خبر الشيخ الشامي سئل أمير المؤمنين ع أي صاحب شر

(The books) 'Al Amaali' of the sheykh Al Tusi, (and) 'Ma'any Al Akhbar', (and), 'Al Amaali' of Al Sadouq,

'In a Hadeeth, the Syrian asked Amir Al-Momineen^{-asws}, 'Which companion is evilest?'

قَالَ الْمُرْتَضَى لَكَ مَعْصِيَةُ اللَّهِ.

He^{-asws} said: 'The one who adorns to you (an act of) disobedience to Allah^{-azwj}'.⁴⁸¹

4- ن، عيون أخبار الرضا عليه السلام لي، الأماالي للصدوق ابن موسى عن الصوفي عن الروياني عن عبد العظيم الحسيني عن أبي جعفر ع قال قال أمير المؤمنين ع محالسة الأشرار تورث سوء الظن بالأخيار.

(The books) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, (and), 'Al Amaali' of Al Sadouq – from Al Sowfy, from Al Rowbany, from Abdul Azeem Al Hasani,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Sitting with the evil ones inherits the evil thoughts with the good people''.⁴⁸²

5- ب، قرب الإسناد محمد بن الوليد عن داود الرقي قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع انْظُرْ إِلَى كُلِّ مَنْ لَا يُفِيدُكَ مَنَفَعَةً فِي دِينِكَ فَلَا تَعْتَدَنَّ بِهِ وَلَا تَرْغَبَنَّ فِي صُحْبَتِهِ فَإِنَّ كُلَّ مَا سِوَى اللَّهِ تَبَارَكَ وَتَعَالَى مُضْمَجِلٌ وَخِيمٌ عَاقِبَتُهُ.

(The book) 'Qurb Al Asnad' – Muhammad Bin Al Waleed, from Dawood Al Raqqy who said,

'Abu Abdullah^{-asws} said to me: 'Look at each one who does not benefit you a benefit in your religion. Neither be counted with him, nor be desirous regarding his company, for all what is besides Allah^{-azwj} Blessed and Exalted will vanish, it's consequences detrimental''.⁴⁸³

6- ل، الخصال أبي عن سعد عن أحمد بن الحسين عن أبي الحسين الحضرمي عن البجلي عن جميل عن محمد بن سعيد عن المحاربي عن الصادق ع عن أبيه ع قال قال رسول الله ص ثلاثة محالستهم تبيث القلب محالسة الأندال والحديث مع النساء ومحالسة الأغنياء الخبز.

⁴⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 2

⁴⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 3

⁴⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 4

⁴⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 5

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Al-Husayn, from Abu Al-Husayn Al Hazramy, from Al Bajali, from Jameel, from Muhammad Bin Saeed, from Al Muhariby,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, their gatherings deaden the heart – gathering of the villains, and the discussion with the women, and gatherings of the rich' – the Hadeeth".⁴⁸⁴

7- ل، الخصال القاسم بن محمد السراج [السراج] عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الصَّبِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الصَّادِقِ ع قَالَ: لَا تَصْحَبِ الْفَاجِرَ فَيُعَلِّمَكَ مِنْ فُجُورِهِ

(The book) '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,

'From Al-Sadiq^{-asws} having said: 'Do not accompany the immoral for he will teach you from his immorality'.

ثُمَّ قَالَ ع أَمَرَنِي وَالِدِي بِثَلَاثٍ وَ نَهَانِي عَنْ ثَلَاثٍ فَكَانَ فِيهَا قَالَ لِي يَا بُنَيَّ مَنْ يَصْحَبُ صَاحِبَ السُّوءِ لَا يَسْلَمُ وَ مَنْ يَدْخُلُ مَدَاحِلَ السُّوءِ يُتَّهَمُ وَ مَنْ لَا يَمْلِكُ لِسَانَهُ يَنْدَمُ الْحَبِيرَ.

Then he^{-asws} said: 'My^{-asws} father^{-asws} instructed me^{-asws} with three and forbade me^{-asws} from three. It was among what he^{-asws} said to me^{-asws}: 'O my^{-asws} son^{-asws}! One who accompanies the evil companions will not be safe, and one who enters, and evil entry will be accused, and one who does not control his tongue will regret' – the Hadeeth".⁴⁸⁵

8- ل، الخصال ابن الوليد عَنْ سَعْدِ بْنِ الْيَقْطِينِ عَنِ الْقَاسِمِ بْنِ يُوسُفَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تُقَارِنْ وَ لَا تُوَاحِ أَرْبَعَةً الْأَحْمَقُ وَ الْبَخِيلُ وَ الْجَبَانُ وَ الْكَذَّابُ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad, from Al Yaqteeny, from Al Qasim Bin Yusuf, from Hanan Bin Sadeyr, from his father who said,

'Neither pair nor establish brotherhood with four – the idiot, and the miser, and the coward, and the liar.

أَمَّا الْأَحْمَقُ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ أَمَّا الْبَخِيلُ فَإِنَّهُ يَأْخُذُ مِنْكَ وَ لَا يُعْطِيكَ وَ أَمَّا الْجَبَانُ فَإِنَّهُ يَهْرُبُ عَنْكَ وَ عَنْ وَالِدَيْهِ وَ أَمَّا الْكَذَّابُ فَإِنَّهُ يَصْنَعُكَ وَ لَا يُصْنَعُكَ.

As for the idiot, he intends to benefit you but (ends up) harming you, and as for the miser, he takes from you and does not give you, and as for the coward, he flees away from you and from his parents, and as for the liar, he ratifies and is not ratified".⁴⁸⁶

9- ما، الأماشي للشيخ الطوسي المفيد عَنِ الْجَعْفَرِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ أُسَيْدِ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الصَّادِقِ ع قَالَ: إِذَاكَ وَ صُحْبَةُ الْأَحْمَقِ فَإِنَّهُ أَقْرَبُ مَا تَكُونُ مِنْهُ أَقْرَبُ مَا يَكُونُ إِلَى مَسَاءَتِكَ.

⁴⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 6

⁴⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 7

⁴⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 8

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Ahmad Bin Yahya Bin Zakariya, from Useyd Bin Zayd, from Muhammad Bin Marwan,

'From Al-Sadiq^{-asws} having said: 'Beware of accompanying the idiot for the closest what you can be to him is the closest of what he would be to worsening you"⁴⁸⁷

10- ما، الأماالي للشيخ الطوسي المفيّد عن المِراغيّ عن ثَوَابَةِ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ الْمُثَنَّى عَنْ شَبَابَةَ بْنِ سَوَّارٍ عَنِ الْمُبَارَكِ بْنِ سَعِيدٍ عَنْ خَلِيدِ الْفَرَّاءِ عَنْ أَبِي الْمُحَبَّرِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ مَفْسَدَةٌ لِلْقُلُوبِ الْخُلُوءُ بِالنِّسَاءِ وَ الْإِسْتِمْتَاعُ مِنْهُنَّ وَ الْأَخْذُ بِرَأْيِهِنَّ وَ مُجَالَسَةُ الْمَوْتَى

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Sawabat Bin Yazeed, from Ahmad Bin Ali Bin Al Musanna, from Shababa Bin Sawwar, from Al Mubarak Bin Saeed, from Khaleed Al Fara'a, from Al Muhabbar who said,

'Rasool-Allah^{-saww} said: 'Four are spoilers for the hearts – being alone with the women and the listening from them and taking with their opinions and sitting with the dead'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا مُجَالَسَةُ الْمَوْتَى

It was said, 'O Rasool-Allah^{-saww}! And what is sitting with the dead?'

قَالَ مُجَالَسَةُ كُلِّ ضَالٍّ عَنِ الْإِيمَانِ وَ جَائِرٍ عَنِ الْأَحْكَامِ.

He^{-saww} said: 'Every one straying from the Eman and tyrannous of the decisions"⁴⁸⁸

11- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد الحسيني عن موسى بن عبد الله بن موسى عن أبيه عن محمد بن زيد عن أخيه يحيى قال: سألت أبي زيدا عن علي ع من أحق الناس أن يُحدَرَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al-Husayni, from Musa Bin Abdullah Bin Musa, from his father, from Muhammad Bin Zayd, from his brother Yahya who said,

'I asked my father Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws}, 'Who is most rightful of the people to be cautious of?'

قَالَ ثَلَاثَةٌ الْعَدُوُّ الْفَاجِرُ وَ الصَّدِيقُ الْعَادِرُ وَ السُّلْطَانُ الْجَائِرُ.

He said, 'Three – the immoral enemy, and the treacherous friend, and the tyrannous ruler"⁴⁸⁹

12- ما، الأماالي للشيخ الطوسي بإسناد المجاشعي عن الصادق ع عن أبيه قال قال رسول الله ص المرء على دين خليله فلينظر أحدكم من يخالل.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of Al Mujashie,

⁴⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 9

⁴⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 10

⁴⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 11

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The person is upon the religion of his friend, so let every one of you look at who his friend is''.⁴⁹⁰

13- ماء الأماالي للشيخ العلوسي بإلخناد إلى أبي قتادة عن أبي عبد الله ع قال في وصية ورقة بن نوفل للديعة ع إياك و صديقة الأختي الكتاب فإنه يريد نفعك فيعزرك و يقرب منك البعيد و يبعد منك العريب

(The book) 'Al Amaali' of the sheykh Al Tusi — By the chain to Abu Qatadah,

~~'From Abu Abdullah^{asws} having said: 'In some advice by Waraqah Bin Nowfal to Khadeeja^{as}, 'Beware of accompanying the idiot, the liar, for he intends to benefit you^{as} but (instead) he harms you^{as}, and he draws the remote one closer to you^{as}, and distances the near one from you^{as}.~~

إِنْ أَمْسَكَتَهُ خَانَكَ وَ إِنْ أَمْسَكَتَ أَهَانَكَ وَ إِنْ حَدَّثَكَ كَذَبَكَ وَ إِنْ حَدَّثْتَهُ كَذَبَكَ وَ أَنْتَ مِنْهُ بِمَنْزِلَةِ السَّرَابِ الَّذِي يَحْسِبُهُ الطَّمْأَنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئاً.

If you^{as} were to entrust him he will betray you, and if he were to entrust you, he will weaken you, and if he narrates to you, he will lie to you and if you were to narrate to him, he will belie you, and will be from him at the status of the mirage which he **reckons it to be water, until when he comes to it, he does not find anything, [24:39]'**.⁴⁹¹ (derogatory - Does not make sense Nowfal advising Lady Khadeeja^{as})

14- ع، علل الشرائع أبي عن سعد بن ابن هاشم عن عبد الله بن حماد عن شريك عن جابر عن أبي جعفر ع قال قال رسول الله ص لا تسبوا قريشاً و لا تبعضوا العرب و لا تذلوا الموالى و لا تساكبوا الخوز و لا تزوجوا إليهم فإنهم عرقاً يدعوههم إلى غير الوفاء.

(The book) 'Ilal Al Sharaie' — My father, from Sa'ad, from Ibn Hashim, from Abdullah Bin Hammad, from Shareek, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Neither revile a Quraysh, nor hate the Arabs, from humiliate the slaves, nor dwell in Khowz (Khuzestan), nor marry to them for there is a vein for them calling them to other than the loyalty''.⁴⁹²

15- ع، علل الشرائع أبي عن محمد الططار عن الحسين بن طريف عن هشام عن أبي عبد الله ع قال: يَا هِشَامُ التَّبَطُّ لَيْسَ مِنَ الْعَرَبِ وَ لَا مِنَ الْعَجَمِ فَلَا تَتَّخِذْ مِنْهُمْ وَلِيّاً وَ لَا نَصِيراً فَإِنَّهُمْ أَصُولاً تَدْعُو إِلَى غَيْرِ الْوَفَاءِ.

(The book) 'Ilal Al Sharaie' — My father, from Muhammad Al Attar, from Al-Husayn Bin Tareyf, from Hisham,

'From Abu Abdullah^{asws} having said: 'O Hisham! The Nabateans aren't from the Arabs nor are they from the Persians. Neither take a friend from them, nor a helpers. There is a root for them calling to other than the loyalty''.⁴⁹³

⁴⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 12

⁴⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 13

⁴⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 14

⁴⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 15

16- ع، علل الشرائع ابن المُنَوِّكِلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقِيٍّ عَنِ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ مُوسَى قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ لَكَ أَنْ تَقْعُدَ مَعَ مَنْ شِئْتَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ- وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} having said: 'Ali Bin Al-Husayn^{-asws} said: 'It isn't for you to sit with the one you so desire to because Allah^{-azwj} Blessed and Exalted Says: **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].**

و لَيْسَ لَكَ أَنْ تَتَكَلَّمَ بِمَا شِئْتَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ وَ لِأَنَّ رَسُولَ اللَّهِ ص قَالَ رَحِمَ اللَّهُ عَبْدًا قَالَ خَيْرًا فَعَنِمَ أَوْ صَمَتَ فَسَلِمَ

And it isn't for you to speak with whatever you so desire because Allah^{-azwj} Mighty and Majesty Said: **And do not stand on what there isn't any knowledge for you of it. [17:36]**, and because Rasool-Allah^{-saww} said: 'May Allah^{-azwj} have Mercy on a servant who speaks good, so he gains, or he stays silent, so he is safe'.

و لَيْسَ لَكَ أَنْ تَسْمَعَ مَا شِئْتَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْقُوَاد كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئَلًا.

And it isn't for you that you listen to whatever you so desire to because Allah^{-azwj} Mighty and Majestic Says: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**".⁴⁹⁴

17- مع، معاني الأخبار أَبِي عَنِ الْحَمَيْرِيِّ عَنِ الْبَرْقِيِّ رَفَعَهُ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ قَالَ عَلِيُّ ع لِلْحَسَنِ ع فِي مَسَائِلِهِ الَّتِي سَأَلَهُ عَنْهَا يَا بَنِيَّ مَا السَّفَقَةُ فَقَالَ اتِّبَاعُ الدُّنَاةِ وَ مُصَاحَبَةُ الْعَوَاةِ.

(The book) 'Ma'any Al Akhbar' – My father, from Al Himeyri, from Al Barqy, raising it from Ibn Tareyf, from Ibn Nubara, from Al Haris Al Awr who said,

'Ali^{-asws} said to Al-Hassan^{-asws} among his^{-asws} questions which he^{-asws} asked him^{-asws} about: 'O my^{-asws} son^{-asws}! What is the foolishness?' He^{-asws} said: 'Following the lowly and accompanying the deceitful'.⁴⁹⁵

18- ل، الخصال ابن المُنَوِّكِلِ عَنِ السَّعْدِ ابْنِ أَبِي بَرْقِيٍّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: خَمْسٌ مِنْ خَمْسَةِ مُحَالٍ النَّصِيحَةُ مِنَ الْحَاسِدِ مُحَالٌ وَ الشَّفَقَةُ مِنَ الْعَدُوِّ مُحَالٌ وَ الْحُزْمَةُ مِنَ الْفَاسِقِ مُحَالٌ وَ الْوَفَاءُ مِنَ الْمَرْءَةِ مُحَالٌ وَ الْهَيْبَةُ مِنَ الْفَقْرِ مُحَالٌ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father raising it to,

'Abu Abdullah^{-asws}, he^{-asws} said: 'Five are impossible from five – the good advice from the envier is impossible, and the compassion from the enemy is impossible, and the respect from

⁴⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 16

⁴⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 17

the mischief-maker is impossible, and the loyalty from the woman is impossible, and the prestige from the poverty is impossible".⁴⁹⁶

19- لي، الأماالي للصدوق في مناهي النبي ص أنه نهي عن المحادثة التي تدعو إلى غير الله عز وجل.

(The book) 'Al Amaali' of Al Sadouq –

'Among the prohibitions by the Prophet^{-saww}, he^{-saww} forbade from the conversation which calls to other than Allah^{-azwj} Mighty and Majestic".⁴⁹⁷

20- ل، الخصال ابن الوليد عن الصفار عن أبي بصير عن أبي عبد الله ع قال: أربعة يذهب ضياعاً مودةً تمنحها من لا وفاء له و معروف عند من لا شكر له و علم عند من لا استماع له و سر تودعه عند من لا حصافة له.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Yaqteeny, from Al Dihqan, from Dorost,

'From Abu Abdullah^{-asws} having said: 'Four (things) go to waste – cordiality bestowed on the one having not loyalty for him, and an act of kindness to the one having not appreciation for him, and knowledge with the one having not listening for him, and a secret you entrust with the one having no wisdom for him".⁴⁹⁸

21- لي، الأماالي للصدوق ابن الوليد عن ابن أبي عمير عن الحسين بن سعيد عن فضالة عن يحيى الحلبي عن أبيه عن عبد الله بن سليمان عن أبي جعفر الباقر ع أنه قال لرجل يا فلان لا تجالس الأغنياء فإن العبد يجالسهم و هو يرى أن لله عليه نعمة فما يقوم حتى يرى أن ليس لله عليه نعمة.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Aban, from Al-Husayn Bin Saeed, from Fazalah, from Yahya Al Halby, from his father, from Abdullah Bin Suleyman,

'From Abu Ja'far Al-Baqir^{-asws} having said to a man: 'O so and so! Do not sit with the rich for the servant would sit with them and he will be viewing that there is a bounty of Allah^{-azwj} upon him (before sitting with them), so he will not stand up until he views that there isn't any bounty of Allah^{-azwj} upon him".⁴⁹⁹

22- ل، الخصال ابن الوليد عن الحميري عن هارون عن ابن صدقة عن الصادق ع عن أبيه ع قال قال رسول الله ص أربع يمتن القلب الذنب على الذنب و كثرة مناقشة النساء يعني محادثتهن و مذاكرة الأحمق تقول و يقول و لا يرجع إلى خير و مجالسة الموتى

(The book) 'Al Khisaal' of Ibn Al Waleed, from Al Himeyri, from Haroun, from Ibn Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four deaden the heart – the sin upon the sin; and frequent conversations with the women, meaning discussing with them; and bitter arguments with the idiot, you say, and he says, and he does not return to good; and sitting with the dead'.

⁴⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 18

⁴⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 19

⁴⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 20

⁴⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 21

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ وَ مَا الْمَوْتَى

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}, and what are the dead?'

قَالَ كُلُّ عَنِّي مُتْرَفٍ.

He^{-saww} said: 'Every affluent rich one'⁵⁰⁰.

23- ضا، فقه الرضا عليه السلام رُوِيَ لَا تَقْطَعْ أَوْدَاءَ أَبِيكَ فَيُطْفِئَ نُورُكَ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}, 'It is reported: 'Do not cut off respect of your father for your radiance will be extinguished''⁵⁰¹.

24- سر، السرائر من كتاب أبي القاسم بن قولويه عن عبد الأعلى عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ وَ يُعَابُ فِيهِ مُسْلِمٌ

(The book) 'Al Saraair', from a book of Abu Al Qasim Bin Qawlawayh, from Abdul A'ala,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who were to believe in Allah^{-azwj} and the Last Day, he should not sit in a gathering wherein an Imam^{-asws} is reviled, and a Muslim is being faulted in it.

إِنَّ اللَّهَ يَقُولُ وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ.

Allah^{-azwj} Says: ***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]'***⁵⁰².

25- جاء، المجالس للمفيد ابن قولويه عن أبيه عن سعد بن البرقي عن بكر بن صالح عن سليمان الجعفرى قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لِأَبِي مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayh, from his father, from Sa'ad, from Al Barqy, from Bakr Bin Salih, from Suleyman Al Ja'fari who said,

'I heard Abu Al-Hassan^{-asws} saying to my father: 'What is the matter I^{-asws} saw you being with Abdul Rahman Bin Yaqoub?'

قَالَ إِنَّهُ خَالِي

He said, 'He is my maternal uncle'.

⁵⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 22

⁵⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 23

⁵⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 24

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع إِنَّهُ يَقُولُ فِي اللَّهِ قَوْلًا عَظِيمًا يَصِفُ اللَّهُ تَعَالَى وَ يَحْدُهُ وَ اللَّهُ لَا يُوصَفُ فَإِنَّمَا جَلَسْتُ مَعَهُ وَ تَرَكْتُنَا وَ إِنَّمَا جَلَسْتُ مَعَنَا وَ تَرَكْتُهُ

Abu Al-Hassan^{-asws} said to him: 'By Allah^{-azwj}! He says a grievous word. He describes Allah^{-azwj} the Exalted and limits Him^{-azwj}. By Allah^{-azwj}, He^{-azwj} cannot be described! So either sit with him and leave us^{-asws}, nor sit with us^{-asws} and leave him'.

فَقَالَ إِنَّهُ هُوَ يَقُولُ مَا شَاءَ أَيُّ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ

He said, 'He says whatever he so desires to. Which thing is upon me from him when I do not say what he says?'

فَقَالَ لَهُ أَبُو الْحُسَيْنِ ع أَمَا تَخَافُ أَنْ يَنْزِلَ بِهِ نِقْمَةٌ فَتُصِيبُكُمْ جَمِيعًا أَمَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَمَّا لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسَى ع تَخَلَّفَ عَنْهُ لِيُعْطَهُ وَ أَدْرَكَهُ مُوسَى وَ أَبُوهُ يُرَاغِمُهُ حَتَّى بَلَغَا طَرَفَ الْبَحْرِ فَعَرَقَا جَمِيعًا

Abu Al-Hassan^{-asws} said to him: 'Are you not fearing that if a scourge were to befall with him, it would hit you all together? Don't you know that which had happened from companions of Musa^{-as} and his^{-as} father was from the companions of Pharaoh^{-la}? When the cavalry of Pharaoh^{-la} met Musa^{-as}, he stayed back from him^{-la} in order to preach to him^{-la}, and Musa^{-as} came across him^{-la}, and his^{-as} father was arguing with him^{-la} until they reached edge of the sea and drowned together.

فَأَتَى مُوسَى الْخَبَرَ فَسَأَلَ جِبْرِئِيلَ عَنْ حَالِهِ فَقَالَ لَهُ غَرِقَ رَحِمَهُ اللَّهُ وَ لَمْ يَكُنْ عَلَى رَأْيِي أَبِيهِ لَكِنَّ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُذْنِبَ دِفَاعٌ.

The news came to Musa^{-as}, so he^{-as} asked Jibraeel^{-as} about his state. He^{-as} said to him^{-as}: 'He drowned, may Allah^{-azwj} have Mercy on him!' And he^{-la} did not happen to be upon the view of his^{-as} father, but the scourge, when it befalls, there does not happen to be any defence for it from the one who is near the sinner"⁵⁰³.

26- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ حَمْدَوَيْهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْمُتَعَمِّيِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ أَبِي الْحُسَيْنِ ع قَالَ: يَنْبَغِي لِلرَّجُلِ أَنْ يَحْفَظَ أَصْحَابَ أَبِيهِ فَإِنَّ بَرَّهُ بِهَمِّ بَرِّهِ بِوَالِدَيْهِ.

(The book) 'Rijaa' of Al Kashy – Muhammad Bin Masoud, from Hamdawiya, from Al-Husayn Bin Musa, from Ja'far Bin Muhammad Al Khas'ami, from Ibrahim Bin Abdul Hameed, from a man,

'From Abu Abdullah^{-asws} and Abu Al-Hassan^{-asws} having said: 'It is befitting for the man to protect companions of his father, for his being righteous with them is his being righteous with his parents"⁵⁰⁴.

27- كش، رجال الكشي رَوَى عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ لِنَبِيِّهِ جَالِسُوا أَهْلَ الدِّينِ وَ الْمَعْرِفَةِ فَإِنَّ لَمْ تَقْدِرُوا عَلَيْهِمْ فَأَلَوْحْدُهُ أُنْسَ وَ أَسْلَمَ فَإِنَّ أَبَيْتُمْ إِلَّا مُجَالَسَةَ النَّاسِ فَجَالِسُوا أَهْلَ الْمُرَوَّاتِ فَإِنَّهُمْ لَا يَزِفُّونَ فِي مَجَالِسِهِمْ.

(The book) 'Rijaa' of Al Kashi –

⁵⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 25

⁵⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 26

'It is reported by Ali son of Ja'far^{-asws}, from his father^{-asws}, from his grandfather^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws} having said to his^{-asws} sons: 'Sit with the people of religion and the understanding. If you are not able upon (sitting with) them, then being alone is more comforting and safer. If you were to refuse except you will sit with the people, the sin with the people of chivalry for they will not be obscene in their gatherings'.⁵⁰⁵

28- ختص، الإختصاص معاوية بن وهب قال قال الصادق ع كان أبي يقول ثم بالحق ولا تعرض لما نأبك واعتزل عما لا يعينك وتجنب عدوك واحذر صديقك من الأقوام إلا الأمين الذي خشى الله ولا تصحب الفاجر ولا تطلع على سرك.

(The book) 'Al Ikhtisaas' – Muawiya Bin Wahab said,

'Al-Sadiq^{-asws} said: 'My^{-as} father^{-as} had said: 'Stand with the truth and do not be exposed to what don't expose yourself to what you are talking about and isolate from what does not concern you, and shun your enemy, and be cautious of your friend from the people except the trustworthy who fears Allah^{-azwj}, and do not accompany the immoral, and do not notify him upon your secret'.⁵⁰⁶

29- ختص، الإختصاص عن محمد بن مسلم عن الصادق ع عن أبيه ع قال قال أبي علي بن الحسين ع يا بني انظر خمسة فلا تصاحبهم ولا تحادثهم ولا ترافقهم في طريق

(The book) 'Al Ikhtisaas' – From Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} said: 'O my^{-asws} son^{-asws}! Look at five (types of people), so neither accompany them nor discuss with them, nor escort them in the road'.

فقلت يا أبت من هم عرفيهم

I^{-asws} said: 'O father^{-asws}! Who are they? Introduce them to me^{-asws}'.

قال إياك ومصاحبة الكذاب فإنه بمنزلة السراب يقرب لك البعيد ويبعد لك القريب

He^{-asws} said: 'Beware of accompanying the liar, for he is at the status of the mirage, drawing the remote closer to you and distancing the near to you.

وإياك ومصاحبة الفاسق فإنه بائعك بأكله أو أقل من ذلك

Ad beware of accompanying the mischief-maker, for he will sell you for a meal or less than that.

وإياك ومصاحبة البخيل فإنه يخذلك في ماله أخوج ما تكون إليه

⁵⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 27

⁵⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 28

And beware of accompanying the miser, for he will abandon you regarding his wealth when you are neediest what you can be to it.

وَإِيَّاكَ وَ مُصَاحِبَةَ الْأَخْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيُضِرُّكَ

And beware of accompanying the idiot, for intends to benefit you and (will end up) harming you.

وَإِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَجْمِهِ فَإِنَّهُ وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقْطَعُوا أَرْحَامَكُمْ- أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ إِلَى آخِرِ الْآيَةِ

And beware of accompanying the cutter of his kinship. I^{asws} have found him to have been Cursed in the Book of Allah^{azwj} Mighty and Majestic in three places. Allah^{azwj} Mighty and Majestic Said: ***So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, [47:23].***

وَ قَالَ عَزَّ وَ جَلَّ- الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ

And Mighty and Majestic Said: ***And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].***

وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ.

And He^{azwj} Said in (Surah) Al-Baqarah: ***Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined and are making mischief in the land; those are the losers [2:27]***.⁵⁰⁷

30- ختص، الإختصاص قَالَ الصَّادِقُ ع صَدِيقٌ عَدُوٌّ عَلِيٍّ ع عَدُوٌّ عَلِيٍّ ع.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{asws} said: 'A friend of an enemy of Ali^{asws} is an enemy of Ali^{asws}'.⁵⁰⁸

31- كِتَابُ صِفَاتِ الشَّيْعَةِ، لِلصَّادِقِ عَنِ الْعَطَّارِ عَنْ سَعْدِ عَنِ ابْنِ هَاشِمٍ عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ ابْنِ حُمَيْدٍ عَنْ ابْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مُجَالَسَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَخْيَارِ وَ مُجَالَسَةُ الْأَخْيَارِ تُلْحِقُ الْأَشْرَارَ بِالْأَخْيَارِ وَ مُجَالَسَةُ الْأَبْرَارِ لِلْفُجَّارِ تُلْحِقُ الْأَبْرَارَ بِالْفُجَّارِ

The book 'Sifaat Al Shia' of Al Sadouq – From Al Attar, from Sa'ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Humeyr, from Ibn Qays,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} who said: 'Amir Al-Momineen^{asws} said: 'Gathering with the evil people inherits evil thoughts with the good

⁵⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 29

⁵⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 30

people and gathering with the good people joins the evil people with the good people and sitting of the righteous to the immoral joins the righteous with the immoral.

فَمَنْ اشْتَبَهَ عَلَيْكُمْ أَمْرُهُ وَ لَمْ تَعْرِفُوا دِينَهُ فَانْظُرُوا إِلَى خُلَطَائِهِ فَإِنْ كَانُوا أَهْلَ دِينِ اللَّهِ فَهُوَ عَلَى دِينِ اللَّهِ وَ إِنْ كَانُوا عَلَى غَيْرِ دِينِ اللَّهِ فَلَا حَظَّ لَهُ مِنْ دِينِ اللَّهِ

The one whose affair is suspect upon you, and you do not recognise his religion, then look at his mingling ones. If they were to be people of the religion of Allah^{-azwj}, so he is upon the religion of Allah^{-azwj}, and if they were to be upon other than the religion of Allah^{-azwj}, then there is no share for him in the religion of Allah^{-azwj}.

إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يُوَاجِهَنَّ كَافِرًا وَ لَا يُخَالِطَنَّ فَاجِرًا وَ مَنْ آخَى كَافِرًا أَوْ خَالَطَ فَاجِرًا كَانَ كَافِرًا فَاجِرًا.

Rasool-Allah^{-saww} had said: ‘One who were to believe in Allah^{-azwj} and the Last Day, he should neither establish brotherhood with a Kafir nor mingle with an immoral, and the one who does establish brotherhood with a Kafir or mingles with an immoral, he would be a Kafir, an immoral’.⁵⁰⁹

وَ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ جَالَسَ أَهْلَ الرَّيْبِ فَهُوَ مُرِيبٌ.

And by his chain,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who sits with the people of doubts, so he is in doubt’.⁵¹⁰

32- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع ثَلَاثٌ مَنْ حَفِظَهُنَّ كَانَ مَعْصُومًا مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مِنْ كُلِّ بَلِيَّةٍ مَنْ لَمْ يَخْلُ بِامْرَأَةٍ لَيْسَ بِمَلِكٍ مِنْهَا شَيْئًا وَ لَمْ يَدْخُلْ عَلَى سُلْطَانٍ وَ لَمْ يُعِنْ صَاحِبَ بِدْعَةٍ يَبْدَعِهَا.

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘Three (matters), one who preserves these would be fortified from the Pelted Satan^{-la} and from every affliction – one who is not alone with a woman he doesn’t control anything from her, and he does not enter to see a ruler, and he does not assist an innovator with his innovation’.⁵¹¹

33- ما، الأماالي للشيخ الطوسي جماعة عن أبي الْمُفَضَّلِ عَنْ رَجَاءِ بْنِ يَحْيَى عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: أَرَدْتُ سَفَرًا فَأَوْصَى أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع فَقَالَ فِي وَصِيِّهِ إِنَّكَ يَا بُنَيَّ أَنْ تُصَاحِبَ الْأَحْمَقَ أَوْ تُخَالِطَهُ وَ اهْجُرَهُ وَ لَا تُجَادِلَهُ فَإِنَّ الْأَحْمَقَ هُجْنَةٌ عَنِ [عِيَاب] غَائِبًا كَانَ أَوْ حَاضِرًا

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Raja’a Bin Yahya, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

⁵⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 31 a

⁵¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 31 b

⁵¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 32

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'I^{-asws} wanted to travel so my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} advised me^{-asws}. He^{-asws} said in his^{-asws} advice: 'O my^{-asws} son^{-asws}! Beware of accompanying the idiot, or mingling with him, and flee from him, and do not quarrel with him, for the idiot is a defect whether he is absent or present.

إِنْ تَكَلَّمَ فَضَحَهُ حُمُوهُ وَإِنْ سَكَتَ قَصَرَ بِهِ عَيْتُهُ وَإِنْ عَمِلَ أَفْسَدَ وَإِنْ اسْتَرْعَى أَضَاعَ - لَا عِلْمُهُ مِنْ نَفْسِهِ يُعْنِيهِ وَلَا عِلْمُ غَيْرِهِ يَنْفَعُهُ وَلَا يُطِيعُ نَاصِحَهُ وَلَا يَسْتَرْيَخُ مُقَارِنُهُ

If he speaks, his foolishness exposes him, and if he is silent, his conscience would be deficient with him, and if he works, he will spoil (it), and if he is trusted he will waste. His knowledge does not avail him from himself nor does someone else's knowledge benefit him, nor does he obey his adviser, nor does he give rest to his companion.

تَوَدُّ أُمُّهُ تَكَلَّتُهُ وَامْرَأَتُهُ أَهَمَّتْهُ فَقَدَتْهُ وَجَارُهُ بَعَدَ دَارِهِ وَجَلِيسُهُ الْوَحْدَةَ مِنْ مُجَالَسَتِهِ إِنْ كَانَ أَصْغَرَ مِنْ فِي الْمَجْلِسِ أَغْنَا مِنْ قُوَّةِهِ وَإِنْ كَانَ أَكْبَرَهُمْ أَفْسَدَ مِنْ دُونِهِ.

His mother would love to be bereaved of him, and his wife (would love) to lose him, and his neighbour (would love) to distance his house, and his gatherers (would love) to be alone from his gathering. If he were to be younger than the one in his gathering, he would exhaust the one above him, and if he were to be their elder, he would corrupt the one below him".⁵¹²

34- الدُّرَّةُ الْبَاهِرَةُ، قَالَ النَّبِيُّ ﷺ لَا خَيْرَ لَكَ فِي صُحْبَةِ مَنْ لَا يَرَى لَكَ مِثْلَ الَّذِي يَرَى لِنَفْسِهِ.

(The book) 'Al Durr Al Bahira' –

'The Prophet^{-saww} said: 'There is no good for you in accompanying the one who does not see for you similar to that which he sees for himself".⁵¹³

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَطِيعَةُ الْجَاهِلِ تَغْدِلُ صِلَةَ الْعَاقِلِ.

And Amir Al-Momineen^{-asws} said: 'Cutting off the ignoramus equates to connecting with the intellectual".⁵¹⁴

وَقَالَ ع اتَّقُوا مَنْ تُبْعِضُهُ قُلُوبُكُمْ.

And he^{-asws} said: 'Fear the one your hearts hate".⁵¹⁵

وَقَالَ ع الْعَاقِبَةُ عَشْرَةُ أَجْزَاءٍ تَسَعُّ مِنْهَا فِي الصَّمْتِ إِلَّا بِذِكْرِ اللَّهِ وَوَاحِدٌ فِي تَرْكِ مُجَالَسَةِ السُّفَهَاءِ.

⁵¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 33

⁵¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 1

⁵¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 2

⁵¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 3

And he^{-asws} said: 'The well-being is of ten segments. Nine of these are in the silence except with Zikr of Allah^{-azwj}, and one is in neglecting sitting with the foolish ones".⁵¹⁶

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِذَا سَمِعْتَ أَحَدًا يَتَنَاوَلُ أَغْرَاضَ النَّاسِ فَاجْتَنِبْهُ أَنْ لَا يَعْرِفَكَ فَإِنَّ أَشَقَى الْأَغْرَاضِ بِهِ مَعَارِفُهُ.

And Al-Hassan^{-asws} Bin Ali^{-asws} said: 'Whenever you hear someone talking about confidential matters of the people, then strive that he does not know you, for the most wretched are the ones knowing him having been exposed by him".⁵¹⁷

وَقَالَ مُوسَى بْنُ جَعْفَرٍ ع مَنْ لَمْ يَجِدْ لِلْإِسَاءَةِ مَضْضًا لَمْ يَكُنْ لِلْإِحْسَانِ عِنْدَهُ مَوْفِعٌ.

And Musa Bin Ja'far^{-asws} said: 'O who does not feel any suffering at the offence, there will not be any opportunity for the favour with him".⁵¹⁸

وَقَالَ ع مَنْ وَهَّهَ الْفَقْرُ أَبْطَرَهُ الْغِنَى.

And he^{-asws} said: 'One whom the poverty aggrieves, the riches will make him reckless".⁵¹⁹

وَقَالَ الْجَوَادُ ع إِيَّاكَ وَ مُصَاحِبَةَ الشَّرِّ فَإِنَّهُ كَالسَّيْفِ الْمَسْلُوبِ يَحْسُنُ مَنْظَرُهُ وَ يَفْجُحُ أَثَرُهُ.

And Al-Jawad^{-asws} said: 'Beware of accompanying the evil one for he is like the unsheathed sword. It's appearance is good, and its impact is ugly".⁵²⁰

وَقَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع اللَّحَاقُ بِمَنْ تَرْجُو خَيْرٌ مِنَ الْمُقَامِ مَعَ مَنْ لَا تَأْمَنُ شَرَّهُ.

Abu Muhammad Al-Askari^{-asws} said: 'Joining with the one you hope good is better than the staying with the one you are not safe from his evil".⁵²¹

وَقَالَ ع اخْذَرْ كُلَّ ذَكَرٍ سَاكِنِ الطَّرْفِ.

And he^{-asws} said: 'Be cautious of every male of still eyes".⁵²²

35- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ ع لِأَبْنَيْهِ الْحَسَنِ يَا بُنَيَّ إِيَّاكَ وَ مُصَادَقَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ وَ إِيَّاكَ وَ مُصَادَقَةَ الْبَخِيلِ فَإِنَّهُ يَفْعُدُ عَنْكَ أَخْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَادَقَةَ الْفَاجِرِ فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ وَ إِيَّاكَ وَ مُصَادَقَةَ الْكَذَّابِ فَإِنَّهُ كَالسَّرَابِ يُقَرِّبُ عَلَيْكَ الْبَعِيدَ وَ يُبْعِدُ عَلَيْكَ الْقَرِيبَ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! Beware of befriending the idiot for he intends to benefit you but (ends up) harming you; and beware of befriending the

⁵¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 4

⁵¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 5

⁵¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 6

⁵¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 7

⁵²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 8

⁵²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 9

⁵²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 34 / 10

miser, for he will sit back from you (when) you are most needy as you can be to him; and beware of befriending the immoral for he will sell you for a triviality; and beware of befriending the liar for he is like the mirage, he draws remote to be near and distances to the near upon you”.⁵²³

36- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ ع لَا تَصْحَبِ الْمَائِقَ فَإِنَّهُ يُزَيِّرُ لَكَ فِعْلَهُ وَ يَوْدُ أَنْ تَكُونَ مِثْلَهُ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘Do not accompany the detestable one, for he will adorn his actions to you and would love for you to be like him’”.⁵²⁴

وَقَالَ ع فِيمَا كَتَبَ إِلَى الْحَارِثِ الْهَمْدَانِيِّ وَ أَحَدَرَ صَحَابَةَ مَنْ يُقْبَلُ رَأْيُهُ وَ يُنْكِرُ عَمَلُهُ فَإِنَّ الصَّاحِبَ مُعْتَبَرٌ بِصَاحِبِهِ.

And he^{-asws} in (a letter) what he^{-asws} wrote to Al-Haris Al-Hamdany: ‘And be cautious of a companion, one whose opinion is unsound, and his deeds are deniable, for the companion relies with his companion’”.⁵²⁵

وَقَالَ ع وَ إِيَّاكَ وَ مُصَاحِبَةَ الْفُسَّاقِ فَإِنَّ الشَّرَّ بِالشَّرِّ مُلْحَقٌ.

And he^{-asws} said: ‘And beware of accompanying the mischief-makers, for the evil joins with the evil’”.⁵²⁶

37- أَغْلَامُ الدِّينِ، قَالَ النَّبِيُّ ص الْوَحْدَةُ خَيْرٌ مِنْ قَرِينِ السُّوءِ.

(The book) ‘A’alam Al Deen’ –

‘The Prophet^{-saww}: ‘Being alone is better than having an evil companion’”.⁵²⁷

وَقَالَ ص جَامِلُوا الْأَشْرَارَ بِأَخْلَاقِهِمْ تَسَلَّمُوا مِنْ غَوَائِلِهِمْ وَ تَابَيَوْهُمْ بِأَعْمَالِكُمْ كَيْلًا تَكُونُوا مِنْهُمْ.

And he^{-saww} said: ‘Compliment the evil ones of their manners, you will be safe from their troubles, and expose them with your (good) deeds lest you become from them’”.⁵²⁸

38- كَا، الْكَافِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْنَادٍ التَّهْلُوكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِسًا يُغْصَى اللَّهُ فِيهِ وَ لَا يَقْدِرُ عَلَى تَغْيِيرِهِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Ziyad Al Nahdy, from Abdullah Bin Salih,

⁵²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 35

⁵²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 36 a

⁵²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 36 b

⁵²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 36 c

⁵²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 37 a

⁵²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 37 b

'From Abu Abdullah^{-asws} having said: 'It is not befitting for the Momin to sit in a gathering Allah^{-azwj} is being disobeyed in and he is not able upon changing it''.⁵²⁹

39- كا، الكافي عن العبد عن أحمد بن محمد عن بكر بن محمد عن الجعفري قال سمعت أبا الحسن ع يقول لأبي ما لي رأيك عند عبد الرحمن بن يعقوب

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Bakr Bin Muhammad, from Al Ja'fary who said,

'I heard Abu Al-Hassan^{-asws} saying to my father: "What is the matter I^{-asws} saw you being with Abdul Rahman Bin Yaqoub?'

قال إنه خالي

He said, 'He is my maternal uncle'.

فقال له أبو الحسن ع إنه يقول في الله قولاً عظيماً يصِفُ الله تعالى و يحُدُّه و الله لا يوصِفُ فإنما جلست معه و تركتُنا و إنما جلست معنا و تركته

Abu Al-Hassan^{-asws} said to him: 'By Allah^{-azwj}! He says a grievous word. He describes Allah^{-azwj} the Exalted and limits Him^{-azwj}. By Allah^{-azwj}, He^{-azwj} cannot be described! So either sit with him and leave us^{-asws}, nor sit with us^{-asws} and leave him'.

فقال إن هو يقول ما شاء أي شيء علي منه إذا لم أقبل ما يقول

He said, 'He says whatever he so desires to. Which thing is upon me from him when I do not say what he says?'

فقال له أبو الحسن ع أ ما تخاف أن ينزل به نعمة فتصيبكم جميعاً أ ما علمت بالذي كان من أصحاب موسى و كان أبوه من أصحاب فرعون فلما لحقت خيل فرعون موسى ع تحلف عنه ليعظه و أدركه موسى و أبوه يُراغمه حتى بلغا طرف البحر فغرقا جميعاً

Abu Al-Hassan^{-asws} said to him: 'Are you not fearing that if a scourge were to befall with him, it would hit you all together? Don't you know that which had happened from companions of Musa^{-as} and his^{-as} father was from the companions of Pharaoh^{-la}? When the cavalry of Pharaoh^{-la} met Musa^{-as}, he stayed back from him^{-la} in order to preach to him^{-la}, and Musa^{-as} came across him^{-la}, and his^{-as} father was arguing with him^{-la} until they reached edge of the sea and drowned together.

فأتى موسى الخبر فسأل جبرئيل عن حاله فقال له غرق رحمه الله و لم يكن على رأي أبيه لكن النعمة إذا نزلت لم يكن لها عمن قارب المذنب دفاع.

The news came to Musa^{-as}, so he^{-as} asked Jibraeel^{-as} about his state. He^{-as} said to him^{-as}: 'He drowned, may Allah^{-azwj} have Mercy on him!' And he^{-la} did not happen to be upon the view of his^{-as} father, but the scourge, when it befalls, there does not happen to be any defence for it from the one who is near the sinner''.⁵³⁰

⁵²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 38

⁵³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 39

40- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَا تَصْحَبُوا أَهْلَ الْبِدْعِ وَلَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Abu Najran, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Do not accompany the people of innovation nor sit with them for you will become in the presence of the people like one of them'.⁵³¹

قَالَ رَسُولُ اللَّهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ.

Rasool-Allah^{-saww} said: 'The person is upon the religion of his friend and his pair'.⁵³²

41- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدْعِ مِنْ بَعْدِي فَأَطْهَرُوا الْبِرَاءَةَ مِنْهُمْ وَ أَكْثَرُوا مِنْ سَبِّهِمْ وَ الْقَوْلِ فِيهِمْ وَ الْوَقِيعَةِ وَ بَاهِتُوهُمْ كَيْلًا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرَهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا [يَتَعَلَّمُونَ] مِنْ بَدْعِهِمْ يَكْتُبِ اللَّهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعُ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirham,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you were to see the people of doubts and the innovations from after me^{-saww}, then reveal the disavowing from them and frequent from reviling them, and the word regarding them, and the talking badly, and defaming them, lest they covet regarding the corruption in Al-Islam, and caution the people, and do not learn from their innovations, Allah^{-azwj} will Write the good deeds for you all due to that, and He^{-azwj} will Raise the ranks for you in the Hereafter due to it'.⁵³³

بيان

Explanation (Ahadeeth only)

روَايَةُ الْبَرْقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا ظَاهَرَ الْفَاسِقُ بِفَسْقِهِ فَلَا حُرْمَةَ لَهُ وَ لَا غَيْبَةَ.

A report of Al-Barqy, from Abu Abdullah^{-asws}: 'When the mischief-maker is apparent with his mischief, there is neither any sanctity for him nor backbiting'.

وَ مَرْفُوعَةُ مُحَمَّدِ بْنِ بَزِيعٍ مِنْ تَمَامِ الْعِبَادَةِ الْوَقِيعَةِ فِي أَهْلِ الرَّيْبِ.

And Muhammad Bin Bazie raised it: 'From the complete worship is talking badly regarding the people of doubts'.

⁵³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 40 a

⁵³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 40 b

⁵³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 41

42- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ وَلَا الْأَحْمَقَ وَلَا الْكَذَّابَ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Muhammad in Yusuf, from Muyassir,

'From Abu Abdullah^{asws} having said: 'It is not befitting for the Muslim to establish brotherhood with the immoral, nor the idiot, nor the liar".⁵³⁴

43- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَنْ خَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ ثَلَاثَةِ الْمَاجِنِ وَالْأَحْمَقِ وَالْكَذَّابِ أَمَّا الْمَاجِنُ فَيَزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَلَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارَنَتَهُ جَفَاءً وَ قَسْوَةً وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ

(The book) 'Al Kafi' – From the number, from Amro Bin Usman, from Muhammad Bin Salim Al Kindy, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'It is befitting for the Muslim that he keeps aside from establishing brotherhood with three – the immoral, and the stupid, and the liar. So, as for the immoral, so he would adorn his deed for you and he would love it if you could become like him, and he will not assist you upon the matter of your Religion and your Hereafter; and associating with him is disloyalty and hard-heartedness, and his entry and his exit is a disgrace upon you.

وَأَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَلَا يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ تَطْفِئِهِ وَ بَعْدَهُ خَيْرٌ مِنْ قُرْبِهِ

And as for the stupid, so he would not indicate upon you with the good, nor would he hope for the exchanging of the evil from you and even if he has to fight against his own self; and sometimes he intends to benefit you, but (instead) he harms you. Thus, his death is better than his life, and his silence is better than his speaking, and his remoteness is better than his nearness.

وَأَمَّا الْكَذَّابُ فَإِنَّهُ لَا يَهْتَفُوكَ مَعَهُ عَيْشٌ يَنْتَقِلُ حَدِيثَكَ وَ يَنْتَقِلُ إِلَيْكَ الْحَدِيثَ كُلَّمَا أَتَى أُحْدُوْنَهُ مَطْلَهَا بِأُخْرَى حَتَّى أَنَّهُ يُحَدِّثُ بِالصِّدْقِ فَمَا يُصَدِّقُ وَ يُغَرِّي بَيْنَ النَّاسِ بِالْعَدَاوَةِ فَيُنْبِثُ السَّخَائِمَ فِي الصُّدُورِ فَاتَّقُوا اللَّهَ وَ انظُرُوا لِأَنْفُسِكُمْ.

And as for the liar, so life is not welcoming with him. He transmits your narration and transmits the narration to you. Every time he runs out of a narration, so he stretches it with another to the extent that when he does narrate with the truth, he is not believed; and he entices the people with the enmity, so he cause the grudges to grown in the chests. Therefore, fear Allah^{azwj} and look out for yourselves!"⁵³⁵

⁵³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 42

⁵³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 43

44- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَايِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ قَالَ: قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ ع يَا بَنِي أَنْظِرْ خَمْسَةً فَلَا تُصَاحِبُهُمْ وَلَا تُحَادِثُهُمْ وَلَا تُزَافِقُهُمْ فِي طَرِيقٍ

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafir, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to me^{-asws}: 'O my^{-asws} son^{-asws}! Look at five (kinds of people) and do not befriend them, nor discuss with them, nor have accompany with them on a road'.

فَقُلْتُ يَا أَبَتِ مَنْ هُمْ

I^{-asws} said: 'O father^{-asws}! Who are they?'

قَالَ إِنَّكَ وَمُصَاحِبَةُ الْكَذَّابِ فَإِنَّهُ يَنْزِلُ السَّرَابَ يُقَرِّبُ لَكَ الْبَعِيدَ وَيُبَاعِدُ لَكَ الْقَرِيبَ

He^{-asws} said: 'Beware of accompanying the liar, for he is at the status of the mirage. He brings near to you^{-asws} the remote, and distances to you^{-asws} the near one.

وَإِنَّكَ وَمُصَاحِبَةُ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأَكْلَةٍ أَوْ أَقَلِّ مِنْ ذَلِكَ

And beware of accompanying the immoral, for he would sell you^{-asws} for a meal or less than that.

وَإِنَّكَ وَمُصَاحِبَةُ الْبَخِيلِ فَإِنَّهُ يَجْذُلُكَ فِي مَالِهِ أَخْوَجَ مَا تَكُونُ إِلَيْهِ وَإِنَّكَ وَمُصَاحِبَةُ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ

And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you, but he would (actually) harm you.

وَإِنَّكَ وَمُصَاحِبَةُ الْقَاطِعِ لِرَجْمِهِ فَلِئِنْ وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ- فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ- أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

And beware of accompanying the cutter of his kinship. I^{-asws} have found him to have been Cursed in the Book of Allah^{-azwj} Mighty and Majestic in three places. Allah^{-azwj} Mighty and Majestic Said: ***So, if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23].***

وَقَالَ عَزَّ وَ جَلَّ- الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ

And Mighty and Majestic Said: ***And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].***

وَقَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ.

And He^{-azwj} Said in (Surah) Al Baqarah: **Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined and are making mischief in the land; those are the losers [2:27]**.⁵³⁶

بيان و في تفسير الإمام ع في تفسير آية البقرة الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ المأخوذ عليهم الله بالربوبية و لمحمد ص بالنبوة و لعلي بالإمامة و لشيعتهما بالمحبة و الكرامة.

Explanation – And in Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) in interpretation of a Verse of (Surah) Al Baqarah: **Those who are breaking the Pact of Allah [2:27]** – The (Pact) Taken upon them for Allah^{-azwj} with the Lordship, and for Muhammad^{-saww} with the Prophethood, and the Imamate with the Wilayah, and for their^{-asws} Shias with the love and the honour”.

45- كذا، الكافي عن العدة عن أحمد بن محمد عن ابن محبوب عن شعيب العرقوقي قال: سألت أبا عبد الله ع عن قول الله عز وجل - وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا إِلَى آخِرِ الْآيَةِ فَقَالَ إِنَّمَا عَنَى بِهَذَا أَنْ إِذَا سَمِعْتُمُ الرَّجُلَ يَخْذُلُ الْحَقَّ وَيُكَذِّبُ بِهِ وَيَقْعُ فِي الْأَيْمَةِ فَعَمُ مِنْ عِنْدِهِ وَلَا تُقَاعِدُهُ كَائِنًا مَنْ كَانَ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Shueyb Al Aqarquy who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **whenever you hear Verses of Allah being disbelieved in and mocked with, [4:140]** – up to end of the Verse. He^{-asws} said: ‘But rather it means by this – whenever you hear the man rejecting the truth and belying it, and he talks bad regarding the Imams^{-asws}, stand up from his presence and do not be sitting with him, whoever it may be’.⁵³⁷

46- كذا، الكافي عن علي بن إبراهيم عن أبيه عن علي بن أسباط عن سيف بن عميرة عن عبد الأعلى بن أعين عن أبي عبد الله ع قال: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِسًا يُنْتَقَصُ فِيهِ إِمَامٌ أَوْ يُعَابُ فِيهِ مُؤْمِنٌ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Sayf Bin Ameyra, from Abdul A’ala Bin Ayn,

‘From Abu Abdullah^{-asws} having said: ‘One who were to believe in Allah^{-azwj} and the Last Day, he should not sit in a gathering in which an Imam^{-asws} is being reduced (in status), or a Momin is being faulted in’.⁵³⁸

47- كذا، الكافي عن العدة عن سهل بن زياد عن جعفر بن محمد الأشعري عن ابن القداح عن أبي عبد الله ع قال قال أمير المؤمنين ع مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رِيَّةٍ.

⁵³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 44

⁵³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 45

⁵³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 46

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashari, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who were a believer in Allah^{-azwj} and the Last Day, he should not stand in a place of doubt''.⁵³⁹

بيان وَ مِنْهُ الْحَدِيثُ دَعَا مَا يُرِيكَ إِلَى مَا لَا يُرِيكَ فَإِنَّ الْكَذِبَ رِيَّةٌ وَ إِنَّ الصِّدْقَ طُمَآنِينَةٌ.

Explanation – And from him^{-asws} is the Hadeeth: 'Leave what makes you doubt to what does not make you doubt, for the lie is suspect, and the truth is reassuring'.

48- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقْعُدَنَّ فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَامٌ أَوْ يُنْتَقَصُ فِيهِ مُؤْمِنٌ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abdul A'ala who said,

'I heard Abu Abdullah^{-asws} saying: 'One who believes in Allah^{-azwj} and the Last Day, he should not sit in a gathering wherein an Imam^{-asws} is faulted, or a Momin is reduced (in status) in it''.⁵⁴⁰

49- كا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدَّثَنِي أَخِي وَ عَمِّي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ مَجَالِسٌ يَمْقُتُهَا اللَّهُ وَ يُرْسِلُ نِقْمَتَهُ عَلَى أَهْلِهَا فَلَا تُقَاعِدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِسًا فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِبًا فِي فُتْيَاهُ وَ مَجْلِسًا ذَكَرُوا أَعْدَائِنَا فِيهِ جَدِيدٌ وَ ذَكَرْنَا فِيهِ رَتْ وَ مَجْلِسًا فِيهِ مَنْ يَصُدُّ عَنَّا وَ أَنْتَ تَعْلَمُ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa who said, 'It is narrated to me by my brother and my paternal uncle,

'From Abu Abdullah^{-asws} having said: "Three gatherings are Detested by Allah^{-azwj} and He^{-azwj} Sends the affliction upon its people, therefore neither sit with them nor gather with them in a gathering wherein one whose tongue describes lies in his Fatwas; and a gathering wherein our^{-asws} enemies are mentioned freshly and wherein we^{-asws} are mentioned stately; and a gathering wherein one hindering from us^{-asws} and you are knowing.

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللَّهِ كَأَنَّمَا كُنَّ فِي فِيهِ أَوْ قَالَ كَفَّهِ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Then Abu Abdullah^{-asws} recited three Verses from the Book of Allah^{-azwj} as if these were in his^{-asws} mouth', or said, 'in his^{-asws} palm: **And do not revile those who are supplicating to the ones besides Allah so they would (in retaliation) be reviling Allah in enmity, without knowledge. [6:108].**

⁵³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 47

⁵⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 48

وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ -

And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. [6:68].

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِنَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

And do not be saying what your tongues are describing of the lies, 'This is Permissible, and this is Prohibited', to fabricate the lie upon Allah [16:116]" ⁵⁴¹

بيان

Explanation – (Ahadeeth only)

و فِي رُوضَةِ الْكَافِي فِي حَدِيثٍ طَوِيلٍ عَنِ الصَّادِقِ ع وَ جَامِلُوا النَّاسَ وَ لَا تَحْمِلُوهُمْ عَلَى رِقَابِكُمْ يَجْمَعُوا مَعَ ذَلِكَ طَاعَةَ رَبِّكُمْ وَ إِيَّاكُمْ وَ سَبَّ أَغْدَاءِ اللَّهِ حَيْثُ يَسْمَعُونَكُمْ - فَيَسُبُّوا اللَّهَ عَدُوًّا بَعِيرٍ عَلِيمٍ وَ قَدْ يَنْبَغِي لَكُمْ أَنْ تَعْلَمُوا حَدَّ سَبِّهِمْ لِلَّهِ كَيْفَ هُوَ

And in (the book) 'Rowzat Al Kafi' – In a lengthy Hadeeth from Al-Sadiq^{asws}: 'And intermingle with the people and do not burden them upon your necks, including along with that the obedience to your Lord^{azwj}. And beware of insulting the enemies of Allah^{azwj} when they are listening to you, for the enemies will insult Allah^{azwj} without awareness, and it is better that you should know the penalty of insulting Allah^{azwj} how it is.

إِنَّهُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَقَدْ انْتَهَكَ سَبَّ اللَّهِ وَ مَنْ أَظْلَمَ عِنْدَ اللَّهِ مِمَّنْ اسْتَسَبَّ لِلَّهِ وَ لِأَوْلِيَائِهِ فَمَهْلًا فَمَهْلًا فَاتَّبِعُوا أَمْرَ اللَّهِ وَ لَا حَوْلَ وَ قُوَّةَ إِلَّا بِاللَّهِ.

He who has insulted the friends of Allah^{azwj} is like he has insulted Allah^{azwj}. And the one who is the most unjust with Allah^{azwj} is the one who insults Allah^{azwj} and the friends of Allah^{azwj}, so don't do it, don't do it. Follow the Commands of Allah^{azwj}. There is no Might, and no Power except by Allah^{azwj}'.

وَ رَوَى الْعَيَّاشِيُّ عَنْهُ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ أَرَأَيْتَ أَحَدًا يَسُبُّ اللَّهَ فَقَالَ لَا وَ كَيْفَ قَالَ مَنْ سَبَّ وَلِيَّ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

And it is reported by Al Ayyashi from him^{asws} having been asked about this Verse. He^{asws} said: 'Have you seen anyone reviling Allah^{azwj}?' He said, 'No, and how?' He^{asws} said: 'One who reviles a Guardian^{asws} of Allah^{azwj}, so he has reviled Allah^{azwj}'.

و فِي الْإِعْتِقَادَاتِ عَنْهُ ع أَنَّهُ قِيلَ لَهُ إِنَّا نَرَى فِي الْمَسْجِدِ رَجُلًا يُغْلِلُ بِسَبِّ أَغْدَائِكُمْ وَ يَسُبُّهُمْ فَقَالَ مَا لَهُ لَعَنَهُ اللَّهُ تَعَرَّضَ بِنَا قَالَ اللَّهُ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ الْآيَةَ

*And in (the book) 'Al I'tiqaad, from him^{asws}, it was said to him^{asws}, 'We have seen in the Masjid a man openly reviling your^{asws} enemies and reviling them'. He^{asws} said: 'What is the matter with him? May Allah^{azwj} Curse him, exposing (himself) through us^{asws}. Allah^{azwj} Said: **And do not revile those who are supplicating [6:108] – the Verse**'.*

⁵⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 49

قَالَ وَ قَالَ الصَّادِقُ ع فِي تَفْسِيرِ هَذِهِ الْآيَةِ - لَا تَسُبُّوهُمْ فَإِنَّهُمْ يَسُبُّوْا عَلَيْكُمْ

He (the narrator) said, 'And Al-Sadiq^{asws} said in interpretation of this Verse: 'Do not revile them, for they will be reviling upon you!'

فَقَالَ مَنْ سَبَّ وَلِيَ اللَّهِ فَقَدْ سَبَّ اللَّهَ.

He^{asws} said: 'One who reviles a Guardian^{asws} of Allah^{azwj}, so he has reviled Allah^{azwj}'.

قَالَ النَّبِيُّ ص لِعَلِيِّ ع مَنْ سَبَّكَ فَقَدْ سَبَّنِي وَ مَنْ سَبَّنِي فَقَدْ سَبَّ اللَّهَ وَ مَنْ سَبَّ اللَّهَ فَقَدْ كَبَّهُ اللَّهُ عَلَى مَنْخَرِهِ فِي النَّارِ.

The Prophet^{saww} said to Ali^{asws}: 'One who reviles you^{asws} so he has reviled me^{saww}, and one who reviles me^{saww} so he has reviled Allah^{azwj}, and the one who reviles Allah^{azwj}, Allah^{azwj} will Fling him upon his nostrils into the Fire'.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ النَّبِيِّ ص قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ أَوْ يُعْتَابُ فِيهِ مُسْلِمٌ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ - وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا الْآيَةَ.

And it is reported by Ali Bin Ibrahim, from the Prophet^{saww} having said: 'One who were to believe in Allah^{azwj} and the Last Day, he should not sit in a gathering wherein an Imam^{asws} is reviled, or a Muslim is back-bitten in. Allah^{azwj} the Exalted Says in His^{azwj} Book: **And when you see those engaging in vanities regarding Our Signs, [6:68] – the Verse**'.

50- كَأ، الكافي بالإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَزْدَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ الْجَمْعِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا ابْتُلِيتَ بِأَهْلِ النَّصَبِ وَ مُجَالَسَتِهِمْ فَكُنْ كَأَنَّكَ عَلَى الرَّضْفِ حَتَّى تَقُومَ فَإِنَّ اللَّهَ يَمْتَحِنُهُمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمَّةِ فَقُمْ فَإِنَّ سَخَطَ اللَّهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ.

(The book) 'Al Kafi' – By the previous chain, from Muhammad Bin Muslim, from Daqood Bin Farqad, from Muhammad Bin Saeed Al Jumhy, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Whenever you are afflicted with the people of hostility (Nasibis) and their gatherings, so become as if you are (sitting) upon an ember until you arise, for Allah^{azwj} Detests them and Curses them. When you see them conversing vainly in mentioning an Imam^{asws} from the Imams^{asws}, so arise, for the Wrath of Allah^{azwj} would Descend over there upon them'.⁵⁴²

51- كَأ، الكافي عَنْ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَعَدَ عِنْدَ سَبَابٍ لِأَوْلِيَاءِ اللَّهِ فَقَدْ عَصَى اللَّهَ.

(The book) 'Al Kafi' – From Abu Ali Ashari, from Muhammad Bin Al Jabbar, from Safwan, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Abdullah^{-asws} having said: ‘One who sits in the presence of ones reviling Guardians^{-asws} Allah^{-azwj}, so he has disobeyed Allah^{-azwj}’.⁵⁴³

52- كذا، الكافي عن العِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُثَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَعَدَ فِي مَجْلِسٍ يُسَبُّ فِيهِ إِمَامٌ مِنَ الْأَئِمَّةِ يَقْدِرُ عَلَى الْإِتِّصَافِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللَّهُ الدَّلَّ فِي الدُّنْيَا وَ عَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَنَّ بِهِ عَلَيْهِ مِنْ مَغْرَفَتِنَا.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwah, from Ubeyd Bin Zurara,

‘From Abu Ja’far^{-asws} having said: ‘The one who sits in a gathering wherein an Imam^{-asws} from the Imams^{-asws} is insulted despite being able upon the walking away, but he does not do so, Allah^{-azwj} would Clothe him in disgrace in the world and Punish him in the Hereafter and Confiscate what He^{-azwj} Favoured with upon him, from our^{-asws} recognition’.⁵⁴⁴

53- كذا، الكافي عن الحسن بن محمد بن محمد بن يحيى بن محمد بن سعيد بن محمد بن مسلم بن الحسين بن علي بن النعمان عن أبي علي بن النعمان عن ابن مسكان عن النعمان بن عبيد الله قال: رأيته يحيى بن أم الطويل وقف بالكُنَاسَةِ ثُمَّ نادى بأعلى صوته يا معشر أولياء الله إنا براء بما نسمعون من سب علياً فعليه لعنة الله ونحن براء من آل مروان وما يعبدون من دون الله

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad and Muhammad Bin Yahya, from Ali Bin Muhammad Bin Saeed, from Muhammad Bin Muslim, from Al-Hassan Bin Ali Bin Al Numan, from Abu Ali Bin Al Numan, from Ibn Muskan, from Al Yamani Bin Ubeydullah who said,

‘I saw Yahya Bin Umm Al Taweel standing at Al Kunasa, then he called out by the top of his voice, ‘Group of friends of Allah^{-azwj}! I am disavowing from what you are making me hear from the insults to Ali^{-asws}. So upon him (the insulter) be the Curse of Allah^{-azwj} and we disavow from the family of Marwan and what they are worshipping from besides Allah^{-azwj}!’

ثُمَّ يَخْفِضُ صَوْتَهُ فَيَقُولُ مَنْ سَبَّ أَوْلِيَاءَ اللَّهِ فَلَا تُقَاعِدُوهُمْ وَ مَنْ شَكَّ فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاجِئُوهُ وَ مَنْ احتاج إلى مسألتكم من إخوانكم فقد خُتِمَوه

Then he lowered his voice, and he was saying, ‘The one who insults the Guardians^{-asws} of Allah^{-azwj}, so do not sit with him; and the one who doubts in what we are upon, so do not approach him; and the one from your brethren who is needy to asking you, so you would have betrayed him’.

ثُمَّ يَقْرَأُ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِنَّ سُرَادِقُهَا وَ إِن يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَ سَاءَتْ مُرْتَقَاهُ.

Then he recited, ***We have Prepared for the ones unjust, a Fire which would surround them in enclosures. And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]***.⁵⁴⁵ (Not a Hadeeth)

⁵⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 51

⁵⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 52

⁵⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 14 H 53

بيان يحيى بن أم الطويل المطعمي من أصحاب الحسين ع و قال الفضل بن شاذان لم يكن في زمن علي بن الحسين ع في أول أمره إلا خمسة أنفس و ذكر من جملتهم يحيى بن أم الطويل

Explanation – *Yahya Bin Umm Al-Taweel was from companions of Al-Husayn^{asws}, and Al Fazl Bin Shazan said, 'In the era of Ali Bin Al-Husayn^{asws}, there did not happen to be in the beginning of his^{asws} matter except for five persons', and he mentioned Yahya Bin Umm Al Taweel among them.*

و رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: ارْتَدَّ النَّاسُ بَعْدَ الْحُسَيْنِ ع إِلَّا ثَلَاثَةً- أَبُو خَالِدٍ الْكَابُلِيُّ وَ يَحْيَى بْنُ أُمِّ الطَّوِيلِ وَ جُبَيْرُ بْنُ مُطْعِمٍ ثُمَّ إِنَّ النَّاسَ لَحِقُوا وَ كَثُرُوا.

And it is reported from Al-Sadiq^{asws} having said: 'The people turned apostate (reneged) after Al-Husayn except three – Abu Khalid Al Kabuli, and Yahya Bin Umm Al Taweel, and Jubeyr Bin Mut'am. Then the people joined and became more'.

و فِي رِوَايَةٍ أُخْرَى مِثْلُهُ وَ زَادَ فِيهَا وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ.

And in another report – similar to it, and there is an increase in it, 'And Jabir Bin Abdullah Al Ansari'.

و رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْحُجَّاجَ طَلَبَهُ وَ قَالَ تَلْعَنُ أَبَا تُرَابٍ وَ أَمَرَ بِقَطْعِ يَدَيْهِ وَ رِجْلَيْهِ وَ قَتَلَهُ.

And it is reported from Abu Ja'far^{asws}: 'Al Hajjaj sought him and said, 'Curse Abu Turab (Ali^{asws})!' And he ordered with cutting off his hand and his legs and killed him''.

و أقول كان هؤلاء الأجلاء من خواص أصحاب الأئمة ع.

And I (Majlisi) am saying, 'They are the venerable ones from the special companions of the Imams^{asws}'.

أبواب حقوق المؤمنين بعضهم على بعض و بعض أحوالهم

CHAPTER ON RIGHTS OF THE MOMINEEN UPON EACH OTHER, AND SOME OF THEIR SITUATIONS

باب 15 حقوق الإخوان و استحباب تذاكرهم و ما يناسب ذلك من المطالب

CHAPTER 15 – RIGHTS OF THE BRETHREN, AND THE RECOMMENDATION OF REMINDING THEM, AND WHAT PURPOSE IS APPROPRIATE TO THAT

1- ج، الإحتجاج بالإستناد إلى أبي محمد العسكري عن أبيه ع قال: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْيُونَانِيِّ الَّذِي رَأَى مِنْهُ الْمُعْجَزَاتِ الْبَاهِرَاتِ وَ أَسْلَمَ عَلَى يَدَيْهِ أَمْرَكَ أَنْ تُؤَاسِيَ إِخْوَانَكَ الْمُطَاقِينَ لَكَ عَلَى تَصْدِيقِ مُحَمَّدٍ ص وَ تَصْدِيقِي وَ الْإِنْقِيَادِ لَهُ وَ لِي بِمَا رَزَقَكَ اللَّهُ وَ فَضَّلَكَ عَلَى مَنْ فَضَّلَكَ بِهِ مِنْهُمْ

(The book) 'Al-Ihtijaj' – By the chain to Abu Muhammad Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said to the Greek who had seen the dazzling miracles from him^{-asws} and had become a Muslim upon his^{-asws} hands: 'I^{-asws} instruct you to be consoling with your Momineen brothers, the matching ones to you, upon the ratification of Muhammad^{-saww}, and ratifying me^{-asws}, and the submission to him^{-saww} and to me^{-asws}, from what Allah^{-azwj} Sustained you and Graced you upon the ones who merited you with it, from them.

تَسُدُّ فَاغْتَهُمْ وَ تَجْبُرُ كَسْرَهُمْ وَ خَلَّتُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَرَجَتِكَ فِي الْإِيمَانِ وَ سَاوَيْتَهُ فِيمَا لَكَ فِي نَفْسِكَ وَ مَنْ كَانَ مِنْهُمْ فَاضِلًا عَلَيْكَ فِي دِينِكَ أَثَرْتَهُ بِمَا لَكَ عَلَى نَفْسِكَ حَتَّى يَعْلَمَ اللَّهُ مِنْكَ أَنَّ دِينَهُ أَثَرٌ عِنْدَكَ مِنْ مَالِكَ وَ أَنَّ أَوْلِيَاءَهُ أَكْرَمُ عَلَيْكَ مِنْ أَهْلِكَ وَ عِيَالِكَ.

You should block their destitution, and convincingly break their loneliness. And the one from them who was in your level regarding the Eman – equalise him in your wealth with yourself, and the one from them who was meritorious upon you in your Religion, prefer him with your wealth over yourself until Allah^{-azwj} Knows from you that his Religion is more preferable in your presence than your wealth, and that his friends are more honourable upon you and your own family and your dependants".⁵⁴⁶

2- ختص، الإختصاص قَالَ الصَّادِقُ ع الْمُسْلِمُ أَخُو الْمُسْلِمِ وَ حَقُّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ أَنْ لَا يَشْبَعُ وَ يَجُوعَ أَخُوهُ وَ لَا يَرَوَى وَ يَعْطَشَ أَخُوهُ وَ لَا يَكْتَسِبِي وَ يَغْرَى أَخُوهُ فَمَا أَغْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'The Muslim is a brother of the Muslim, and a right of the Muslim upon his Muslim brother is that he should not be satiated while his brother is hungry, nor should he

⁵⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 1

be saturated while his brother is thirsty, nor should he be clothed while his brother is bare. How mighty is a right of the Muslim upon his Muslim brother!”⁵⁴⁷

وَقَالَ ع إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفٍ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ فَإِذَا قَالَ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَخَذَهَا فَإِذَا انْهَمَتْ أَمَاتَ فِي قَلْبِهِ الْإِيمَانُ كَمَا يَنْمُتُ الْمِلْحُ فِي الْمَاءِ.

And he^{-asws} said: ‘When the man says to his brother, ‘Ugh’, it cuts off whatever friendship (wilayah) there is between the two. When he says, ‘You are my enemy’, so one of the two has committed Kufr. When he accuses him, the Eman dissolves in his heart just as the salt dissolved in the water”.⁵⁴⁸

وَقَالَ ع وَاللَّهِ مَا عُبدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ.

And he^{-asws} said: ‘By Allah^{-azwj}! Allah^{-azwj} has not been worshipped with anything superior to fulfilling a right of the Momin”.⁵⁴⁹

وَقَالَ ع وَاللَّهِ إِنَّ الْمُؤْمِنَ لَأَعْظَمَ حَقًّا مِنَ الْكَعْبَةِ.

And he^{-asws} said: ‘By Allah^{-azwj}! The Momin is with greater rights than the Kabah”.⁵⁵⁰

وَقَالَ ع دُعَاءُ الْمُؤْمِنِ لِلْمُؤْمِنِ يَدْفَعُ عَنْهُ الْبَلَاءَ وَ يُدِيرُ عَلَيْهِ الرِّزْقَ.

And he^{-asws} said: ‘A supplication by the Momin for the Momin repels the affliction from him and rolls down the sustenance upon him”.⁵⁵¹

3- ل، الخصال لي، الأماالي للصدوق ابن الوليد عن الحميري عن هارون عن ابن صدقة عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَةُ حُقُوقٍ وَاجِبَةٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ الْإِجْلَالُ لَهُ فِي عَيْنِهِ وَ الْوُدُّ لَهُ فِي صَدْرِهِ وَ الْمُوَاسَاةُ لَهُ فِي مَالِهِ وَ أَنْ يُحَرِّمَ غَيْبَتَهُ وَ أَنْ يَعُودَهُ فِي مَرَضِهِ وَ أَنْ يُشَيِّعَ جَنَازَتَهُ وَ أَنْ لَا يَقُولَ فِيهِ بَعْدَ مَوْتِهِ إِلَّا خَيْرًا.

(The book) ‘Al Khisaal’, (and) ‘Al Amaali’ of Al Sadouq – Ibn Waleed, from Al Himeyri, from Haroun, from Ibn Sadaqah,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For the Momin upon the Momin, there are seven rights obligated from Allah^{-azwj} Mighty and Majestic upon him – the revering for him in his eyes, and the cordiality for him in his chest, and the consolation for him in his wealth, and to forbid backbiting him, and to console him during his illness, and to escort his funeral, and not to say regarding him after his death, except good”.⁵⁵²

⁵⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 2 a

⁵⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 2 b

⁵⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 2 c

⁵⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 2 d

⁵⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 2 e

⁵⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 3

4- ل، الخصال أبي عن الحميري مثله إلا أن بعد قوله واجبة له من الله عز وجل والله سائله عما صنع فيها وبعد قوله في ماله وأن يحب له ما يحب لنفسه.

(The book) 'Al Khisaal' – My father, from Al Himeyr,

'Similar to it, except that after his^{-asws} words: 'Obligated for him from Allah^{-azwj} Mighty and Majestic', (it is), 'And Allah^{-azwj} will Question him about what he did regarding these'; and after his^{-asws} words: 'In his wealth', (it is), 'and he should love for him what he loves for himself'.⁵⁵³

5- لي، الأماالي للصدوق الهمداني عن علي عن أبيه عن ابن أبي عمير عن صفوان عن العيص عن ابن مسكان عن الباقر ع أنه قال: أحبب أخاك المسلم وأحب له ما تحب لنفسك وأكره له ما تكره لنفسك إذا احتجت فسله وإذا سألك فأعطه ولا تدخر عنه خيراً فإنه لا يدخر عنك

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Safwan, from Al Ays, from Ibn Muskan,

'From Al-Baqir^{-asws} having said: 'Love your Muslim brother and love for him what you love for yourself, and dislike for him what you dislike for yourself. When you are needy, ask him, and when he asks you, give him; and do not hold back any good from him, for he does not hold it back from you.

كن له طهراً فإنه لك طهر إن غاب فأحفظه في غيبته وإن شهد فزره وأجله وأكرمه فإنه منك وأنت منه وإن كان عليك غائباً فلا تفارقه حتى تسأل سخيته وما في نفسه وإذا أصابه خير فاحمد الله عليه وإن ابتلي فأعضده وتمحل له.

Be a backer for him, for he is a backer for you; if he is absent, protect him during his absence, and if he is present, visit him and revere him, and honour him, for he is from you, and you are from him; and if he were to fault upon you, do not separate from him until his grudge and whatever (ill feeling) there is in him goes away; and what good comes to him then praise Allah^{-azwj}, and if he is afflicted, support him and carry (his burden) for him'.⁵⁵⁴

6- فس، تفسير القمي أبي عن ابن أبي عمير عن حماد عن أبي عبد الله ع قال: إن الله فرض التحمل في القرآن

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Hammad,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has Imposed the tolerance is in the Quran'.

قلت وما التحمل جعلت فذاك

I said, 'And what is the tolerance? May I be sacrificed for you^{-asws}'.

قال أن يكون وجهك أغرض من وجه أخيك فتحمل له وهو قوله لا خير في كثير من نجواهم.

⁵⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 4

⁵⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 5

He^{-asws} said: 'Your face happens to be turned away from the face of your brother, so you are tolerant to him, and it is His^{-azwj} Words: ***There is no good in most of their secret counsels [4:114]***'.⁵⁵⁵

7- فس، تفسير القمي أَبِي عَنْ بَعْضِ رِجَالِهِ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ فَرَضَ عَلَيْكُمْ زَكَاةَ جَاهِكُمْ كَمَا فَرَضَ عَلَيْكُمْ زَكَاةَ مَا مَلَكَتْ أَيْمَانُكُمْ.

Tafseer Al-Qummi – My father, from one of his men,

'Raising it to Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj} has Imposed upon you Zakat of your wealth just as He^{-azwj} has Imposed upon you Zakat of what your right hands possess (slaves/maids)'.⁵⁵⁶

8- فس، تفسير القمي قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَ حُقُوقٍ فَأَوْجِبُهَا أَنْ يَقُولَ الرَّجُلُ حَقًّا وَ إِنْ كَانَ عَلَى نَفْسِهِ أَوْ عَلَى وَالِدَيْهِ فَلَا يَمِيلُ لَهُمْ عَنِ الْحَقِّ.

Tafseer Al-Qummi –

'Abu Abdullah^{-asws} having said: 'For the Momin there are seven rights. The most obligatory of these is that he should be saying truth and even if were to be against himself, or against his parent, so he should not incline for them away from the truth''.⁵⁵⁷

9- ب، قرب الإسناد ابْنُ سَعْدٍ عَنِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِحَيْثِمَةَ وَ أَنَا أَسْمَعُ يَا حَيْثِمَةُ أَقْرَأْ مَوَالِيَنَا السَّلَامَ وَ أَوْصِيهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يُعَوِّذَ غِيَّهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيَّهُمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ أَخْيَاهُمْ جَنَائِزَ مَوْتَاهُمْ وَ أَنْ يَتَلَقَّوْا فِي بُيُوتِهِمْ فَإِنَّ لِفَيَاهُمْ حَيَاةً لِأَمْرِنَا

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah^{-asws} having said to Khaysama and I was listening: 'O Khaysama! Convey the greetings to our^{-asws} friends and advise them with fearing Allah^{-azwj} the Magnificent, and their rich ones should assist upon their poor ones, and their strong upon their weak, and their living ones should attend the funerals of their dead, and they should meet each other in their houses, for their meeting is life for our^{-asws} matter'.

ثُمَّ رَفَعَ يَدَهُ فَقَالَ رَحِمَ اللَّهُ مَنْ أَخْبَانَا أَمْرَنَا.

Then he^{-asws} raised his^{-asws} hand. He^{-asws} said: 'May Allah^{-azwj} have Mercy on the one who revives our^{-asws} matter!'.⁵⁵⁸

10- ما، الأمايلي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قَوْلَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيْسَى عَنْ ابْنِ سَعْدٍ عَنِ الْأَزْدِيِّ مِثْلَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from his father, from Sa'ad, from Ibn Isa, from Ibn Sa'ad, from Al Azdy – similar to it'.⁵⁵⁹

⁵⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 6

⁵⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 7

⁵⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 8

⁵⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 9

⁵⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 10

11- ل، الخصال حمزة العلوي عن علي عن أبيه عن ابن مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص يَلْزِمُ الْحَقُّ لِأُمَّتِي فِي أَرْبَعٍ يُجِبُونَ التَّائِبَ وَ يَرْحَمُونَ الضَّعِيفَ وَ يُعِينُونَ الْمُحْسِنَ وَ يَسْتَغْفِرُونَ لِلْمُذْنِبِ.

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ali, from his father, from Ibn Ma'abad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'The right for my^{-saww} community is necessitated in four (matters) – they should be loving the repentant, and showing mercy to the weak, and assisting the good doer, and seeking Forgiveness for the sinner''⁵⁶⁰

12- ل، الخصال أبي عن سعد عن محمد بن عبد الجبار عن ابن فضال عن تغلبه عن بعض أصحابنا عن المعلی بن حنيس قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Taghlib, from one of our companions, from Al Moalla Bin Khuneys who said,

'I said to Abu Abdullah^{-asws}, 'What is a right of the Momin upon the Momin?'

قَالَ سَبْعَ حُقُوفٍ وَاجِبَاتٍ مَا فِيهَا حَقٌّ إِلَّا وَهُوَ عَلَيْهِ وَاجِبٌ إِنْ خَالَفَهُ خَرَجَ مِنْ وَلَايَةِ اللَّهِ وَ تَرَكَ طَاعَتَهُ وَ لَمْ يَكُنْ لِلَّهِ عَزَّ وَ جَلَّ فِيهِ نَصِيبٌ

He^{-asws} said: 'Seven rights are obligatory. There is no right in it except and obligatory upon him. If he opposes it, he will exit from the Wilayah of Allah^{-azwj} and would have neglected His^{-azwj} Obedience, and there will not be any share for Allah^{-azwj} Mighty and Majestic in him'.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ حَدَّثَنِي مَا هُنَّ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What are these?'

قَالَ يَا مُعَلَّى إِنَّ شَفِيقَ عَلَيْكَ أَحْسَنَى أَنْ تُضَيِّعَ وَ لَا تُحْفَظَ وَ تَعْلَمَ وَ لَا تَعْمَلَ

He^{-asws} said: 'O Moalla! I^{-asws} pity upon you, fearing that you might waste and not preserve, and learn and not act'.

قُلْتُ لَا قُوَّةَ إِلَّا بِاللَّهِ

I said, 'There is no strength except with Allah^{-azwj}!'

قَالَ أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ تَمَشِيَ فِي حَاجَتِهِ وَ تَبْتَغِي رِضَاهُ وَ لَا تُخَالِفَ قَوْلَهُ

He^{-asws} said: 'The easiest of right from it is that you should love for him what you love for yourself and dislike for him what you dislike for yourself; and the second right is, you should walk regarding his need and seek his satisfaction and not oppose his words.

وَالْحَقُّ الثَّالِثُ أَنْ تَصِلَهُ بِنَفْسِكَ وَ مَالِكَ وَ يَدِكَ وَ رِجْلِكَ وَ لِسَانِكَ وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَ دَلِيلَهُ وَ مِرْآةَهُ وَ قَمِيصَهُ

And the third right is that you should help him with yourself (effort), and your wealth, and your hands, and your legs, and your tongue; and the fourth right is, you should be his eyes, and his pointer, and his mirror, and his shirt.

وَالْحَقُّ الْخَامِسُ أَنْ لَا تَشْبَعُ وَ يَجُوعُ وَ لَا تَلْبَسَ وَ يَغْرَى وَ لَا تَرَوَى وَ يَظْمَأُ وَ الْحَقُّ السَّادِسُ أَنْ تَكُونَ لَكَ امْرَأَةٌ وَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ امْرَأَةٌ وَ لَا خَادِمٌ أَنْ تَبْعَتْ خَادِمَكَ فَتَغْسِلَ ثِيَابَهُ وَ تَصْنَعَ طَعَامَهُ وَ تَمْنَحَهُ فِرَاشَهُ فَإِنَّ ذَلِكَ كُلَّهُ إِنَّمَا جُعِلَ بَيْنَكَ وَ بَيْنَهُ

And the fifth right is, you should not be satiated while he is hungry, nor be clothed while he is bare, nor be saturated while he is thirsty; and the sixth right is, if there happens to be a wife for you and a servant, and there isn't any wife for your brother nor a servant, you should send your servant to wash his clothes and make his meal, and prepare his bed, for that, all of it is rather between you and him.

وَالْحَقُّ السَّابِعُ أَنْ تُبْرِ قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَشْهَدَ جَنَازَتَهُ وَ تَعُوذَهُ فِي مَرَضِهِ وَ تُشْخِصَ بِدَنَّاكَ فِي قَضَاءِ حَاجَتِهِ وَ لَا تُخَوِّجَهُ إِلَى أَنْ يَسْأَلَكَ وَ لَكِنْ تُبَادِرُ إِلَى قَضَاءِ حَاجَتِهِ

The seventh right is you should fulfil his vow, and answer his invitation, and attend his funeral, and console him during his illness, and exert your body in fulfilling his need, and not (wait) for his need to ask you, but you should take initiative to fulfil his need.

فَإِذَا فَعَلْتَ ذَلِكَ بِهِ وَصَلْتَ وَلا يَتَكَ بِوَلَايَتِهِ وَ لَا يَتَهُ بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ.

When you have done that with him, you will have connected your wilayah with his wilayah, and his wilayah with Wilayah of Allah^{-azwj} Mighty and Majestic".⁵⁶¹

13- ل، الخصال الأربعة قال أمير المؤمنين ع لا يكلف المؤمن أخاه الطلب إليه إذا علم حاجته توارزوا و تعاطفوا و تبادلوا و لا تكونوا بمنزلة المنافق الذي يصِف ما لا يفعل.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'The Momin should not encumber his brother to seek to him when he already knows of his need. He should visit him, and sympathise, and spend (on him), and do not at the status of the hypocrite who describes what he does not do'.⁵⁶²

14- ما، الأماالي للشيخ الطوسي ابن الصلت عني ابن عفاة ع عاصم بن عمرو عن محمد بن مسلم قال: أتاني رجل من أهل الجبل فدخلت معه على أبي عبد الله ع فقال له عند الوداع أوصني

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Aasim Bin Amro, from Muhammad Bin Muslim who said,

⁵⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 12

⁵⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 13

'A man from the people of the mountains came to me. I went with him to see Abu Abdullah^{-asws}. He said to him^{-asws} at bidding farewell, 'Advise me!'

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ بِرِ إِخِيكَ الْمُسْلِمِ وَ أَحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ اكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ إِنْ سَأَلَكَ فَأَعْطِهِ وَ إِنْ كَفَّ عَنْكَ فَأَعْرِضْ عَلَيْهِ -

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and being righteous to your Muslim brother, and love for him what you love for yourself and dislike for him what you dislike for yourself, and if he were to ask you, you should give him, and if were to refrain from you, then turn to him.

لَا تَمْلِكْ خَيْرًا فَإِنَّهُ لَا يَمْلِكُ وَ كُنْ لَهُ عَصُدًا فَإِنَّهُ لَكَ عَصُدٌ وَ إِنْ وَجَدَ عَلَيْكَ فَلَائِقَاقُهُ حَتَّى تَسْلَ سَخِيمَتَهُ وَ إِنْ غَابَ فَأَحْفَظْهُ فِي عَيْبَتِهِ وَ إِنْ شَهِدَ فَأَكْنُفْهُ وَ اعْصُدْهُ وَ وَاظِرْهُ وَ لَاطِفْهُ وَ أَكْرِمْهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ.

Do not get fed up of being good to him for he does not get fed up of you, and be a support for him for he is a support for you, and if he were to feel (ill will) against you, do not separate from him until his grudge has gone away; and if he were to be absent, protect him during his absence, and if he is present, cover him, and support him, and assist him, and be kind to him, and honour him, for he is from you and you are from him".⁵⁶³

15- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن الكليني عن علي عن أبيه عن محمد بن عيسى عن يونس عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: لِيُعِنَ قَوِيُّكُمْ ضَعِيفُكُمْ وَ لِيُعْطِفَ غَنِيُّكُمْ عَلَى فَقِيرِكُمْ وَ لِيُنْصَحَ الرَّجُلُ أَخَاهُ كُنُصْحِهِ لِنَفْسِهِ وَ اكْتُمُوا أَسْرَارَنَا وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَغْنَاقِنَا الْخَبَرِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from In Qawlawiya, from Al Kulayni, from Ali, from his father, from Muhammad Bin Isa, from Yunus, from Amro Bin Shmr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Let your strong ones assist your weak ones, and let your rich ones be compassionate upon your poor ones, and let the man advise his brother like his advising himself and conceal our^{-asws} secrets and do not load the people upon our^{-asws} necks!' – the Hadeeth".⁵⁶⁴

16- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن إسحاق بن البهلول عن أبيه عن أبي شيبه عن أبي إسحاق عن الحارث الهمداني عن علي ع عن النبي ص قال: إِنْ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتًّا يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُوذُهُ إِذَا مَرَضَ وَ يُسَمِّئُهُ إِذَا عَطَسَ وَ يَشْهَدُهُ إِذَا مَاتَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Is'haq Bin Al Bahloul, from his father, from Abu Sheyba, from Abu Is'haq, from Al Haris Al Hamdany,

'From Ali^{-asws}, from the Prophet^{-saww} having said: 'For the Muslim upon his Muslim brother, there are six from the acts of kindness – he should greet to him when he meets him, and console him when he is sick, and name (Allah^{-azwj}) for him when he sneezes, and attend him

⁵⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 14

⁵⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 15

(his funeral) when he dies, and answer him when he calls him, and love for him what he loves for himself and dislike for him what he dislikes for himself”⁵⁶⁵.

17- سن، المحاسن أبي عن محمد بن عيسى عن خلف بن حماد عن علي بن عثمان بن رزين عن زواه عن أمير المؤمنين ع قال: سيئ خصال من كُنَّ فيه كان بين يدي الله و عن يمينه إن الله يحب المرأة المسلمة الذي يحب لأخيه ما يحب لنفسه و يكره له ما يكره لنفسه و يناصحه الولاية و يعرف فضلي و يطأ عقبى و ينتظر عاقبي.

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Isa, from Khalaf Bin Hammad, from Ali Bin Usman Bin Razeyn, from the one who reported it,

‘From Amir Al-Momineen^{-asws} having said: ‘Six characteristics, one who has these in him would be in front of Allah^{-azwj} and on His^{-azwj} Right. Allah^{-azwj} Loves the Muslim person who loves for his brother what he loves for himself, and dislikes for him what he dislikes for himself, and advising him of the Wilayah, and he recognise my^{-asws} merits, and tread my^{-asws} heels, and awaits my^{-asws} end-result”⁵⁶⁶.

18- سن، المحاسن ابن محبوب عن عمرو بن أبي المقدام عن مالك بن أعيان قال: أقبل إلي أبو عبد الله ع فقال يا مالك أنتم و الله شيعتنا حقاً

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Malik Bin Ayn who said,

‘Abu Abdullah^{-asws} faced towards me. He^{-asws} said: ‘O Malik! By Allah^{-azwj} you all are our^{-asws} Shias truly.

يا مالك تراك فقد أفرطت في القول في فضلنا إنه ليس يقدر أحد على صفة الله و كنه قدرته و عظمته

O Malik! You are being seen as having been excessive in the word regarding our^{-asws} merits. Surely there isn’t anyone who is able upon describing Allah^{-azwj} and the essence of His^{-azwj} Ability and His^{-azwj} Magnificence.

فكما لا يقدر أحد على كنه صفة الله و كنه قدرته و عظمته و لله المثل الأعلى فكذلك لا يقدر أحد على صفة رسول الله ص و فضلنا و ما أعطانا الله و ما أوجب من حقوقنا

Just as no one is able upon the essence of Attributes of Allah^{-azwj} and essence of His^{-azwj} Ability and His^{-azwj} Magnificence, and for Allah^{-azwj} are the loftiest examples, like that no one is able upon describing Rasool-Allah^{-saww} and our^{-asws} merits, and what Allah^{-azwj} has Given us^{-asws}, and what He^{-azwj} has Obligated of our^{-asws} rights.

و كما لا يقدر أحد أن يصف فضلنا و ما أوجب الله من حقوقنا فكذلك لا يقدر أحد أن يصف حق المؤمن و يقوم به بما أوجب الله على أخيه المؤمن

And just as no one is able upon describing our^{-asws} merits and what Allah^{-azwj} has Obligated of our^{-asws} rights, like that, no one is able upon describing a right of the Momin, and standing by it, from what Allah^{-azwj} has Obligated upon his Momin brother.

⁵⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 16

⁵⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 17

وَاللَّهُ يَا مَالِكُ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَصَافِحُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَمَا يَزَالُ اللَّهُ تَبَارَكَ وَتَعَالَى نَاطِرًا إِلَيْهِمَا بِالْمَحَبَّةِ وَالْمَغْفِرَةِ وَإِنَّ الدُّنُوبَ لَتَحَاتَتْ عَنْ وُجُوهِهِمَا وَجَوَارِحِهِمَا حَتَّى يَفْتَرِقَا

By Allah^{-azwj}, O Malik! The Momineen meet each other, and they shake hands, each one with his companions, so Allah^{-azwj} Blessed and Exalted does not cease to Look at them with the Love and the Forgiveness, and the sins drop off from their faces and their limbs until they separate.

فَمَنْ يَقْدِرُ عَلَى صِفَةِ اللَّهِ وَ صِفَةِ مَنْ هُوَ هَكَذَا عِنْدَ اللَّهِ.

So who is able upon describing Allah^{-azwj} and describing one who is like this in the Presence of Allah^{-azwj}?⁵⁶⁷

19- سر، السرائر من كتاب أبي القاسم بن فولويه عن جميل عن أبي عبد الله ع قال سمعته يقول المؤمنون خدم بعضهم لبعض

(The book) 'Al Saraair' – From the book of Abu Al Qasim Bin Qawlawayya, from Jameel,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Momineen serve each other'.

فَقُلْتُ كَيْفَ يَكُونُ خَدَمُ بَعْضُهُمْ لِبَعْضٍ

I said, 'How do they serve each other?'

قَالَ نَقَعْتُهُمْ بَعْضُهُمْ لِبَعْضٍ.

He^{-asws} said: 'Then spend on each other'.⁵⁶⁸

20- ضا، فقه الرضا عليه السلام أعلم يرحمك الله أن حق الإخوان واجب فرض لازم أن تخدمهم [تفدوهم] لأنفسكم [بأنفسكم] و أسمعكم و أبصاركم و أيديكم و أرجلكم و جميع جوارحكم و هم حصونكم التي تلجئون إليها في الشدائد في الدنيا و الآخرة-

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} –

'May Allah^{-azwj} have Mercy on you! Know that rights of the brethren are an obligation, and imposition, necessitated. Ransom them with yourselves, and your ears, and your eyes, and your hands, and your legs, and entirety of your body parts, and they are your fortresses which you will be sheltering to during the adversities in the world and the Hereafter.

لَا تُطَاوَهُمْ وَ لَا تُخَالِفُوهُمْ وَ لَا تَعْتَابُوهُمْ وَ لَا تَدْعُوا نُصْرَتَهُمْ وَ لَا مُعَاوَنَتَهُمْ وَ ابْدُلُوا النُّفُوسَ وَ الْأَمْوَالَ دُونَهُمْ وَ الْإِقْبَالَ عَلَى اللَّهِ جَلَّ وَ عَزَّ بِالِدَّعَاءِ هُمْ وَ مُوَاسَاتِهِمْ وَ مُسَاوَاتِهِمْ فِي كُلِّ مَا يَجُوزُ فِيهِ الْمُسَاوَاةُ وَ الْمَوَاسَاةُ وَ نُصْرَتَهُمْ ظَالِمِينَ وَ مَظْلُومِينَ بِالِدَّفْعِ عَنْهُمْ.

Neither pride upon them, nor oppose them, nor backbite them, nor neglect helping them and assisting them, and spend your selves (effort) and the wealth for them, and face towards

⁵⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 18

⁵⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 19

Allah^{-azwj}, Majestic and Mighty, with the supplicating for them, and consoling them, and equalising them in all what the equalising and the consoling is allowed in and help them (against) the unjust ones (in their) being oppressed by defending them".⁵⁶⁹

وَرَوَى أَنَّهُ سُئِلَ الْعَالِمُ عَنِ الرَّجُلِ يُصْبِحُ مَعْمُومًا لَا يَدْرِي سَبَبَ غَمِّهِ فَقَالَ إِذَا أَصَابَهُ ذَلِكَ فَلْيَعْلَمْ أَنَّ أَخَاهُ مَعْمُومٌ وَكَذَلِكَ إِذَا أَصْبَحَ فَرَحَانًا لِعَبْرٍ سَبَبٍ يُوجِبُ الْفَرَحَ

And it is reported,

'The scholar^{-asws} was asked about the man waking up in the morning sad, not knowing the cause of his sadness. He^{-asws} said: 'When that afflicts him, let him know that his (Momin) brother is sad, and like that when he is happy in the morning for other than any cause obligating the happiness.

فَبِاللَّهِ نَسْتَعِينُ عَلَى حُقُوقِ الْإِخْوَانِ وَالْأَخِ الَّذِي يَجِبُ لَهُ هَذِهِ الْحُقُوقُ الَّذِي لَا فَرْقَ بَيْنَكَ وَبَيْنَهُ فِي جُمْلَةِ الدِّينِ وَتَفْصِيلِهِ ثُمَّ مَا يَجِبُ لَهُ بِالْحُقُوقِ عَلَى حَسَبِ قُرْبٍ مَا بَيْنَ الْإِخْوَانِ وَبُعْدِهِ بِحَسَبِ ذَلِكَ.

We seek Assistance of Allah^{-azwj} upon rights of the brethren and the brother for whom these rights are obligated. There is no difference between you and him in the whole of the religion and its detail. Then what obligates for him with the rights is based upon nearness of what between the brothers, and his remotes is in accordance with that".⁵⁷⁰

أَرَوَى عَنِ الْعَالِمِ ع أَنَّهُ وَقَفَ جِيَالِ الْكَعْبَةِ ثُمَّ قَالَ مَا أَعْظَمَ حَقَّكَ يَا كَعْبَةُ وَ وَاللَّهِ إِنَّ حَقَّ الْمُؤْمِنِ لَأَعْظَمُ مِنْ حَقِّكَ.

It is reported,

'From the scholar^{-asws} having stood parallel to the Kabah, then said: 'Who mighty is your right, O Kabah, and by Allah^{-azwj}, right of the Momin is mightier than your right!"⁵⁷¹

وَرَوَى أَنَّ مَنْ طَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ كَتَبَ اللَّهُ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَحَمَا عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَرَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ وَفَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ حَتَّى عَدَّ عَشْرَةً.

And it is reported,

'One who performs Tawaaf of the House (Kabah) seven circuits, Allah^{-azwj} will Write for him six thousand good deeds, and Deleted from him six thousand evil deeds, and Raise for him six thousand ranks; and fulfilling a need of the Momin is superior to performing Tawaaf, and Tawaaf – until he^{-asws} had counted ten".⁵⁷²

21- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَا يُعْظَمُ حُرْمَةُ الْمُسْلِمِينَ إِلَّا مَنْ عَظَّمَ اللَّهُ حُرْمَتَهُ عَلَى الْمُسْلِمِينَ وَمَنْ كَانَ أَبْلَغَ حُرْمَةً لِلَّهِ وَرَسُولِهِ كَانَ أَشَدَّ حُرْمَةً لِلْمُسْلِمِينَ وَمَنْ اسْتَهَانَ بِحُرْمَةِ الْمُسْلِمِينَ فَقَدْ هَتَكَ سِتْرَ إِيْمَانِهِ.

⁵⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 20 a

⁵⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 20 b

⁵⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 20 c

⁵⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 20 d

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'One cannot revere sanctity of the Muslims except one Allah^{-azwj} Revers his sanctity upon the Muslims, and the one who reaches extent of sanctity for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, would be of intense sanctity for the Muslims, and the one who demeans sanctity of the Muslims, so he has violated a veil of his Eman'.⁵⁷³

قَالَ رَسُولُ اللَّهِ إِنَّ مِنْ إِجْلَالِ اللَّهِ إِعْظَامَ ذَوِي الْقُرْبَى فِي الْإِسْلَامِ.

Rasool-Allah^{-saww} said: 'From the reverence of Allah^{-azwj} is veneration of the ones with kinship in Al-Islam'.⁵⁷⁴

وَقَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَرْحَمْ صَغِيرًا وَلَا يُوقِّرَ كَبِيرًا فَلَيْسَ مِنَّا وَلَا نُكَفِّرُ مُسْلِمًا بِذَنْبٍ نُكَفِّرُهُ التَّوْبَةَ إِلَّا مَنْ ذَكَرَهُ اللَّهُ فِي الْكِتَابِ قَالَ اللَّهُ عَزَّ وَجَلَّ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ اشْتَغِلْ بِشَأْنِكَ الَّذِي أَنْتَ بِهِ مُطَالِبٌ.

And Rasool-Allah^{-saww} said: 'One who does not mercy a young, nor dignifies an elder, so he isn't from us^{-asws}; and do not blaspheme a Muslim for a sin the repentance can expiate, except the one whom Allah^{-azwj} has Mentioned in the Book. Allah^{-azwj} Mighty and Majestic Said: **The hypocrites would be in the lowest Level of the Fire, [4:145]**; and pre-occupy with your affairs which you are being required to'.⁵⁷⁵

22- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَجَلَّ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ قَالَ الْإِمَامُ ع صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَيُّ قَوْلُوا اهْدِنَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws} – His^{-azwj} Words: '**The path of those You have Bestowed Bounties upon [1:7]** – the Imam^{-asws} said: '**The path of those You have Bestowed Bounties upon [1:7]**, i.e. they are saying, 'Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your^{-azwj} Religion and Your^{-azwj} obedience.

وَهُمُ الَّذِينَ قَالَ اللَّهُ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا

And they are those (for whom) Allah^{-azwj} the Exalted Said: **And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends [4:69]** – and He^{-azwj} Related this exclusively for Amir-Al-Momineen^{-asws}.

ثُمَّ قَالَ لَيْسَ هَؤُلَاءِ الْمُنْعَمَ عَلَيْهِمْ بِالْمَالِ وَ صِحَّةِ الْبَدَنِ وَ إِن كَانَ كُلُّ هَذَا نِعْمَةً مِنَ اللَّهِ ظَاهِرَةً أَوْ لَا تَرَوْنَ أَنَّ هَؤُلَاءِ قَدْ يَكُونُونَ كُفَّارًا أَوْ فُسَّاقًا فَمَا نُدَبِّتُمْ بِأَنْ تَدْعُوا بِأَنْ تُرْشِدُوا إِلَى صِرَاطِهِمْ

⁵⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 21 a

⁵⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 21 b

⁵⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 21 c

He (the narrator) said, 'Then he (Imam Hassan Al-Askari^{asws}) said: 'It isn't so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah^{-azwj} apparently. Are you not seeing that these (Bounties) have happened to be (also) in the Kafirs and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

وَ إِنَّمَا أُمِرْتُمْ بِالْذُّعَاءِ لِأَنَّ تَرْشُدُوا إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ عَلَيْهِمُ بِالْإِيمَانِ بِاللَّهِ وَ تَصْدِيقِ رَسُولِ اللَّهِ ص وَ بِالْوَلَايَةِ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ بِالتَّقِيَّةِ الْحَسَنَةِ الَّتِي بِهَا يُسَلَّمُ مِنْ شَرِّ عِبَادِ اللَّهِ وَ مِنَ الزِّيَادَةِ فِي آثَامِ أَعْدَاءِ اللَّهِ وَ كُفْرِهِمْ بِأَنَّ تُدَارِيَهُمْ

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah^{-azwj} has Favoured upon – with the Eman in Allah^{-azwj} and the ratification of His^{-azwj} Rasool^{-saww} and the Wilayah of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and his^{-saww} good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it, from the enemies of Allah^{-azwj}, and from the excesses of the days (rule) of the enemies of Allah^{-azwj} and their Kufr, that you have to put up with them.

وَ لَا تُغْرِبُهُمْ بِأَذَاكَ وَ أَذَى الْمُؤْمِنِينَ وَ بِالْمَعْرِفَةِ بِخُفُوقِ الْإِخْوَانِ مِنَ الْمُؤْمِنِينَ فَإِنَّهُ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ وَ آلٍ مُحَمَّداً وَ آلِ مُحَمَّدٍ وَ عَادَى مَنْ عَادَاهُمْ إِلَّا كَانَ قَدْ اتَّخَذَ مِنْ عَذَابِ اللَّهِ حِصْنًا مَنِيعًا وَ جُنَّةً حَصِينَةً

Therefore, do not be lured by them with that and harm the Momineen, and the recognition of the rights of the brethren from the Momineen, for there is none from a servant or a maid who befriends Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} and is inimical to their^{-asws} enemies except he would have taken an impregnable fortress from the Punishment of Allah^{-azwj} and a fortified shield.

وَ لَا مِنْ عَبْدٍ وَ لَا أَمَةٍ دَارَى عِبَادَ اللَّهِ بِأَحْسَنِ الْمَدَارَاةِ وَ لَمْ يَدْخُلْ بِهَا فِي بَاطِلٍ وَ لَمْ يَخْرُجْ بِهَا مِنْ حَقٍّ إِلَّا جَعَلَ اللَّهُ نَفْسَهُ تَسْبِيحًا وَ رُكْنًا وَ زَكَاةً وَ أَعْطَاهُ لِيَصْبِرَ عَلَى كَثْمَانٍ سَرِيَّا وَ اخْتِمَالٍ أَلْعِيطَ لِمَا يَسْمَعُهُ مِنْ أَعْدَائِنَا ثَوَابَ الْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ تَعَالَى

And there is none from a servant nor a maid who is benevolent to the servants of Allah^{-azwj} with excellent benevolence and does not enter by into a falsehood and does not exit by it from a right, except Allah^{-azwj} the Exalted would Make his breaths as Glorifications (Tasbeeh), and Purify his deeds, and Grant him insight upon the concealment of our^{-asws} secrets, and bearing the anger due to what he hears from our^{-asws} enemies, and Rewards of the one rolling his blood in the Way of Allah^{-azwj} the Exalted.

وَ مَا مِنْ عَبْدٍ أَخَذَ نَفْسَهُ بِخُفُوقِ إِخْوَانِهِ فَوَقَاهُمْ خُفُوقَهُمْ جُهْدَهُ وَ أَعْطَاهُمْ مُمَكِّنَةً وَ رَضِيَ مِنْهُمْ بِعَفْوِهِمْ وَ تَرَكَ الْإِسْتِقْصَاءَ عَلَيْهِمْ فَمَا يَكُونُ مِنْ زَلْلِهِمْ غَفَرَهَا لَهُمْ إِلَّا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah^{-azwj} Mighty and Majestic would Say to him on the Day of Qiyamah:

يَا عَبْدِي قَضَيْتَ حُقُوقَ إِخْوَانِكَ وَ لَمْ تَسْتَفْصِ عَلَيْهِمْ فِيمَا لَكَ عَلَيْهِمْ فَأَنَا أَجُودُ وَ أَكْرَمُ وَ أَوَّلَى بِمِثْلِ مَا فَعَلْتَهُ مِنَ الْمُسَاحَاةِ وَ التَّكْرِيمِ فَأَنَا أَفْضِيكَ الْيَوْمَ عَلَى حَقِّ وَعْدْتِكَ بِهِ وَ أَزِيدُكَ مِنْ فَضْلِي الْوَاسِعِ وَ لَا أَسْتَفْصِي عَلَيْكَ فِي تَفْصِيرِكَ فِي بَعْضِ حُقُوقِي

“O my servant! You fulfilled the rights of your brethren and did not investigate upon them with regards to what was for you upon them, so I^{-azwj} am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I^{-azwj} shall Fulfil for you today upon the rights of what I^{-azwj} Promised you with, and I^{-azwj} shall Increase you from My^{-azwj} Extensive Grace, and I^{-azwj} (also) will not Investigate upon you regarding your shortcomings of some of My^{-azwj} Rights”.

قَالَ فَيُلْجِفُهُ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَصْحَابِهِ وَ يَجْعَلُونَهُ مِنْ خِيَارِ شِيعَتِهِمْ.

He^{-asws} said: ‘So he would be joined up with Muhammad^{-saww}, and his^{-saww} Progeny^{-asws}, and his^{-saww} companions, and (Allah^{-azwj} will) Make him to be from the best of their^{-asws} Shias”⁵⁷⁶

23- م، تفسير الإمام عليه السلام قوله عزَّ وَ جَلَّ وَ أَتُوا الرِّكَاءَ أَيَّ مِنَ الْمَالِ وَ الْجَاهِ وَ قُوَّةِ الْبَدَنِ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws} – Words of Mighty and Majestic: **and give the Zakat, [2:110]** – i.e. from the wealth, and the prestige, and strength of the body.

فَمِنَ الْمَالِ مُوَسَّاءُ إِخْوَانِكَ الْمُؤْمِنِينَ وَ مِنَ الْجَاهِ إِصْصَاهُمْ إِلَى مَا يَتَفَاعَسُونَ عَنْهُ لِضَعْفِهِمْ عَنْ حَوَائِجِهِمْ الْمُفْرَزَةِ فِي صُدُورِهِمْ وَ بِالْقُوَّةِ مَعُونَةُ أَخٍ لَكَ قَدْ سَقَطَ جَمَارُهُ أَوْ جَمَلُهُ فِي صَحْرَاءٍ أَوْ طَرِيقٍ وَ هُوَ يَسْتَعِيْثُ فَلَا يَعْثُ ثَعْبُهُ حَتَّى يَحْمِلَ عَلَيْهِ مَتَاعَهُ وَ تُرْكِيَّهُ وَ تُنْهَضُهُ حَتَّى يَلْحَقَ الْقَافِلَةَ-

From the wealth is consoling your Momineen brothers, and from the prestige is helping them to what they are lagging from their needs due to their weakness settled in their chests, and with strength assisting a brother of yours whose donkey of his camel has fallen in a desert or a road, and he is crying out for help but is not being help. You should assist him until he loads his belongings upon it and rides it and get him up until he joins with the caravan.

وَ أَنتَ فِي ذَلِكَ كُلِّهِ مُعْتَقِدٌ لِمُؤَالَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ أَنَّ اللَّهَ يُرْجِي أَعْمَالَكَ وَ يُضَاعِفُهَا بِمُؤَالَاةِكَ لَهُمْ وَ بَرَاءَتِكَ مِنْ أَعْدَائِهِمْ.

And in all of that you are believing in the Wilayah of Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, and Allah^{-azwj} will Purify your deeds and Multiply these due to your Wilayah for them^{-asws} and your disavowing from their^{-asws} enemies”⁵⁷⁷.

وَ قَالَ رَسُولُ اللَّهِ ﷺ أَلَا فَلَا تَتَّكِلُوا عَلَى الْوَلَايَةِ وَحْدَهَا وَ ادُّوْا مَا بَعْدَهَا مِنْ فَرَائِضِ اللَّهِ وَ قَضَاءِ حُقُوقِ الْإِخْوَانِ وَ اسْتِعْمَالِ التَّقِيَّةِ فَإِنَّهُمَا اللَّذَانِ يُبَيِّمَانِ الْأَعْمَالَ وَ يُنْقِصَانِ بِهِمَا.

And Rasool-Allah^{-saww} said: ‘Indeed! Do not be relying upon the Wilayah only, and after it fulfil whatever there are from the obligations of Allah^{-azwj}, and fulfilling rights of the brothers, and

⁵⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 22

⁵⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 23 a

utilise the Taqiyya (dissimulation), for by these two the deeds are complete and reduced due to these".⁵⁷⁸

24- م، تفسير الإمام عليه السلام ألا وإن أعظم فرائض الله عليكم بعد فرض موالينا ومعاداة أعدائنا استعمال التقيّة على أنفسكم وإخوانكم ومعارفكم وقضاء حقوق إخوانكم في الله ألا وإن الله يغفر كل ذنب بعد ذلك ولا يستقصي

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws}: Indeed! The greatest of the Impositions by Allah^{-azwj} upon you all, after the necessitation of our^{-asws} friendship and the enmity of our^{-asws} enemies, is the utilisation of the Taqiyya (dissimulation) upon yourselves and your brethren, and your acquaintances, and the fulfilment of the rights of your brethren for the Sake of Allah^{-azwj}. Indeed! And He^{-azwj} will Forgive every sin after that and will not Inquire.

فأما هذان فقل من ينجو منهما إلا بعد مس عذاب شديد إلا أن يكون لهم مظالم على النواصب والكفار فيكون عذاب هذين على أولئك الكفار والنواصب قصاصاً بما لكم عليهم من الحقوق وما لهم إليكم من الظلم فاثقوا الله ولا تتعرضوا لمقت الله بترك التقيّة والتقصير في حقوق إخوانكم المؤمنين.

So as for these two (the neglecter of the Taqiyya 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. And whatever is for them (Kafirs and the Nasibis) from the injustices, so fear Allah^{-azwj} and do not be exposing yourselves to the Detestation of Allah^{-azwj} by neglecting the Taqiyya, and the deficiencies regarding the rights of your Momineen brethren".⁵⁷⁹

25- جمع، جامع الأخبار قال رسول الله ص مثل مؤمن لا تقيّة له كمثال جسد لا رأس له

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah^{-saww} said: 'An example of a Momin having no Taqiyya (dissimulation) for him is like an example of a body having no head for it.

و مثل مؤمن لا يرفع حقوق إخوانه المؤمنين كمثال من حواسه كلها صحيحة وهو لا يتأمل بعقله ولا يبصر بعينه ولا يسمع بأذنه ولا يعبر بلسانه عن حاجته ولا يدفع المكارة عن نفسه بالذلاء بحججه ولا يبطش لشيء يديه ولا ينهض إلى شيء برجليه

And an example of a Momin not caring of the rights of his Momineen brethren is like an example of one all of his senses are healthy and (but) he neither ponders with his intellect, nor sights with his eyes, nor hears with his ears, nor expresses with his tongue of his needs, not defends against the abhorrences from himself by the evidencing with his argument, nor does he strike anything with his hands, nor gets up to anything with his legs.

⁵⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 23 b

⁵⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 24

فَذَلِكَ قِطْعَةٌ لَحْمٍ قَدْ فَاتَتْهُ الْمَنَافِعُ وَ صَارَ عَرَضاً لِكُلِّ الْمَكَارِهِ فَلِذَلِكَ الْمُؤْمِنُ إِذَا جَهِلَ حُقُوقَ إِخْوَانِهِ فَإِنَّهُ فَوَّاتٌ حُقُوقَهُمْ فَكَانَ بِمَنْزِلَةِ الْعُطْشَانِ بِحَضْرَةِ الْمَاءِ الْبَارِدِ فَلَمْ يَشْرَبْ حَتَّى طَفَا

So that one is a piece of meat having lost its benefits and has become a target for every abhorrence. That is the Momin when he ignores rights of his brothers, for he has lost their rights. He would be at the status of the thirsty in the presence of cold water, but he does not drink until he dies.

وَبِمَنْزِلَةِ ذِي الْحَوَاسِ لَمْ يَسْتَعْمِلْ شَيْئاً مِنْهَا لِدِفَاعٍ مَكْرُوهِ وَ لَا لِاتِّفَاعٍ مَحْبُوبٍ فَإِذَا هُوَ مَسْلُوبٌ كُلُّ نِعْمَةٍ مُبْتَلَى بِكُلِّ آفَةٍ.

And he is as the status of the senses, nothing is utilised from these due dispel his abhorrences, nor to benefit a loved one. So then he is stripped of every bounty, afflicted with every affliction”⁵⁸⁰

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ النَّبِيُّ مِنْ أَفْضَلِ أَعْمَالِ الْمُؤْمِنِينَ يَصُونُ بِهَا نَفْسَهُ وَ إِخْوَانَهُ عَنِ الْفَاجِرِينَ وَ قَضَاءُ حُقُوقِ الْإِخْوَانِ أَشْرَفُ أَعْمَالِ الْمُتَّقِينَ يَسْتَجْلِبُ مَوَدَّةَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ شَوْقَ الْخَوَرِ الْعَيْنِ.

And Amir Al-Momineen^{-asws} said: ‘The Taqiyya (dissimulation) is from the most 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 deed of the pious ones. It attracts the cordiality of the Angels of Proximity and makes the Maiden Houries to yearn (for him)”⁵⁸¹

وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ عِ إِنَّ تَقِيَّةَ يُصْلِحُ اللَّهُ بِهَا أُمَّةً لِصَاحِبِهَا مِثْلَ ثَوَابِ أَعْمَالِهِمْ وَ [إِنْ] تَرَكَهَا بِمَا [رُبَّمَا] أَهْلَكَ أُمَّةً تَارِكُهَا شَرِيكٌ مِنْ أَهْلِكَ

And Al-Hassan^{-asws} Bin Ali^{-asws} said: ‘The Taqiyya (dissimulation), by it Allah^{-azwj} Corrects a community for its companion, like Rewards of their deeds, and if he were to neglect it, a community would perhaps be destroyed, the one neglecting it would have participated with the ones having destroyed them.

وَ إِنَّ مَعْرِفَةَ حُقُوقِ الْإِخْوَانِ تُحِبُّ إِلَى الرَّحْمَنِ وَ يُعْظِمُ الرَّؤْفَى لَدَى الْمَلِكِ الدِّيَانِ وَ إِنَّ تَرَكَ قَضَائَهَا يَمُوتُ الرَّحْمَنُ وَ يُصَغِّرُ الرَّبُّبَةُ عِنْدَ الْكَرِيمِ الْمَنَّانِ.

And recognising rights of the brethren endears to the Beneficent and reveres the nearness to the Judging King; and neglecting fulfilling it makes one hateful to the Beneficent and belittles the rank in the Presence of the Benevolent, the Conferrer”⁵⁸²

26- خُتِصَ، الْإِكْتِسَاصُ عَنِ الْخَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صِ لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يُسَمِّتُهُ إِذَا عَطَسَ وَ يَعُوذُهُ إِذَا مَرَضَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يَشْهَدُهُ إِذَا تَوُفِّيَ وَ يُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ وَ يَنْصَحُ لَهُ بِالْعَيْبِ.

(The book) ‘Al Ikhtisas’ - From Al Haris,

‘From Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For the Muslim upon the Muslim are six (rights) – he should greet unto him when he meets him, and name (Allah^{-azwj})

⁵⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 25 a

⁵⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 25 b

⁵⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 25 c

to him when he sneezes, and console him when sick, and answer him when he calls him, and attend him when he dies, and love for him what he loves for himself, and advise for him in the absence".⁵⁸³

27- ختص، الإختصاص رَوَى عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: يَا عَبْدَ الْعَظِيمِ أُنَبِّئُ عَنِّي أَوْلِيَّائِي السَّلَامَ وَ قُلْ لَهُمْ أَنْ لَا يَجْعَلُوا لِلشَّيْطَانِ عَلَى أَنْفُسِهِمْ سَبِيلًا وَ مُرْهُمْ بِالصِّدْقِ فِي الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ مُرْهُمْ بِالسُّكُوتِ وَ تَرْكِ الْجِدَالِ فِيمَا لَا يَغْنِيهِمْ وَ إِقْبَالِ بَعْضِهِمْ عَلَى بَعْضٍ

(The book) 'Al Ikhtisas' – It is reported from Abdul Azeem Al Hasany,

'From Abu Al-Hassan Al Reza^{-asws} having said: 'O Abdul Azeem! Convey the greetings to my^{-asws} friends and tell them not to make a way for the Satan^{-la} against themselves, and instruct them with being truthful in the narration, and fulfilling the entrustments, and instruct them; and instruct them with being silent and neglect the quarrels regarding what does not concern them, and they should turn to each other (with help).

وَ الْمُرَاوَرَةِ فَإِنَّ ذَلِكَ قُرْبَةٌ إِلَيَّ وَ لَا يَشْغَلُوا أَنْفُسَهُمْ بِتَمْرِيقِ بَعْضِهِمْ بَعْضًا فَإِنِّي آتِيْتُ عَلَى نَفْسِي أَنَّهُ مَنْ فَعَلَ ذَلِكَ وَ أَسْحَطَ وَلِيًّا مِنْ أَوْلِيَّائِي دَعَا اللَّهَ لِيُعَذِّبَهُ فِي الدُّنْيَا أَشَدَّ الْعَذَابِ وَ كَانَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And the visiting (each other), for that would draw closer to me^{-asws}, and they should not pre-occupy themselves with tearing each other for I^{-asws} have sworn upon myself^{-asws} that the one who does that and annoys a friend from my^{-asws} friends, I^{-asws} shall supplicate to Allah^{-azwj} to Punish him in the world with severest of the Punishments, and in the Hereafter, he would be from the losers.

وَ عَرَفُهُمْ أَنَّ اللَّهَ قَدْ عَفَرَ لِمُحْسِنِهِمْ وَ تَجَاوَزَ عَنْ مُسِيئِهِمْ إِلَّا مَنْ أَشْرَكَ بِي أَوْ آذَى وَلِيًّا مِنْ أَوْلِيَّائِي أَوْ أَضْمَرَ لَهُ سُوءًا فَإِنَّ اللَّهَ لَا يَغْفِرُ لَهُ حَتَّى يَرْجِعَ عَنْهُ فَإِنْ رَجَعَ عَنْهُ وَ إِلَّا نَزَعَ رُوحَ الْإِيمَانِ عَنْ قَلْبِهِ وَ خَرَجَ عَنْ وَلَائِي وَ لَمْ يَكُنْ لَهُ نَصِيبٌ فِي وَلَائِنَا وَ أَعُوذُ بِاللَّهِ مِنْ ذَلِكَ.

And make them understand that Allah^{-azwj} will Forgive for their good doers of their evil deeds, except the one who associates with me^{-asws} or hurts a friend from my^{-asws} friends or thinks of doing evil to him. Allah^{-azwj} will not Forgive him until he retracts from it. If he were to retract from it (then fine), or else the spirit of Eman will be Removed from his heart and he will exit from my^{-asws} Wilayah, and there will not happen to be any share for him in our^{-asws} Wilayah, and I^{-asws} seek Refuge with Allah^{-azwj} from that".⁵⁸⁴

28- كِتَابُ فَضَاءِ الْخُفُوقِ، لِلصُّورِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيمَا أَوْصَى بِهِ رِفَاعَةَ بْنِ شَدَّادِ الْبَحْلِيِّ قَاضِي الْأَهْوَازِ فِي رِسَالَةٍ إِلَيْهِ دَارِ الْمُؤْمِنِينَ مَا اسْتَطَعْتَ فَإِنَّ ظَهْرَهُ حِمَى اللَّهِ وَ نَفْسُهُ كَرِيمَةٌ عَلَى اللَّهِ وَ لَهُ يَكُونُ ثَوَابُ اللَّهِ وَ ظَالِمُهُ حَصَمُ اللَّهِ فَلَا تُكُنْ حَصَمَهُ.

(The book) 'Kitab Qaza Al Huqouq' of Al Sowry –

'Amir Al-Momineen^{-asws} said among what he^{-asws} advised with to Rifa'at Bin Shaddad Al-Bajali, judge of Al Ahvaz in a letter to him: 'Rotate among the Momineen as much as you can, for his back is a support for Allah^{-azwj}, and his soul is benevolent to Allah^{-azwj}, and there happen

⁵⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 26

⁵⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 27

to be Rewards of Allah^{-azwj} for him, and his oppressor will be Contended by Allah^{-azwj}, so do not become His^{-azwj} contender”^{.585}

وَقَالَ رَسُولُ اللَّهِ ﷺ لَا يَكِلُفُ الْمُؤْمِنُ أَخَاهُ الطَّلَبَ إِلَيْهِ إِذَا عَلِمَ حَاجَتَهُ.

And Rasool-Allah^{-saww} said: ‘The Momin should not encumber his brother to seek to him when he already know of his needs’^{.586}

وَقَالَ ﷺ مُحَاطِبًا لِلْمُؤْمِنِينَ تَزَاوَرُوا وَتَعَاطَفُوا وَتَبَادَلُوا وَلَا تَكُونُوا بِمَنْزِلَةِ الْمُنَافِقِ الَّذِي يَصِفُ مَا لَا يَفْعَلُ.

And he^{-saww} said addressing to the Momineen: ‘Visit each other, and be compassionate and spend on each other, and do not be at the status of the hypocrite who describes what he does not do’^{.587}

وَبِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَاصِمِيِّ قَالَ: حَجَجْتُ وَمَعِيَ جَمَاعَةٌ مِنْ أَصْحَابِنَا فَأَتَيْتُ الْمَدِينَةَ فَأَقْرَدُوا لِي مَكَانًا نَزَلُ فِيهِ فَاسْتَقْبَلَنَا أَبُو الْحَسَنِ مُوسَى ع عَلَى حِمَارٍ أَحْضَرَ يَتْبَعُهُ طَعَامٌ وَنَزَلْنَا بَيْنَ النَّخْلِ فَجَاءَ وَنَزَلَ وَآتَى بِالطَّسْتِ وَالْأُشْتَانِ

And by his chain from Ja'far Bin Muhammad Al Aasimy who said,

‘I performed Hajj and with me was a group of our companions. I came to Al-Medina and individualised a place for me to be descending in. Abu Al-Hassan Musa^{-asws} met up being upon a young donkey, followed by food (provisions), and we descended between the palm trees, and he^{-asws} descended and came with the tray and the washing ash.

فَبَدَأَ بِغَسْلِ يَدَيْهِ وَادِيرِ الطَّسْتِ عَنْ يَمِينِهِ حَتَّى بَلَغَ آخِرَنَا ثُمَّ أُعِيدَ إِلَيَّ مِنْ عَلَى يَسَارِهِ حَتَّى أُتِيَ إِلَى آخِرِنَا ثُمَّ قَدِمَ الطَّعَامَ فَبَدَأَ بِالْمِلْحِ ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

He^{-asws} began by washing his^{-asws} hands and rotated the tray on his^{-asws} right until it reached the last of us. Then he^{-asws} repeated to the one upon his^{-asws} left until it came to the last of us. Then he^{-asws} forwarded the meal. He^{-asws} began with the salt, then said: ‘Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful’.

ثُمَّ أَتَى بِالْخَلِّ ثُمَّ أَتَى بِكَتِفٍ مَشْوِيٍّ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ رَسُولَ اللَّهِ ﷺ

Then he^{-asws} seconded with the vinegar, then was brought a grilled shoulder (of lamb). He^{-asws} said: ‘Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Rasool-Allah^{-saww}’.

ثُمَّ أَتَى بِالْخَلِّ وَالزَّيْتِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ فَاطِمَةَ ع

Then he^{-asws} was brought the vinegar and the oil. He^{-asws} said: ‘Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate (Syeda) Fatima^{-asws}’.

⁵⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 1

⁵⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 2

⁵⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 3

ثُمَّ أَتَى بِسَكْبَاجٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهَذَا طَعَامٌ كَانَ يُعْجِبُ أَمِيرَ الْمُؤْمِنِينَ ع

Then he^{-asws} was brought *Sakbaj* (cooked meat, and saffron, and vinegar). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Amir Al-Momineen^{-asws}'.

ثُمَّ أَتَى بِلَحْمٍ مَقْلُوفٍ فِيهِ بَازُجَانٌ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحَسَنَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought fried meat wherein were aubergines. He^{-asws} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which used to fascinate Al-Hassan^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِلَبَنٍ حَامِضٍ قَدْ نُرِدَّ فِيهِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ الْحُسَيْنَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought some sour milk, porridge having made in it. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Al-Husayn^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِجُبْنٍ مُبَزَّرٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ مُحَمَّدَ بْنَ عَلِيٍّ ع

Then he^{-asws} was brought cheese sandwiches. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this is food which used to fascinate Muhammad^{-asws} Bin Ali^{-asws}'.

ثُمَّ أَتَى بِتَوْرٍ فِيهِ بَيْضٌ كَالْعُجَّةِ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُ أَبِي جَعْفَرٍ ع

Then he^{-asws} was brought container in which were like the 'Ujjah' (egg dish in flour). He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful, for this food used to fascinate Abu Ja'far^{-asws}'.

ثُمَّ أَتَى بِحَلْوَاءٍ فَقَالَ كُلُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنَّ هَذَا طَعَامٌ كَانَ يُعْجِبُنِي

Then he^{-asws} was brought the sweets. He^{-asws} said: 'Eat in the Name of Allah^{-azwj} the Beneficent, the Merciful. This is food which has been fascinating me^{-asws}'.

وَرُفِعَتِ الْمَائِدَةُ فَذَهَبَ أَحَدُنَا لِيَلْفِظَ مَا كَانَ تَحْتَهَا فَقَالَ ع إِنَّمَا ذَلِكَ فِي الْمَنَازِلِ تَحْتَ السُّقُوفِ فَأَمَّا فِي مِثْلِ هَذَا الْمَوْضِعِ فَهُوَ لِعَافِيَةِ الطَّيْرِ وَ الْبَهَائِمِ

And the meal was raised. One of us went to pick up what was beneath it. He^{-asws} said: 'But rather, that should be (done) in the houses under the rooves. As for in the likes of this place, it is for the well-being of the birds and the beasts'.

ثُمَّ أَتَى بِالْحِلَالِ فَقَالَ مَنْ حَقَّ الْحِلَالُ أَنْ تُدِيرَ لِسَانَكَ فِي فَمِكَ فَمَا أَجَابَكَ ابْتَلَعْتَهُ وَ مَا امْتَنَعَ ثُمَّ بِالْحِلَالِ تُخْرِجُهُ فَتَلْفِظُهُ

Then he^{-asws} was brought the toothpicks. He^{-asws} said: 'It is from a right of the toothpick that it be rotated around the tongue in your mouth. So, whatever (pieces) respond to you, swallow it, and whatever prevents, then (use) toothpick again and extract it and spit it out'.

وَأَنِّي بِالطَّسْتِ وَالْمَاءِ فَأَبْتَدَأُ بِأَوَّلِ مَنْ عَلَى يَسَارِهِ حَتَّى انْتَهَيْتُ إِلَيْهِ فَعَسَلْتُ ثُمَّ عَسَلْتُ مَنْ عَلَى يَمِينِهِ حَتَّى أَتَيْتُ عَلَى آخِرِهِمْ

And he^{-asws} was brought the tray and the water. He^{-asws} began with the first one upon his^{-asws} left until it ended to him^{-asws}. He^{-asws} washed, then the one on his^{-asws} right washed until it came to their last one.

ثُمَّ قَالَ يَا عَاصِمُ كَيْفَ أَنْتُمْ فِي التَّوَاصِلِ وَالتَّيَّارِ فَقَالَ عَلَى أَفْضَلِ مَا كَانَ عَلَيْهِ أَخَذَ

Then he^{-asws} said: 'O Asim! How are you all regarding the connecting (helping financially) and the poverty?' He^{-asws} said: 'Upon better than what anyone is upon'.

فَقَالَ أَيْتِي أَحَدَكُمْ عِنْدَ الضَّيْقَةِ مَنْزِلَ أَخِيهِ فَلَا يَجِدُهُ فَيَأْمُرُ بِإِخْرَاجِ كَيْسِهِ فَيُخْرِجُ فَيَقْضِي حَتْمَهُ فَيَأْخُذُ مِنْ ذَلِكَ حَاجَتَهُ فَلَا يُنْكِرُ عَلَيْهِ

He^{-asws} said: 'Does one of you come to his brother during the financial difficulty, and he does not find him, so he instructs with bringing out his moneybag. He brings out and opens its seal and takes from that his need, and it is not denied upon him?'

قَالَ لَا قَالَ لَسْتُمْ عَلَى مَا أَحَبُّ مِنَ التَّوَاصِلِ.

He said, 'No!' He^{-asws} said: 'You aren't upon what I^{-asws} like regarding the connecting (helping between Momineen)'.⁵⁸⁸

وَمِنْ الْكِتَابِ الْمَذْكُورِ بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا مُفَضَّلُ كَيْفَ حَالُ الشَّيْعَةِ عِنْدَكُمْ

And from the (afore) mentioned book, by his chain from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'O Mufazzal! How is the situation of the Shias in your presence?'

قُلْتُ جُعِلْتُ فِدَاكَ مَا أَحْسَنَ حَالَهُمْ وَأَوْصَلَ بَعْضُهُمْ بَعْضًا وَأَبَرَّ بَعْضُهُمْ بِنَعْصِ

I said, 'May I be sacrificed for you^{-asws}! 'How excellent is their state, and they are connecting with each other and are being righteous to each other!'

قَالَ أَيْجِيءُ الرَّجُلُ مِنْكُمْ إِلَى أَخِيهِ فَيَدْخُلُ يَدُهُ فِي كَيْسِهِ وَ يَأْخُذُ مِنْهُ حَاجَتَهُ- لَا يَجِبُهُ وَ لَا يَجِدُ فِي نَفْسِهِ أَلَمًا

He^{-asws} said: 'Does the man from you come to his brother, inserts his hand in his moneybag and takes his need from it, and neither does he repel him, nor does he feel any agony within himself?'

قَالَ قُلْتُ لَا وَاللَّهِ مَا هُمْ كَذًا

He (the narrator) said, 'I said, 'By Allah^{-azwj}, they are not like this!'

⁵⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 4

قَالَ وَ اللَّهُ لَوْ كَانُوا ثُمَّ اجْتَمَعَتْ شِيعَةُ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَى فَخْذِ شَاةٍ لَأَصْدَرَهُمْ.

He^{-asws} said: 'By Allah^{-azwj}! Had they been so, then Shias of Ja'far^{-asws} Bin Muhammad^{-asws} would have gathered upon a thigh of a sheep (to eat), I^{-asws} would have been in their centre (midst)'.⁵⁸⁹

وَ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ.

And by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Allah^{-azwj} has not been worshipped by anything superior to fulfilling rights of the Momin'.⁵⁹⁰

وَ قَالَ ع إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى خُرُمَاتٍ خُرُمَةُ كِتَابِ اللَّهِ وَ خُرُمَةُ رَسُولِ اللَّهِ ص وَ خُرُمَةُ بَيْتِ الْمَقْدِسِ وَ خُرُمَةُ الْمُؤْمِنِ.

And he^{-asws} said: 'There are sanctities for Allah^{-azwj} Blessed and Exalted – a sanctity of the Book of Allah^{-azwj}, and sanctity of Rasool-Allah^{-saww}, and sanctity of Bay Al-Maqdis, and sanctity of the Momin'.⁵⁹¹

وَ بِإِسْنَادِهِ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفَرِيُّ فَتَبَسَّمْتُ إِلَيْهِ فَقَالَ أَ تُحِبُّهُ قُلْتُ نَعَمْ وَ مَا أَحَبُّنُهُ إِلَّا فِيكُمْ

And by his chain, from Abdul Momin Al Anasari who said,

'I entered to see Abu Al-Hassan Musa^{-asws} and in his^{-asws} presence was Muhammad Bin Abdullah Bin Muhammad Al-Jufy. I smiled at him. He^{-asws} said: 'Do you like him?' I said, 'I don't like him except regarding you^{-asws} all!'

فَقَالَ هُوَ أَخُوكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأُمِّهِ وَ أَبِيهِ فَمَلْعُونٌ مَنْ عَشَّ أَخَاهُ وَ مَلْعُونٌ مَنْ لَمْ يَنْصَحْ أَخَاهُ وَ مَلْعُونٌ مَنْ حَجَبَ أَخَاهُ وَ مَلْعُونٌ مَنْ اغْتَابَ أَخَاهُ.

He^{-asws} said: 'He is your brother. The Momin is a brother of the Momin, of his mother and his father. Accursed is the one who cheats his brother, and Accursed is the one who does not advise his brother, and Accursed is the one who veils his brother, and Accursed is the one who backbites his brother'.⁵⁹²

وَ بِإِسْنَادِهِ قَالَ: سُئِلَ عَنِ الرِّضَا ع مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ

And by his chain, said,

'Al-Reza^{-asws} was asked, 'What is a right of the Momin upon the Momin?'

⁵⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 5

⁵⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 6

⁵⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 7

⁵⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 8

فَقَالَ إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ وَالْمُؤَاَسَاةَ لَهُ فِي مَالِهِ وَ النَّصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَ إِنْ كَانَ فِيَّ لِلْمُسْلِمِينَ وَ كَانَ غَائِباً أَخَذَ لَهُ بِنَصِيْبِهِ وَ إِذَا مَاتَ فَالزِّيَارَةُ إِلَى قَبْرِهِ

He^{-asws} said: 'A right of the Momin upon the Momin^{-asws} is the cordiality to him in his chest, and the consoling to him in his wealth, and the help to him against the one oppressing him, and if it was war booty of the Muslims and he was absent, his should take his share for him, and when he dies, then the visitation to his grave.

وَ لَا يَظْلِمُهُ وَ لَا يُخْشُهُ وَ لَا يَخُونُهُ وَ لَا يَخْذُلُهُ وَ لَا يَغْتَابُهُ وَ لَا يَكْذِبُهُ وَ لَا يَقُولُ لَهُ أَفٍّ فَإِذَا قَالَ لَهُ أَفٍّ فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَ إِذَا قَالَ لَهُ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا صَاحِبَهُ

And he should neither oppress him, nor cheat him, nor betray him, nor abandon him, nor backbite him, nor belie him, and he should not say 'Ugh' to him. When he does say, 'Ugh' to him, then there isn't any Wilayah (friendship) between the two; and when he says to him, 'You are my enemy', so one of them has committed Kufr with his companion.

وَ إِذَا أَهَمَّهُ اثْمَاتُ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمَلُحُ فِي الْمَاءِ وَ مَنْ أَطْعَمَ مُؤْمِناً كَانَ أَفْضَلَ مِنْ عَتَقِ رَقَبَةٍ وَ مَنْ سَقَى مُؤْمِناً مِنْ زَمَلٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَحْتُومِ وَ مَنْ كَسَى مُؤْمِناً مِنْ عَزِيِّ كَسَاهُ اللَّهُ مِنْ سُندُسٍ وَ حَرِيرِ الْجَنَّةِ

When he slanders him, the Eman melts in his heart just as the salt melts in the water; and the one who feeds a Momin it would be better than liberating a neck; and the one quenching a Momin from thirst, Allah^{-azwj} will Quench him from the Sealed Nectar; and the one clothing a Momin from bareness, Allah^{-azwj} will Clothe him from brocade and silk of Paradise.

وَ مَنْ أَقْرَضَ مُؤْمِناً قَرْضاً يُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ حُسِبَ لَهُ ذَلِكَ بِحِسَابِ الصَّدَقَةِ حَتَّى يُؤَدِّيَهُ إِلَيْهِ وَ مَنْ فَرَّجَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا فَفَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنَ الْآخِرَةِ

And the one who lends a loan to a Momin intending the Face of Allah^{-azwj} Mighty and Majestic by it, that will be calculated for him in the calculation of the charity until he pays it back to him; and the one who relieves distress from a Momin from the stresses of the world, Allah^{-azwj} will Relieve from him stress from the distresses of the Hereafter.

وَ مَنْ قَضَى لِمُؤْمِنٍ حَاجَةً كَانَ أَفْضَلَ مِنْ صِيَامِهِ وَ اغْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ وَ إِنَّمَا الْمُؤْمِنُ بِمَثَرَةِ السَّاقِ مِنَ الْجَسَدِ وَ إِنْ أَبَا جَعْفَرُ الْبَاقِرُ ع اسْتَقْبَلَ الْكَعْبَةَ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَرَّمَكَ وَ شَرَّفَكَ وَ عَظَّمَكَ وَ جَعَلَكَ مَثَابَةً لِلنَّاسِ وَ أَمَنَّا وَ اللَّهُ لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمُ حُرْمَةً مِنْكَ

And the one who fulfils a need for a Momin, it would be better than his fasting, and his isolating in the Sacred Masjid; and rather the Momin is at the status of the leg from the body; and Abu Ja'far Al-Baqir^{-asws} had faced the Kabah and said: 'The Praise is for Allah^{-azwj} Who Honoured you, and Ennobled you, and Revered you, and Made you a refuge for the people and a safety. By Allah^{-azwj}! The sanctity of a Momin is of greater sanctity than you'.

وَ لَقَدْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْجَبَلِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ عِنْدَ الْوَدَاعِ أَوْصِنِي

And a man from the people of the mountains entered to see him. He greeted unto him^{-asws}. He said to him at bidding the farewell, 'Advise me!'

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ بِرِ أَخِيكَ الْمُؤْمِنِ فَأَحْبَبْتَ [فَأَحْبَبَ] لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ إِنْ سَأَلَكَ فَأَعْطِهِ وَ إِنْ كَفَّ عَنْكَ فَأَعْرِضْ عَلَيْهِ - لَا تَمْلَهُ فَإِنَّهُ لَا يَمْلُكَ وَ كُنْ لَهُ عَضُدًا

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and righteousness with your Momin brother. Love for him what you love for yourself, and if he were to ask you, then give him, and if he refrains from you, then turn to him. Do not be fed up with him for he is not fed up with you and be a support for him.

فَإِنْ وَجَدَ عَلَيْكَ فَلَا تُفَارِقْهُ حَتَّى تَسْلَ سَخِيمَتَهُ فَإِنْ غَابَ فَاحْفَظْهُ فِي غَيْبِهِ وَ إِنْ شَهِدَ فَاحْكُمْهُ وَ اغْضُدْهُ وَ زُرْهُ وَ أَكْرِمْهُ وَ الطَّفُّ بِهِ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ وَ فِطْرُكَ لِأَخِيكَ الْمُؤْمِنِ وَ إِدْخَالُ السُّرُورِ عَلَيْهِ أَفْضَلُ مِنَ الصِّيَامِ وَ أَكْبَرُ أَجْرًا.

If he were to feel (ill will) against you, do not separate from him until his grudge is gone. If he is absence, then protect him during his absence, and if he is present, cover him, and support him, and visit him, and honour him, and be compassionate with him, for he is from you and you are from him, and your nature is for your Momin brother; and entering the cheerfulness unto him is better than fasting, and is of greater Recompense".⁵⁹³

29- نَوَادِيرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ مِرْآةٌ لِأَخِيهِ الْمُؤْمِنِ يَنْصَحُهُ إِذَا غَابَ عَنْهُ وَ يُحِيطُ عَنْهُ مَا يَكُرُّهُ إِذَا شَهِدَ وَ يُوسِّعُ لَهُ فِي الْمَجْلِسِ.

(The book) 'Nawadir' – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin is a mirror for his Momin brother. He advises him when he is absent from him, and he distances from him what he dislikes when he is present, and he makes space for him in the gathering".⁵⁹⁴

30- أَقُولُ، وَجَدْتُ بِحَظِّ مُحَمَّدِ بْنِ عَلِيٍّ الْجُبَاعِيِّ نَفْلًا مِنْ حَظِّ الشَّيْخِ الشَّهِيدِ رَحِمَهُ اللَّهُ مَا هَذِهِ صُورَتُهُ مِنْ كِتَابِ الْمُؤْمِنِ لِابْنِ سَعِيدٍ الْحُسَيْنِيِّ الْأَهْوَازِيِّ وَ أَصْلُهُ كُوفِيٌّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا وَ اللَّهِ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا أَبَدًا حَتَّى يَكُونَ لِأَخِيهِ مِثْلُ الْجَسَدِ إِذَا ضَرَبَ عَلَيْهِ عِزْقٌ وَاحِدٌ تَدَاعَتْ لَهُ سَائِرُ عُزُوقِهِ.

I (Majlisi) am saying, 'I found in the handwriting of Muhammad Bin Ali Al Jubaie, copying from the handwriting of the sheykh, the martyr, may Allah^{-azwj} be Pleased with him, that this is its outline from 'Kitab Al Momin' of Ibn Saeed Al Husayn Al Ahwazy, and it's original is Kufian, by his chain,

'From Abu Abdullah^{-asws} having said: 'No, by Allah^{-azwj}! The Momin cannot be a Momin, ever, until he becomes for his brother like the body. When one vein is struck upon him, rest of the veins respond to it".⁵⁹⁵

وَ عَنْهُ ع أَنَّهُ قَالَ: لِكُلِّ شَيْءٍ شَيْءٌ يَسْتَرِيحُ إِلَيْهِ وَ إِنَّ الْمُؤْمِنَ يَسْتَرِيحُ إِلَى أَخِيهِ الْمُؤْمِنِ كَمَا يَسْتَرِيحُ الطَّيْرُ إِلَى شَكْلِهِ.

⁵⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 28 / 9

⁵⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 29

⁵⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 1

And from him^{-asws} having said, 'For everything there is something it comforts to, and the Momin is comforted to his Momin brother just as the bird is comforted to its type (fellow bird)'.⁵⁹⁶

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمُؤْمِنُونَ فِي تَبَارِهِمْ وَتَرَاهِمِهِمْ وَتَعَاطُفِهِمْ كَمِثْلِ الْجَسَدِ إِذَا اشْتَكَى تَدَاعَى لَهُ سَائِرُهُ بِالسَّهْرِ وَالْحُمَى.

And from Abu Ja'far^{-asws} having said: 'The Momineen are like the body in their righteousness, and mercifulness, and their compassion to each other. When he has a (health) complaint, the rest of him call to him with the staying awake and the fever'.⁵⁹⁷

وَعَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ

And from Al Moalla Bin Khuneys who said,

'I said to Abu Abdullah^{-asws}, 'What is a right of the Momin upon the Momin?'

قَالَ إِنِّي عَلَيْكَ شَفِيقٌ إِنِّي أَخَافُ أَنْ تَعْلَمَ وَلَا تَعْمَلَ وَتُضَيِّعَ وَلَا تَحْفَظَ

He^{-asws} said: 'I^{-asws} pity upon you. I^{-asws} fear that you will learn, and you will waste and not preserve'.

قَالَ قُلْتُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

He (the narrator) said, 'I said, 'There is no strength except with Allah^{-azwj}'.

قَالَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سَبْعَةُ حُقُوقٍ وَاجِبَةٍ لَيْسَ مِنْهَا حَقٌّ إِلَّا وَهُوَ وَاجِبٌ عَلَى أَخِيهِ إِنْ ضَيَّعَ مِنْهَا حَقًّا خَرَجَ مِنْ وَلَايَةِ اللَّهِ وَتَرَكَ طَاعَتَهُ وَ لَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ

He^{-asws} said: 'For the Momin upon the Momin, there are seven obligatory rights. There isn't any right from it except and it is obligatory. Upon his brother is that if he were to waste a right from these, he will exit from the Wilayah of Allah^{-azwj} and would have neglected His^{-azwj} obedience, and there will not be any share for him in it.

أَيَسَّرُ حَقًّا مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَأَنْ تُكْرَهُ لَهُ مَا تُكْرَهُ لِنَفْسِكَ

The easiest right from these is that you should love for him what you love for yourself, and you should dislike for him what you dislike for yourself.

وَالثَّانِي أَنْ تُعِينَهُ بِنَفْسِكَ وَمَالِكَ وَلِسَانِكَ وَيَدَيْكَ وَرِجْلَيْكَ

And the second is that you should assist him with yourself, and your wealth, and your tongue, and your hands, and your legs.

⁵⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 2

⁵⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 3

وَالثَّالِثُ أَنْ تَتَّبِعَ رِضَاهُ وَتَجْتَنِبَ سَخَطَهُ وَتُطِيعَ أَمْرَهُ

And the third is that you should pursue his satisfaction and shun annoying him, and you should obey his instructions.

وَالرَّابِعُ أَنْ تَكُونَ عَيْنَهُ وَدَلِيلَهُ وَمِرْآةَهُ

And the fourth is that you should be his eyes, and his guide, and his mirror.

وَالْخَامِسُ لَا تُشْبِعَ وَتُجَوِّعَ وَ [لَا] تَرْوِي وَ تَظْمَأُ وَ [لَا] تُكْسِي وَ يَغْرَى

And the fifth, you should not satiate while he is hungry, nor saturate while he is thirsty, nor clothe while he is bare.

وَالسَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لَهُ خَادِمٌ أَوْ لَكَ امْرَأَةٌ تَقُومُ عَلَيْكَ وَ لَيْسَ لَهُ امْرَأَةٌ تَقُومُ عَلَيْهِ أَنْ تَبْعَثَ خَادِمَكَ تَغْسِلُ ثِيَابَهُ وَ تَصْنَعُ طَعَامَهُ وَ تُهَيِّئُ فِرَاشَهُ

And the sixth is that if there happens to be a servant for him and there isn't any servant for him, or there is a wife for you and there isn't any wife for him to be standing upon him, you should send your servant to wash his clothes and cook his meal and prepare his bed.

وَالسَّابِعُ تُبْرِ قَسَمَهُ وَ تُجِيبُ دَعْوَتَهُ وَ تَعُودُ مَرْضَتَهُ وَ تَشْهَدُ جَنَازَتَهُ وَ إِنْ كَانَتْ لَهُ حَاجَةٌ تُبَادِرُ مُبَادَرَةً إِلَى قَضَائِهَا وَ لَا تُكَلِّفُهُ أَنْ يَسْأَلَكَهَا

And the seventh, you should fulfil his vow, and answer his call, and console in his illness, and attend his funeral; and if there were to be a need for him, you should rush to fulfil it and not encumber him to ask it.

فَإِذَا جَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِهِ وَ وَلَايَتَهُ بِوَلَايَتِكَ.

When you have done that, you will have connected your wilayah with his wilayah, and his wilayah with your wilayah".⁵⁹⁸

وَعَنِ الْمُعَلَّى مِثْلَهُ وَ قَالَ فِي حَدِيثِهِ فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِهِ وَ وَلَايَتَهُ بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ

And from Al-Moalla – similar to it, and he^{-asws} said in his^{-asws} Hadeeth: 'When you have done that, you will have connected your wilayah with his wilayah, and his wilayah with the Wilayah of Allah^{-azwj} Mighty and Majestic'.

وَ قَالَ أَحِبَّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ فَإِذَا احْتَجْتَ فَسَلْهُ وَ إِذَا سَأَلَكَ فَأَعْطِهِ وَ لَا تَمْلُ خَيْرًا وَ يَمْلُكَ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهِيرٌ وَ احْفَظْهُ فِي غَيْبِهِ وَ إِنْ شَهِدَ فُزْرَةً وَ أَجَلَهُ وَ أَكْرَمَهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ

And he^{-asws} said: 'Love for your Muslim brother what you love for yourself. When you are need, so ask him, and when he asks you, give him, and do not be fed up with doing good and he will not be fed up with you; be a support for him for he is a support for you, and protect

⁵⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 4

him during his absence, and if he is present, visit him, and revere him, and honour him, for he is from you and you are from him.

وَإِنْ كَانَ عَلَيْكَ عَاتِبًا فَلَا تُفَارِقْهُ حَتَّى تَسْلَ سَخِيمَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ عَزَّ وَ جَلَّ وَ إِنْ ابْتَلَى فَأَعْطِهِ وَ تَحَمَّلْ عَنْهُ وَ أَعِنُّهُ.

If he were to fault upon you, do not separate from him until his grudge is gone away, and if he attains good, then praise Allah^{-azwj} Mighty and Majestic, and if he is afflicted, then give him and carry (his burden) on his behalf and assist him”.⁵⁹⁹

نَصْرُ بْنُ قَابُوسٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي ع بَلَّغْنِي عَنْ أَبِيكَ [الْحُسَيْنِ] أَنَّهُ أَتَاهُ آتٍ فَاسْتَعَانَ بِهِ ع عَلَى حَاجَةٍ فَذَكَرَ لَهُ أَنَّهُ مُعْتَكِفٌ فَأَتَى الْحُسَيْنَ ع فَذَكَرَ لَهُ ذَلِكَ فَقَالَ أَمَا عَلِمَ أَنَّ الْمَشْيَ فِي حَاجَةِ الْمُؤْمِنِ حَتَّى يَقْضِيَهَا خَيْرٌ مِنْ اعْتِكَافٍ شَهْرَيْنِ مُتَتَابِعَيْنِ فِي الْمَسْجِدِ الْحَرَامِ بِصِيَامِهَا

Nasr in Qbous said,

‘I said to Abu Al-Hassan Al-Maazi (7th Imam^{-asws}), ‘It has reached me from your^{-asws} father (Al-Husayn^{-asws}), a comer had come to him^{-asws} and was assisted by him^{-asws} upon a need. It was mentioned to him^{-asws} that he was in isolation (I’tikaaf). He^{-asws} came to Al-Hassan^{-asws} and mentioned that to him^{-asws}. He^{-asws} said: ‘Does he not know that the walking regarding a need of the Momin until he fulfils it is better than isolation (I’tikaaf) for two consecutive mother in the Sacred Masjid with its fasting?’

ثُمَّ قَالَ أَبُو الْحُسَيْنِ ع وَ مِنْ اعْتِكَافٍ الدَّهْرِ.

The Abu Al-Hassan^{-asws} said: ‘And (better) than isolation (I’tikaaf) for the whole time (lifetime)’.⁶⁰⁰

31- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن هارون بن حميد و عبد الله بن محمد بن عبد العزيز عن بكر بن شيبه عن أبي الأخوص عن أبي إسحاق عن الحارث عن علي بن أبي طالب ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ خِصَالٍ بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يُسَبِّحُهُ إِذَا عَطَسَ وَ يَغُودُهُ إِذَا مَرَضَ وَ يَحْضُرُ جَنَازَتَهُ إِذَا مَاتَ وَ يُجِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad in Haroun Bin Humeid, and Abdullah Bin Muhammad Bin Abdul Aziz, from Bakr Bin Shayba, from Abu Al Ahwas, from Abu Is’haq, from Al Haris,

‘From Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For the Muslim upon the Muslim there are six traits with the acts of kindness – he should greet unto him when he meets him, and answer him when he calls him, and name (Allah^{-azwj}) when he sneezes, and console him when he is sick, and attend his funeral when he dies, and love for him what he loves for himself’.⁶⁰¹

⁵⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 5

⁶⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 30 / 6

⁶⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 31

32- ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ مُهَاجِرٍ عَنْ صَالِحِ بْنِ زَيْدٍ عَنْ نَصْرِ بْنِ خَرِيشٍ عَنْ رُوحِ بْنِ مُسَافِرٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْخَارِثِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ خِصَالٍ بِالْمَعْرُوفِ يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يُسَوِّتُهُ إِذَا عَظَسَ وَ يُعَوِّدُهُ إِذَا مَرَضَ وَ يَشْهَدُ جَنَازَتَهُ إِذَا مَاتَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ بِظَهْرِ الْغَيْبِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Mahmoud Bin Muhammad Bin Muhajir, from Salih Bin Zayd, from Nasr Bin Hareysh, from Rawh Bin Musafir, from Abu Is'haq, from Al Haris,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For the Muslim upon the Muslim, there are six traits with the acts of kindness – he should greet unto him when he meets him, and he should name (Allah^{-azwj}) when he sneezes, console him when sick, and attend his funeral when he dies, and answer him when he calls him, and love for him what he loves for himself, and dislikes for him what he dislikes for himself in the back of absence".⁶⁰²

33- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيٍّ بْنِ بِلَالٍ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَحِبَ مُؤْمِنًا أَزْبَعِينَ حُطُوءَ سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman, from Ja'far Bin Muhammad Bin Malik, raising it,

'From Abu Abdullah^{-asws} having said: 'One who accompanies a Momin for forty steps, Allah^{-azwj} will Question him about him on the Day of Qiyamah".⁶⁰³

34- ما، الأماالي للشيخ الطوسي قَالَ الْمُفِيدُ رَأَيْتُ فِي بَعْضِ الْأُصُولِ حَدِيثًا لَمْ يَحْضُرْنِي إِلَّا أَنْ إِسْنَادَهُ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ صَحِبَ أَخَاهُ الْمُؤْمِنَ فِي طَرِيقٍ فَتَقَدَّمَ فِيهِ بِقَدَرٍ مَا يَغِيبُ عَنْهُ بَصَرُهُ فَقَدْ أَشَاطَ بِدَمِهِ وَ أَعَانَ عَلَيْهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed said, 'I saw in one of the original Ahadeeth, its attribution is not present with me now,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who accompanies his Momin brother in a road and sends him ahead a measurement of what would make him disappear from his sight, so he is greedy for his blood and assisted against him".⁶⁰⁴

35- كُنْزُ الْكَرَاجِكِيِّ، بِإِسْنَادٍ مَذْكُورٍ فِي الْمَنَاهِيِّ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَلْعُونٌ مَلْعُونٌ رَجُلٌ يَبْدُوهُ أَخُوهُ بِالصُّلْحِ فَلَمْ يُصَالِحْهُ.

(The book) 'Al-Karajaki – By a chain mention in 'Al Manahy', from Yunus Bin Yaqoub,

'From Abu Abdullah^{-asws} having said: 'Accursed! Accursed is a man whose brother initiates him with the reconciliation, but he does not reconcile with him".⁶⁰⁵

36- مِنْهُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ عَمَرَ الْجُعَابِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُسْلِمِ عَلَى أَخِيهِ ثَلَاثُونَ حَقًّا - لَا بَرَاءَةَ لَهُ مِنْهَا إِلَّا بِالْأَدَاءِ أَوْ الْعُقُورِ

⁶⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 32

⁶⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 33

⁶⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 34

⁶⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 35

From Al Husayn Bin Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Umar Al Jiany, from Al Qasim Bin Muhammad Bin Ja'far Al Alawy, from his father, from his forefathers,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For a Muslim upon his brother there are thirty rights. There is no disavowing for him from these except with fulfilment or the excuse.

يَغْفِرُ زَلَّتَهُ وَ يَرْحَمُ عَثْرَتَهُ وَ يَسْتُرُ عَوْرَتَهُ وَ يَقْبَلُ عَذْرَتَهُ وَ يَرُدُّ غِيْبَتَهُ وَ يُدِيمُ نَصِيحَتَهُ وَ يَحْفَظُ خَلَّتَهُ وَ يَرْعَى ذِمَّتَهُ وَ يَعُوذُ مَرْضَتَهُ وَ يَشْهَدُ مِيتَتَهُ وَ يُجِيبُ دَعْوَتَهُ وَ يَقْبَلُ هَدِيَّتَهُ وَ يُكَافِي صِلَتَهُ وَ يَشْكُرُ نِعْمَتَهُ وَ يُحْسِنُ نُصْرَتَهُ

He should forgive his slips, and mercy his tears, and cover his bareness, and belittle his stumbles, and accept his apologies, and repel his backbiting, and constantly advise him, and preserve his virtues, and take care of his responsibilities, and console in his illness, and attend his corpse (funeral), and answer his call, and accept his gifts, and reciprocate his help, and thank for his favours.

وَ يَحْفَظُ خَلِيلَتَهُ وَ يَقْضِي حَاجَتَهُ وَ يَشْفَعُ مَسْأَلَتَهُ وَ يُسَمِّتُ عَطْسَتَهُ وَ يُرْشِدُ ضَالَّتَهُ وَ يَرُدُّ سَلَامَتَهُ وَ يُطِيبُ كَلَامَهُ وَ يَبْرِزُ إِنْعَامَهُ وَ يُصَدِّقُ إِقْسَامَهُ وَ يُؤَالِي وَلِيَّهُ وَ لَا يُعَادِيهِ

And protect his family, and fulfil his needs, and heal his problems, and name (Allah^{-azwj}) at his sneezing, and guide his straying, and respond his greeting, and be good in his speech to him, and makes good his oath, and ratify his vow, and befriend his friend and not be inimical to him.

وَ يَنْصُرُهُ ظَالِمًا وَ مَظْلُومًا فَأَمَّا نُصْرَتُهُ ظَالِمًا فَيَرْدُهُ عَنْ ظُلْمِهِ وَ أَمَّا نُصْرَتُهُ مَظْلُومًا فَيُعِينُهُ عَلَى أَخْذِ حَقِّهِ وَ لَا يُسْلِمُهُ وَ لَا يَخْذُلُهُ وَ يُحِبُّ لَهُ مِنَ الْخَيْرِ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مِنَ الشَّرِّ مَا يَكْرَهُ لِنَفْسِهِ

And help him as an oppressor and oppressed. As for helping him as an oppressor, return him from his injustice, and as for helping him as oppressed, assist him upon taking his right. And neither submit him nor abandon him, and love for him from the good what he loves for himself, and dislike for him from the evil what he dislikes for himself.

ثُمَّ قَالَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَحَدَكُمْ لَيَدْعُ مِنْ حَقُوقِ أَخِيهِ شَيْئًا فَيُطَالِبُهُ بِهِ يَوْمَ الْقِيَامَةِ فَيَقْضِي لَهُ وَ عَلَيْهِ.

Then he^{-asws} said: 'I heard Rasool-Allah^{-saww} saying: 'If one of you were to leave something from the rights of his brother, he will be sought with it on the Day of Qiyamah, so it will be judged for him, and against him".⁶⁰⁶

37- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ص قَالَ: تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ - يَوْمَ الْإِنْتِنِ وَ يَوْمَ الْحَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا مَنْ كَانَتْ بَيْنَهُ وَ بَيْنَ أَخِيهِ شَحْنَاءُ فَيَقَالُ انْزُكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا.

And from him, by his chain from Abu Hureyra –

'From Rasool-Allah^{-saww} having said: 'The deeds of people are presented twice during every week – on the day of Monday and the day of Thursday. So it is Forgiven for every Momin

⁶⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 36

servant except the one there was a grudge between him and his brother. It is said, 'Leave these two until they reconcile!'"⁶⁰⁷

38- عَنْهُ الدَّاعِي، عَنْهُمْ ع قَالَ: لَا يُكْمِلُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يُحِبَّ أَخَاهُ الْمُؤْمِنَ

(The book) 'Uddat Al Daie' –

'From them^{-asws} having said: 'A servant will not perfect the reality of Eman until he loves his Momin brother'.

و عَنْهُمْ ع شَبَعْنَا الْمُتَحَابِّينَ الْمُتَبَاذِلُونَ فِيْنَا.

And from them^{-asws}: 'Our^{-asws} Shias are gifting each other and spending on each other for our^{-asws} sake".⁶⁰⁸

و قَالَ عَبْدُ الْمُؤْمِنِ الْأَنْصَارِيُّ دَخَلْتُ عَلَى الْإِمَامِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع وَ عِنْدَهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفَرِيُّ فَتَبَسَّمْتُ إِلَيْهِ فَقَالَ أَ تُحِبُّهُ
فُلْتُ نَعَمْ وَ مَا أَحْبَبْتُهُ إِلَّا لَكُمْ

And Abdul Momin Al Ansari said,

'I entered to see the Imam^{-asws} Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}, and in his^{-asws} presence was Muhammad Bin Abdullah Bin Muhammad Al-Ja'fari. I smiled at him. He^{-asws} said: 'Do you like him?' I said, 'Yes, and I do not like except for you^{-asws} all!'

قَالَ ع هُوَ أَخَوُكَ وَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَيِّهِ وَ أُمِّهِ مَلْعُونٌ مَلْعُونٌ مَنِ اتَّهَمَ أَخَاهُ مَلْعُونٌ مَلْعُونٌ مَنِ عَشَّ أَخَاهُ مَلْعُونٌ مَلْعُونٌ مَنْ لَمْ يَنْصَحْ أَخَاهُ مَلْعُونٌ
مَلْعُونٌ مَنْ اسْتَأْثَرَ عَلَى أَخِيهِ مَلْعُونٌ مَلْعُونٌ مَنْ احْتَجَبَ عَنْ أَخِيهِ مَلْعُونٌ مَلْعُونٌ مَنْ اغْتَابَ أَخَاهُ.

He^{-asws} said: 'He is your brother, and the Momin is a brother of the Momin, of his father and his mother. Accursed! Accursed is the one who slanders his brother. Accursed! Accursed is the one who cheats his brother. Accursed! Accurse is the one who does not advise his brother. Accursed! Accursed is the one who prefers (himself) over his brother. Accursed! Accursed is the one veils from his brother. Accursed! Accursed is the one who backbites his brother".⁶⁰⁹

وَ عَنْهُ ص أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ.

And from him^{-saww}: 'The firmest handle of Eman is the love for the Sake of Allah^{-azwj} and the hatred for the Sake of Allah^{-azwj}".⁶¹⁰

وَ قَالَ الصَّادِقُ ع لِكُلِّ شَيْءٍ شَيْءٌ يَسْتَرِيحُ إِلَيْهِ وَ إِنَّ الْمُؤْمِنَ يَسْتَرِيحُ إِلَى أَخِيهِ الْمُؤْمِنِ كَمَا يَسْتَرِيحُ الطَّيْرُ إِلَى شَكْلِهِ أَوْ مَا رَأَيْتَ ذَلِكَ.

⁶⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 37

⁶⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 38 a

⁶⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 38 b

⁶¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 38 c

And Al-Sadiq^{-asws} said: 'For everything there is something it is comforted to, and the Momin is comforted to his Momin brother just as the bird is comforted to its like (fellow bird). Or have you not seen that?'⁶¹¹

وَقَالَ عِ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ هُوَ عَيْنُهُ وَ مِرْآئُهُ وَ دَلِيلُهُ - لَا يَخُونُهُ وَ لَا يَخْدَعُهُ وَ لَا يَظْلِمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ.

And he^{-asws} said: 'The Momin is a brother of the Momin. He is his eyes, and his mirror, and his guide. He neither betrays him, nor abandons him, nor oppresses him, nor belies him, nor backbites him'.⁶¹²

39- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَنَنْبِلِ بْنِ عَمِيْرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنْ حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ أَنْ يُشْبِعَ جُوعَهُ وَ يُوَارِيَ عَوْرَتَهُ وَ يُفْرِجَ عَنْهُ كُرْبَتَهُ وَ يَقْضِيَ دَيْنَهُ فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَ وَلَدِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'One From a right of the Momin upon his Momin brother is that he should satiate his hunger, and cover his bareness, and relieve his distress from him, and pay off his debts. When he dies, he should replace him (as a guardian) among his wife and children'.⁶¹³

40- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْهَجَرِيِّ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr Al Hajary, from Moalla Bin Khuneys,

'From Abu Abdullah^{-asws} he (the narrator) said: 'I said to him^{-asws}, 'What is the right of the Muslim upon the Muslim?'

قَالَ لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُمْ حَقٌّ إِلَّا وَ هُوَ عَلَيْهِ وَاجِبٌ إِنْ صَيَّعَ مِنْهَا شَيْئاً خَرَجَ مِنْ وَلَايَةِ اللَّهِ وَ طَاعَتِهِ وَ لَمْ يَكُنْ لِلَّهِ فِيهِ مِنْ نَصِيبٍ

He^{-asws} said: 'For him there are seven Obligatory rights. There is no right from these except and it is Obligatory upon him. If he were to waste anything from these, he would exit from the Wilayah of Allah^{-azwj} and His^{-azwj} obedience, and there would not happen to be for Allah^{-azwj} with regards to it, any share'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا هِيَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And what are these?'

قَالَ يَا مُعَلَّى إِنَّ عَلَيْكَ شَفِيقٌ أَخَافُ أَنْ تُضَيَّعَ وَ لَا تَحْفَظَ وَ تَعْلَمَ وَ لَا تَعْمَلُ قَالَ قُلْتُ لَهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

⁶¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 38 d

⁶¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 38 e

⁶¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 39

He^{-asws} said: 'O Moalla! I^{-asws} am pitying upon you. I^{-asws} fear that you would waste (this) and not preserve, and you would learn but not act (upon it)'. I said to him^{-asws}, 'There is no Strength except with Allah^{-azwj}'.

قَالَ أَيْسَرُ حَقٍّ مِنْهَا أَنْ تُحِبَّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ تَكْرَهُ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَقُّ الثَّانِي أَنْ يُحْتَنَبَ سَخَطُهُ وَ تَتَّبَعَ مَرْضَاتُهُ وَ تُطِيعَ أَمْرُهُ وَ الْحَقُّ الثَّالِثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَ مَالِكَ وَ لِسَانِكَ وَ يَدِكَ وَ رِجْلِكَ

He^{-asws} said: 'The easiest from it is that you love for him what you love for yourself, and dislike for him what you dislike for yourself. And the second right is that you keep aside from his anger, and follow his pleasure, and obey his instructions. And the third right is that you support him with your 'self', and your wealth, and your tongue, and your hands, and your legs.

وَ الْحَقُّ الرَّابِعُ أَنْ تَكُونَ عَنْتَهُ وَ دَلِيلَهُ وَ مِرَاتَهُ وَ الْحَقُّ الْخَامِسُ لَا تَشْبَعُ وَ يَجُوعُ وَ لَا تَرَوَى وَ يَظْمَأُ وَ لَا تَلْبَسُ وَ يَعْرَى وَ الْحَقُّ السَّادِسُ أَنْ يَكُونَ لَكَ خَادِمٌ وَ لَيْسَ لِأَخِيكَ خَادِمٌ فَوَاجِبٌ أَنْ تَبْعَثَ خَادِمَكَ فَيَعْمَلَ ثِيَابَهُ وَ يَصْنَعُ طَعَامَهُ وَ يَمْهَدَ فِرَاشَهُ

And the fourth right is that you become his eye, and his guide, and his mirror. And the fifth right is that you are not satiated while he is hungry, nor you being quenched while he is thirsty, nor you wearing clothes while he is naked. And the sixth right is that if there happens to be a servant for you and there is no servant for your brother, so it is Obligatory that you send your servant, so he would wash his clothes, and make his food, and prepare his bed.

وَ الْحَقُّ السَّابِعُ أَنْ تُبْرِ قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَعُودَ مَرِيضَهُ وَ تَشْهَدَ جَنَازَتَهُ وَ إِذَا عَلِمْتَ أَنَّ لَهُ حَاجَةً تُبَادِرُهُ إِلَى قَضَائِهَا وَ لَا تُلْجِئُهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تُبَادِرُهُ مُبَادَرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَ لَا يَتَكَ بِوَلَايَتِهِ وَ وَلَا يَتَهُ بِوَلَايَتِكَ.

And the seventh right is that you make good his apportionment, and answer his invitation, and console his sick ones, and attend his funeral, and when you come to know that there is a need for him, you hasten towards fulfilling it, and not wait for him to ask for it, but hasten with a hastening. So when you do that, your Wilayah would be linked with his Wilayah, and his Wilayah with your Wilayah".⁶¹⁴

تَبْيَانٌ وَ فِي مَرْسَلَةٍ ابْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِذَا أَقْسَمَ الرَّجُلُ عَلَى أَخِيهِ فَلَمْ يُبْرِ قَسَمَهُ فَعَلَى الْمُقْسِمِ كَفَّارَةٌ يَمِينٍ.

Explanation – And in a Hadeeth with an unbroken chain, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When the man vows upon his brother but does not fulfil his vow, there would be an expiation of an oath (penalty) upon the vowed'.

41- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ: كَتَبَ أَصْحَابُنَا يَسْأَلُونَ أَبَا عَبْدِ اللَّهِ ع عَنْ أَشْيَاءَ وَ أَمْرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ فَسَأَلْتُهُ فَلَمْ يُجِبْنِي فَلَمَّا جِئْتُ لِأَوَدِّعَهُ فَقُلْتُ سَأَلْتُكَ فَلَمْ تُجِبْنِي

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Sayf, from his father Sayf, from Abdul A'ala Bin Ayn who said,

‘Our companions wrote asking Abu Abdullah^{-asws} about things (issues), and they instructed me to ask him^{-asws} about a right of the Muslim upon his brother. So I asked him^{-asws}, but he^{-asws} did not answer me. When I went to bid him^{-asws} farewell, I said, ‘I had asked you^{-asws} but you^{-asws} did not answer me!’

فَقَالَ لِي أَخَافُ أَنْ تُكْفُرُوا إِنِّي مِنْ أَشَدِّ مَا افْتَرَضَ اللَّهُ عَلَى خَلْقِهِ ثَلَاثًا: إِنصَافُ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ نَفْسِهِ إِلَّا بِمَا يَرْضَى لِنَفْسِهِ مِنْهُ وَ مُوَاسَاةُ الْأَخِ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ خَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَكِنْ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْهِ فَيَدَعُهُ.

He^{-asws} said: ‘I^{-asws} feared that you will commit Kufr. From the severest of what Allah^{-azwj} has Obligated upon His^{-azwj} creatures, are three (matters) – Fairness from the person from himself until he is not satisfied for his brother from himself except with what he is satisfied for himself from it, and consoling the brother in the wealth, and Zikr of Allah^{-azwj} in every situation. It isn’t (saying), ‘Glory be to Allah^{-azwj}, and the Praise be to Allah^{-azwj}’, but (remembering Allah^{-azwj}) at whatever Allah^{-azwj} has Prohibited, so he leaves it’.⁶¹⁵

42- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُجْذِبٍ عَنْ حَبِيبٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا عُبدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel, from Murazim,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} has not been worshipped by anything better than fulfilment of a right of the Momin’’.⁶¹⁶

43- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْبَيْهَقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَتَشَبَّعَ وَ يَجُوعَ أَخُوهُ وَ لَا يَتَرَوَى وَ يَغْطِشُ أَخُوهُ وَ لَا يَكْتَسِي وَ يَغْرِى أَخُوهُ فَمَا أَكْثَرُ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ

(The book) ‘Al Kafi’ – From Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah^{-asws} having said: ‘The right of a Muslim upon a Muslim is that he should not be satiated while his brother is hungry, nor be quenched while his brother is thirsty, nor being clothed while his brother is naked. So how great is the right of a Muslim upon the Muslim!’

وَ قَالَ أَحَبُّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَ إِذَا احْتَجَّتْ فَسَلِّهِ وَ إِنْ سَأَلَكَ فَأَعْطِهِ- لَا تَمْلَأْ خَيْرًا وَ لَا تَمْلَأْ لَكَ كُنْ لَهُ ظَهْرًا فَإِنَّهُ لَكَ ظَهْرٌ إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبِهِ وَ إِذَا شَهِدَ فُزْرَهُ وَ أَجْلَهُ وَ أَكْرَمَهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ

And he^{-asws} said: ‘Love for your Muslim brother what you love for yourself, and when you are needy so ask him, and if he asks you so give him. Neither should you get bored with him, nor should he get bored with you. Become a backbone for him, so he would be a backbone for you. When he is absent, so protect him during his absence, and when he is present, so visit him, and exalt him, and honour him, for he is from you, and you are from him.

⁶¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 41

⁶¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 42

فَإِنْ كَانَ عَلَيْكَ عَاتِيًا فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَخِيمَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللَّهَ وَ إِنْ ابْتَلَى فَاغْضُدْهُ وَ إِنْ تَحَلَّلَ لَهُ فَأَعْنُهُ وَ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أَفٍّ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَحَدُهُمَا فَإِذَا أَتَمَّتْ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمُتُ الْمِلْحُ فِي الْمَاءِ.

So if there was an argument between you, so do not separate from him until you ask his forgiveness, and if he attains something good, so Praise Allah^{-azwj}, and if he is afflicted, so uphold him, and if there is a plot for him, so support him. And when a man says to his brother, 'Ugh!' whatever is between the two of them from the Wilayah would be cut off; and when he says, 'You are my enemy', one of them would have blasphemed. So when he slanders him, his Eman would dissolve in his heart just as the salt dissolves in the water".⁶¹⁷

وَ قَالَ بَلَّغْنِي أَنَّهُ قَالَ ع إِنَّ الْمُؤْمِنَ لَيَزْهَرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تَزْهَرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ.

And he (the narrator) said, 'It reached me that he^{-asws} said: 'A Momin, his light shines to the people of the sky just as the stars shine for the people of the earth".⁶¹⁸

وَ قَالَ ع إِنَّ الْمُؤْمِنَ وَلِيُّ اللَّهِ يُعِينُهُ وَ يَصْنَعُ لَهُ وَ لَا يَقُولُ عَلَيْهِ إِلَّا الْحَقَّ وَ لَا يَخَافُ غَيْرَهُ.

And he^{-asws} said: 'A *Momin* is a friend of Allah^{-azwj}. He^{-azwj} Assists him, and he works for Him^{-azwj} and he does not say anything upon it except for the truth, nor does he fear anyone apart from Him^{-azwj}".⁶¹⁹

44- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عَقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِّ أَنْ يُسَلِّمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُوذَهُ إِذَا مَرَضَ وَ يَنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمِّنُهُ إِذَا عَطَسَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يَتَّبِعُهُ إِذَا مَاتَ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba,

'From Abu Abdullah^{-asws} having said: 'For the Muslim upon his Muslim brother from the rights is that he should greet unto him when he meets him, and console him when he is sick, and advise to him when he is absent, and name (Allah^{-azwj}) when he sneezes, and answer him when he calls him, and follow him (his funeral) when he dies".⁶²⁰

45- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي الْمَأْمُونِ الْحَارِثِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Al Mamoun Al Harsy who said,

'I said to Abu Abdullah^{-asws}, 'What is a right of the Momin upon the Momin?'

⁶¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 43 a

⁶¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 43 b

⁶¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 43 c

⁶²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 44

قَالَ إِنَّ مِنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدَّةَ لَهُ فِي صَدْرِهِ وَ الْمَوَاسَاةَ لَهُ فِي مَالِهِ وَ الْخَلْفَ لَهُ فِي أَهْلِهِ وَ النُّصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَ إِنْ كَانَ تَافِلَةً فِي الْمُسْلِمِينَ وَ كَانَ غَائِبًا أَخَذَ لَهُ بِنَصِيْبِهِ وَ إِذَا مَاتَ الزِّيَارَةَ إِلَى قَبْرِهِ

He^{-asws} said: 'From the rights of the Momin upon the Momin is (to have) the cordiality for him in his chest, and the equalisation for him in his wealth, and the taking care for him regarding his family, and the helping for him against the one who oppresses him, and if there were spoils (being distributed) among the Muslims and he was absent, take his share for him, and when he dies, the visitation to his grave.

وَ أَنْ لَا يَظْلِمَهُ وَ أَنْ لَا يُغْتَنَّهُ وَ أَنْ لَا يَخُونَهُ وَ أَنْ لَا يَخْدُلُهُ وَ أَنْ لَا يُكْذِبَهُ وَ أَنْ لَا يَقُولَ لَهُ أَفٍّ وَ إِنْ قَالَ لَهُ أَفٍّ فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَ إِذَا قَالَ لَهُ أَنْتَ عَدُوِّي فَقَدْ كَفَرَ أَحَدُهُمَا وَ إِذَا اتَّخَمَهُ ائِمَّاتُ الْإِيمَانِ فِي قَلْبِهِ كَمَا يَنْمِثُ الْمِلْحُ فِي الْمَاءِ.

And that he should neither oppress him, and that he should not deceive him, and that he should not betray him, and that he should not abandon him, and that he should not bely him, and that he should not be saying for him, 'Ugh!'. And when he does say, 'Ugh!' to him, so there is no Wilayah in between the two of them; and when he says, 'You are my enemy', so one of the two has blasphemed; and when he slanders him, the Eman would dissolve in his heart just as the salt dissolves in the water".⁶²¹

46- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الْكَلِيِّ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ يَسْأَلُنِي الدَّهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَيَّ فَكَرِهْتُ أَنْ أَدْعَى أَبَا عَبْدِ اللَّهِ عَ وَ أَذْهَبَ إِلَيْهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Abu Umeyr, from Abu Ali author of 'Al Kilal', from Aban Bin Taghlib who said,

'I was performing Tawaaf along with Abu Abdullah^{-asws}, and a man from our companions presented himself to me, and he was asking me to go with him regarding a need. He gestured to me, and I disliked to leave Abu Abdullah^{-asws} and go to him.

فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَيَّ أَيْضًا فَرَأَى أَبُو عَبْدِ اللَّهِ عَ فَقَالَ يَا أَبَانَ إِنَّكَ يُرِيدُ هَذَا فُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ فُلْتُ مِنْ أَصْحَابِنَا

While I was performing Tawaaf he gestured to me again and Abu Abdullah^{-asws} saw him, so he^{-asws} said: 'O Aban! Is it you that this one wants?' I said, 'Yes'. He^{-asws} said: 'Who is he?' I said, 'A man from our companions'.

قَالَ هُوَ عَلَى مِثْلِ مَا أَنْتَ عَلَيْهِ فُلْتُ نَعَمْ قَالَ فَادْهَبْ إِلَيْهِ فُلْتُ فَأَقْطَعُ الطَّوْفَ قَالَ نَعَمْ فُلْتُ وَ إِنْ كَانَ طَوَافَ الْقَرِيبَةِ قَالَ نَعَمْ

He^{-asws} said: 'He is upon the like of what you are upon (Al-Wilayah)?' I said, 'Yes'. He^{-asws} said: 'Go to him'. I said, 'So I should cut the Tawaaf?' He^{-asws} said: 'Yes'. I said, 'And even if it was the Obligatory Tawaaf?' He^{-asws} said: 'Yes'.

قَالَ فَدَهَبْتُ مَعَهُ ثُمَّ دَخَلْتُ عَلَيْهِ بَعْدَ فَسَائِلَتِهِ فَقُلْتُ أَخْبِرْنِي عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ

⁶²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 45

He (the narrator) said, 'I went with him, then came over to him^{-asws} afterwards and I asked him^{-asws}. I said, 'Inform me about the right of a Momin upon a Momin'.

فَقَالَ يَا أَبَانَ دَعُهُ لَا تَرُدَّهُ

He^{-asws} said: 'O Aban! Leave it. Do not re-iterate it'.

فُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ يَا أَبَانَ لَا تَرُدَّهُ فُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَلَمْ أَزَلْ أُرِدُّ عَلَيْهِ فَقَالَ يَا أَبَانَ تُفَاسِمُهُ شَطْرَ مَالِكَ

I said, 'Yes, may I be sacrificed for you^{-asws}'. But I did not cease to re-iterate upon him^{-asws}, so he^{-asws} said: 'O Aban! Would you apportion to him half of your wealth?'

ثُمَّ نَظَرَ إِلَيَّ فَرَأَى مَا دَخَلَنِي فَقَالَ يَا أَبَانَ أَمَا تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ ذَكَرَ الْمُؤْتِرِينَ عَلَى أَنْفُسِهِمْ

Then he^{-asws} looked at me, and he^{-asws} saw what had entered into me, so he^{-asws} said: 'O Aban! Do you not know that Allah^{-azwj} Mighty and Majestic has Mentioned the one preferring others over themselves?'

فُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, 'Yes, may I be sacrificed for you^{-asws}'.

فَقَالَ أَمَّا إِذَا أَنْتَ فَاسَمْتَهُ فَلَمْ تُؤْتِرْهُ بَعْدُ إِنَّمَا أَنْتَ وَ هُوَ سَوَاءٌ إِنَّمَا تُؤْتِرُهُ إِذَا أَنْتَ أَعْطَيْتَهُ مِنَ الرِّصْفِ الْآخَرِ.

He^{-asws} said: 'But, when you apportion to him half, so you have not preferred him afterwards, but rather, you and him would be equal. But rather, preferring him is when you give from more from the other half'.⁶²²

تبیین

Explanation (Ahadeeth only)

وَ كَقَوْلِ النَّبِيِّ ص خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى.

And like words of the Prophet^{-saww}: 'The best charity is what takes place on the back of riches'.

كَمَا رُوِيَ أَنَّ الْحَسَنَ ع فَاسَمَ مَالَهُ مَعَ الْفُقَرَاءِ مَرَارًا.

Like what is reported that Al-Hassan^{-asws} had divided his^{-asws} wealth with the poor ones, repeatedly'.

⁶²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 46

47- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مُنْصُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ أَنَا وَابْنُ أَبِي يَعْفُورٍ وَعَبْدُ اللَّهِ بْنُ طَلْحَةَ فَقَالَ ابْتِدَاءً مِنْهُ يَا ابْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللَّهِ ص سِتُّ خِصَالٍ مَنْ كُنَّ فِيهِ كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَ عَنْ يَمِينِ اللَّهِ

(The book) 'Al Kafi' – From the umber, from Al Barqy, from his father, from Fazalat Bin Ayoub, from Umar Bin Aban, from Isa Bin Abu Mansour who said,

'I was in the presence of Abu Abdullah^{-asws}, I and Ibn Abu Yafour, and Abdullah Bin Talha. He^{-asws} said, initiating him: 'O Ibn Abu Yafour! Rasool-Allah^{-saww} said: 'Six characteristics, the one who has these in him, would be in front of Allah^{-azwj} Mighty and Majestic and upon the right of (the Throne of) Allah^{-azwj}'.

فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا هُنَّ جُعِلَتْ فِدَاكَ

Ibn Abu Yafour said, 'And what are these, may I be sacrificed for you^{-asws}?'

قَالَ يُحِبُّ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُكْرَهُ الْمَرْءُ الْمُسْلِمَ لِأَخِيهِ مَا يُكْرَهُ لِأَهْلِهِ وَ يُنَاصِحُهُ الْوَلَايَةَ

He^{-asws} said: 'A Muslim person should love for his brother what he loves for the dearest of his family, and a Muslim person should dislike for his brother what he dislikes for the dearest of his family and advise him for the Wilayah'.

فَبَكَى ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ

Ibn Abu Yafour wept and said, 'And how should he advise him for the Wilayah?'

قَالَ ع يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بِلَاكُ الْمَنْزِلَةِ بَنَّهُ هَمَّ فَفَرِحَ لَفَرَحِهِ إِنْ هُوَ فَرِحَ وَ خَزَنَ لِحَزَنِهِ إِنْ هُوَ خَزَنَ وَ إِنْ كَانَ عِنْدَهُ مَا يُفَرِّجُ عَنْهُ فَرَّجَ عَنْهُ وَ إِلَّا دَعَا اللَّهَ لَهُ

He^{-asws} said 'O Ibn Abu Yafour! When there was that status from him, his endeavours would be his main concern. He would be happy for his happiness if he was happy and grieve for his grief if he was in grief; and if it was so that there was in his presence what could relieve him, so he should relieve him, or else supplicate to Allah^{-azwj} for him'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ثَلَاثٌ لَكُمْ وَ ثَلَاثٌ لَنَا أَنْ تَعْرِفُوا فَضْلَنَا وَ أَنْ تَطُفُوا عَقِبَنَا وَ أَنْ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ

He (the narrator) said, 'Then Abu Abdullah^{-asws} said: 'Three are for you and three are for us^{-asws} - that you should recognise our^{-asws} merits, and obediently follow us^{-asws}, and await our^{-asws} end result (Al-Qaim^{-asws}). The ones who were like this, would be in front of Allah^{-azwj} Mighty and Majestic, and the ones who were below them would illuminate by their light.

وَ أَمَّا الَّذِينَ عَنْ يَمِينِ اللَّهِ فَلَوْ أَنَّهُمْ يَرَاهُمْ مَنْ دُونَهُمْ لَمْ يَهَيِّئْ لَهُمُ الْعِيشَ مِمَّا يَرَوْنَ مِنْ فَضْلِهِمْ

And as for those on the right of (the Throne of) Allah^{-azwj}, so if the ones who were below them were to see them, the life would not be welcoming for them due to what they would be seeing from their merits.

فَقَالَ ابْنُ أَبِي يَغْفُورٍ وَمَا لَهُمْ لَا يَرَوْنَ وَهُمْ عَنْ يَمِينِ اللَّهِ

Ibn Abu Yafour said, 'And what is the matter with them that they would not be seeing them, and they would be on the right (of the Throne) of Allah^{-azwj}?'

فَقَالَ يَا ابْنَ أَبِي يَغْفُورٍ إِنَّهُمْ مَخْجُوبُونَ بِنُورِ اللَّهِ أَمَا بَلَغَكَ الْحَدِيثُ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ إِنَّ لِلَّهِ خَلْقًا عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَيِ اللَّهِ وَ عَنْ يَمِينِ اللَّهِ وَجُوهُهُمْ أَبْيَضُ مِنَ الثَّلْجِ وَ أَضْوَأُ مِنَ الشَّمْسِ الصَّاحِبَةِ يَسْأَلُ السَّائِلُ مَا هَؤُلَاءِ فَيُقَالُ هَؤُلَاءِ الَّذِينَ تَحَابُّوا فِي جَلَالِ اللَّهِ.

He^{-asws} said: 'O Ibn Abu Yafour! They would be veiled by the Light of Allah^{-azwj}. Has not the Hadeeth reached you that Rasool-Allah^{-saww} was saying: 'For Allah^{-azwj} there are creatures on the right of the Throne, in front of Allah^{-azwj}, and on the right of Allah^{-azwj}. Their faces would be whiter than the snow, and more illuminating than the shining sun. The asking one would ask, 'What are they?' So it would be said: 'They are those who used to love each other for the Majesty of Allah^{-azwj}''.⁶²³

48- كا، الكافي عن العبد عن البرقي عن عثمان بن عيسى عن محمد بن عجلان قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ رَجُلٌ فَسَأَلَهُ كَيْفَ مِنْ خَلَفْتُ مِنْ إِخْوَانِكَ

(The book) 'Al Kafi' – From the number, from Al Baeqy, from Usman Bin Isa, from Muhammad Bin Ijlan who said,

'I was in the presence of Abu Abdullah^{-asws}, and a man came over. He greeted, and he^{-asws} asked him: 'How are the ones from your brethren whom you left behind?'

قَالَ فَأَحْسَنَ النَّاءِ وَ رَغِي وَ أَطْرَى فَقَالَ لَهُ كَيْفَ عِبَادَةُ أَغْنِيَائِهِمْ عَلَى فُقَرَائِهِمْ فَقَالَ قَلِيلَةٌ

He (the narrator) said, 'He praised them well and admired them. He^{-asws} said to him: 'How is the consolation of their rich ones upon their poor ones'. He said, 'Little'.

فَقَالَ كَيْفَ مُشَاهَدَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ قَالَ قَلِيلَةٌ

He^{-asws} said: 'And how is the observation (consideration) of their rich ones to their poor ones?' He said, 'Little'.

فَقَالَ كَيْفَ صِلَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ فِي ذَاتِ أَيْدِيهِمْ

He^{-asws} said: 'How is the helping of their rich ones to their poor ones with regards to what is in their hands?'

⁶²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 47

فَقَالَ إِنَّكَ لَتَذْكُرُ أَخْلَاقاً قَلَّ مَا هِيَ فِيمَنْ عِنْدَنَا

He said, 'You^{-asws} are mentioning manners. Little is what it is among the ones in our presence'.

قَالَ فَقَالَ كَيْفَ تَزْعُمُ هَؤُلَاءِ أَهْمُ شِيعَةٍ.

He^{-asws} said: 'So how did you claim about them that they are Shia?'⁶²⁴

49- كَا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلَتْ فِدَاكَ إِنَّ الشَّيْعَةَ عِنْدَنَا كَثِيرٌ

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Salim, from Ahmad Bin Al Nazr, from Abu Ismail who said,

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! The Shias are numerous with us!'

فَقَالَ فَهَلْ يَعْطِفُ الْغَنِيُّ عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَلَى [عَنِ] الْمُسِيءِ وَ يَتَوَاسَوْنَ

He^{-asws} said: 'Are the rich ones being kind upon the poor, and do the righteous ones overlook (the faults) from the sinners, and are they helping each other?'

فَقُلْتُ لَا

I said, 'No'.

فَقَالَ لَيْسَ هَؤُلَاءِ شِيعَةَ الشَّيْعَةِ مَنْ يَفْعَلُ هَذَا.

So he^{-asws} said: 'They are not Shia. The Shia is the one who does this'.'⁶²⁵

50- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ع يَقُولُ عَظِّمُوا أَصْحَابَكُمْ وَ وَفِّرُوهُمْ وَ لَا يَنْجَهُمْ بَعْضُكُمْ بَعْضاً وَ لَا تَصَارُوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلُ كُوتُوا عِبَادَ اللَّهِ الْمُخْلِصِينَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, from Al A'ala Bin Al Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} was saying: 'Magnify your companions and revere them, and neither should some of your scowl at the others, nor harm, nor envy (each other). And beware of the stinginess! Become sincere worshippers of Allah^{-azwj}'.'⁶²⁶

51- كَا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَالٍ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ سَعِيدِ بْنِ الْحُسَيْنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَتَيْتُهُ أَخَذْتُكُمْ إِلَى أَخِيهِ فَيَدْخُلُ يَدُهُ فِي كَيْسِهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَدْفَعُهُ

⁶²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 48

⁶²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 49

⁶²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 50

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Umar Bin Aban, from Saeed Bin Al-Hassan who said,

'Abu Ja'far^{-asws} said: 'Does one of you tend to come over to his brother and insert his hand in his moneybag and take (out money as per) his need, and he does not repel him?'

فَقُلْتُ مَا أَعْرِفُ ذَلِكَ فِينَا

I said, 'I do not know that (to be happening) among us'.

فَقَالَ أَبُو جَعْفَرٍ عَ فَلَا شَيْءَ إِذَا

Abu Ja'far^{-asws} said: 'So there is nothing, then'.

قُلْتُ فَالْهَلَاكُ إِذَا

I said, 'So (it is) the destruction, then?'

فَقَالَ إِنَّ الْقَوْمَ لَمْ يُعْطُوا أَخْلَامَهُمْ بَعْدُ.

He^{-asws} said: 'Surely the people have not been Given their forbearance yet'.⁶²⁷

52- كَأ، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ رَفَعَهُ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ حَقِّ الْمُؤْمِنِ فَقَالَ سَبْعُونَ حَقًّا - لَا أُخْبِرُكَ إِلَّا بِسَبْعَةٍ فَإِنِّي عَلَيْكَ مُشْفِقٌ أَخْشَى أَنْ لَا تَحْتَمِلَ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Al Husayn Bin Al-Hassan, from Muhammad Bin Awrma, raising it from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{-asws} about the rights of the Momin. He^{-asws} said: '(There are) seventy rights. I^{-asws} shall not inform you of except for seven, for I^{-asws} am pitying upon you, fearing that you will not (be able to) bear it'.

فَقُلْتُ بَلَى إِنْ شَاءَ اللَّهُ

I said, 'Yes, if Allah^{-azwj} so Desires'.

فَقَالَ عَ لَا تَشْبَعُ وَ يَجُوعُ وَ لَا تَكْتَسِي وَ يَغْرَى وَ تَكُونُ ذَلِيلَةً وَ قَمِيصُهُ الَّذِي يَلْبَسُهُ وَ لِسَانُهُ الَّذِي يَتَكَلَّمُ بِهِ وَ نُحْبُ لَهُ مَا نُحِبُّ لِنَفْسِكَ وَ إِنْ كَانَتْ لَكَ جَارِيَةٌ بَعَثْتَهَا لِتَمَهِّدَ فِرَاشَهُ وَ تَسْمَعِيَ فِي حَوَائِجِهِ بِاللَّيْلِ وَ النَّهَارِ فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَ لَا يَتَكَ بِوَلَايَتِنَا وَ وَلَا يَتَنَا بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ.

So he^{-asws} said: 'You cannot be satiated while he is hungry, nor be clothed while he is bare, and you should become his guide and his shirt which he wears and his tongue which he speaks by, and you should love for him what you love for yourself; and if there was a maid for you, you should send her to prepare his bed and work with regards to his need at night and day.

⁶²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 51

So when you do that, your Wilayah would be linked with our^{-asws} Wilayah, and our^{-asws} Wilayah is (linked) to the Wilayah of Allah^{-azwj} Mighty and Majestic”.⁶²⁸

53- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرُوفِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَخُونُهُ وَلَا يَحِقُّ عَلَى الْمُسْلِمِينَ الْاجْتِهَادُ فِي التَّوَاصُلِ وَ التَّعَاوُنِ عَلَى التَّعَاطُفِ وَ الْمُوَاسَاةِ لِأَهْلِ الْحَاجَةِ وَ تَعَاوُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُعْتَمِدِينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مِغْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra’a,

‘From Abu Abdullah^{-asws} having said: ‘The Muslim is a brother of the Muslim, neither oppressing him, nor abandoning him, nor betraying him; and there is an entitlement upon the Muslims, the striving in the communicating (with each other), and the assisting upon the sympathy (with each other), and the equalisation to the needy people, and the sympathy of some upon the other until they (all) become just as Allah^{-azwj} Mighty and Majestic Commanded you for, being Merciful between yourselves to each other and being gloomy due to their absence from you from their affairs, (as it used to be) in the past, as the group of the Helpers were in the era of Rasool-Allah^{-saww}’.⁶²⁹

54- كَأ، الكافي عَنِ عَلِيِّ بْنِ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَرًا أَنْ يُعْلِمَ إِخْوَانَهُ وَ حَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ.

(The book) ‘Al Kafi’ – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘A right upon the Muslim when he intends a journey is that he should let his brethren know, and a right upon his brethren when he arrives is that they should come to him’.⁶³⁰

55- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا الرُّحَمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّا إِذَا ذُكِرْنَا ذَكَرَ اللَّهُ وَ إِذَا ذُكِرَ عَدُوُّنَا ذُكِرَ الشَّيْطَانُ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from Fazalah Bin Ayoub, from Ali Bin Abu Hamza who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Our^{-asws} Shias are merciful between them, those when alone do Zikr of Allah^{-azwj}. We^{-asws} when we^{-asws} are mentioned, Allah^{-azwj} is Mentioned, and when our^{-asws} enemies are mentioned, the Satan^{-la} is mentioned’.⁶³¹

56- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِخْيَاءَ لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثِنَا نَعُظُّكُمْ عَلَى بَعْضِ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ.

⁶²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 52

⁶²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 53

⁶³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 54

⁶³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 55

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqbah, from Yazeed Bin Abdul Malik,

'From Abu Abdullah^{-asws} having said: 'Visit each other, for in your visitation there is a revival of your hearts; and mention our^{-asws} Ahadeeth, and (for) our^{-asws} Ahadeeth would incline you towards each other. If you were to grab hold of it, you will be Guided and attain salvation, and if you were to neglect these, you would stray and be destroyed. Therefore grab hold of these, and I^{-asws} would be (personally) responsible for your salvation".⁶³²

57- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنِ الْوَشَاءِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ عَبْدِ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي مَرَزْتُ بِقَاصٍ يَفْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَشْقَى بِهِ جَلِيسٌ

(The book) 'Al Kafi' – From the number, from Sahl, from Al Washa, from Mansour Bin Yunus, from Abbad Bin Kaseer who said,

'I said to Abu Abdullah^{-asws}, 'I passed by a storyteller relating stories and he was saying, 'This is the gathering which there is no wickedness with its gatherers'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ هِبَاهَاتِ هِبَاهَاتِ أَخْطَأْتُ أَسْنَاهُمْ الْخَفَرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سَوَى الْكَرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا يَقُومُ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ عَ فَقَالُوا قُفُّوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ

Abu Abdullah^{-asws} said: 'Far be it! Far be it! He has erred. Their gathering is the pit. For Allah^{-azwj} there are Angels who are coming, besides the two Honourable Recorders, so when they pass by a group of people mentioning Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, they are saying: 'Pause, for you have achieved your need'.

فَيَجْلِسُونَ فَيَتَفَقَّهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْقَى بِهِ جَلِيسٌ.

They become seated, and they are pondering along with them. When they arise, they console their sick ones, and attend their funerals, and they are committing themselves to their absent ones. Thus, that is the gathering which there is no wickedness with its gatherers".⁶³³

58- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنَّ مِنَ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطْلَعُونَ إِلَى الْوَاحِدِ وَ الْاِثْنَيْنِ وَ الثَّلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ صَ قَالَ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قُلُوبِهِمْ وَ كَثْرَةِ عَذُوبِهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al Mustawrid Al Nakhaie, from the one who reported it,

'Abu Abdullah^{-asws} having said: 'From the Angels who are in the sky, they come to know of the one, and the two, and the three when they are mentioning the merits of the Progeny^{-asws} of Muhammad^{-saww}. So they are saying: 'But, are you not seeing these who are in their few

⁶³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 56

⁶³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 57

numbers, and the abundance of their enemies, describing the merits of the Progeny^{-asws} of Muhammad^{-saww}?

قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ - ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

Another group of Angels say: ***That is Allah's Grace; He Grants it to whomsoever He Desires to, and Allah is the Lord of Magnificent Grace [62:4]***.⁶³⁴

59- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ مُسْكَانَ عَنْ مُبَيْسِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي أَتَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Muskan, from Muyassir,

'From Abu Ja'far^{-asws} having said: 'Are you isolating yourselves, and discussing and saying whatever you so desire to?'

فَقُلْتُ إِي وَ اللَّهِ إِنَّا لَنَخْلُو وَ تَتَحَدَّثُ وَ تَقُولُ مَا شِئْنَا

I said, 'Yes, by Allah^{-azwj}! We do isolate ourselves, and we discuss, and we are saying whatever we so desire to'.

فَقَالَ أَمَا وَ اللَّهِ لَوَدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهِ إِنِّي لِأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنَّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ.

He^{-asws} said: 'By Allah^{-azwj}! I^{-asws} would love to be with you in one of those places. But, by Allah^{-azwj}, I^{-asws} loved your aromas, and your spirits, and you all are upon the Religion of Allah^{-azwj} and the Religion of His^{-azwj} Angels, therefore Assist with piety and the striving'.⁶³⁵

60- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدٍ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِحَيْرٍ أَقْنُوا وَ إِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشَفَّعُوا إِلَى اللَّهِ وَ سَأَلُوهُ فَصَاحَا

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Ismail, from Muhammad Bin Ismail, from Muhammad Bin Muslim, from Ahmad Bin Zakariya, from Muhammad Bin Khalid Bin Maymoun, from Abdullah Bin Sinan, from Giyas Bin Ibrahim,

"There would not gather three Momineen and upwards, except that the Angels the likes of their number would be present. So if they were to supplicate for goodness, they would be saying: 'Ameen!' and if they were to seek Refuge from the evil, they would supplicate to Allah^{-azwj} to Exchange it from them; and if they were to ask for a need, they would intercede to Allah^{-azwj} and ask Him^{-azwj} for its fulfilment.

⁶³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 58

⁶³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 59

وَمَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا خَضَعُوا لَهُمْ عَشْرَةَ أضعافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَإِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَإِذَا نَالُوا مِنْ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ

And there would not gather three from the renegades except ten times their number from the Satans^{-la} would be present. If they were to speak, the Satan^{-la} would speak approximate to their speech; and when they laugh, he^{-la} would laugh along with them, and if they malign the Guardians^{-asws} of Allah^{-azwj}, he^{-la} malign them^{-asws} along with them.

فَمَنْ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيُثْمِرْ وَلَا يَكُنْ شَرَكًا شَيْطَانٍ وَلَا جَلِيسَةً فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَجَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَلَا لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ

The one who from the Momineen who is involved with them, and when they indulge in that, so let him arise and do not become a participant with Satan^{-la}, and not be seated, for if Allah^{-azwj} Mighty and Majestic is Wrathful, nothing would be able to withstand it, and nothing can repel His^{-azwj} Curse’.

ثُمَّ قَالَ ع فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَلَا يَقُمْ وَلَا يَكُنْ شَاةً أَوْ فُؤَاةً نَاقَةً.

Then he^{-asws} said: ‘So if he is not able to (arise), so let him deny it in his heart, and let him arise (for a while), and even if it is for a time it takes to milk a sheep, or a hiccup of a camel’.⁶³⁶

تَبَيَّنَ

Explanation (Hadeeth only)

وَفِي تَفْسِيرِ الْعَيَّاشِيِّ عَنِ الرِّضَا ع فِي تَفْسِيرِهَا إِذَا سَمِعْتَ الرَّجُلَ يَجْحَدُ الْحَقَّ وَ يُكَذِّبُ بِهِ وَ يَقْعُ فِي أَهْلِهِ فَقُمْ مِنْ عِنْدِهِ وَ لَا تُقَاعِدْهُ.

And in Tafseer Al Ayyashi – From Al-Reza^{-asws} in its interpretation: ‘When you hear the man rejecting the truth and belying with it and talking badly regarding its people, so arise from his presence and do not sit with him’.

61- كافي، الكافي بِالْإِسْنَادِ الْمُتَّفَقِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْمَغْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ عَنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضُهُمْ لِبَعْضٍ

(The book) ‘Al Kafi’ – By the previous chain, from Muhammad Bin Suleyman, from Muhammad Bin Mahfouz, from Abu Al Magra’a who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘There is nothing more horrible to Iblees^{-la} and his^{-la} army than the visitation of the brethren visiting each other regarding Allah^{-azwj}.

وَ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقُونَ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَنْقُصُ عَلَى وَجْهِهِ إِبْلِيسُ مُضْعَةً لَحْمٍ إِلَّا تَحَدَّدَ حَتَّى إِنَّ رُوحَهُ لَتَسْتَفِثُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ

And if two Momineen are meeting and they are mentioning Allah^{-azwj}, then they are mentioning our^{-asws} merits of the People^{-asws} of the Household, so there would not remain a single lump of flesh upon the face of Iblees^{-la} except that it would wrinkle, to the extent that his^{-la} spirit screams for help from the intensity of what he^{-la} feels from the pain.

فَتُحَسُّ مَلَائِكَةُ السَّمَاءِ وَحُزَّانُ الْجَنَّةِ فَيَلْعَنُونَهُ حَتَّى لَا يَبْقَى مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَقْعُ حَاسِبًا حَسِيرًا مَدْحُورًا.

The Angels of the sky and the treasurers of the Gardens sense it and they are cursing him^{-la} until there does not remain a single Angel of Proximity except that he curses him^{-la}. So he^{-la} falls down abased, sorrowful, defeated".⁶³⁷

⁶³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 15 H 61

CHAPTER 16 – PROTECTING THE BROTHERS AND TAKING CARE OF CORDIAL ONES OF THE FATHER

1- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقْطَعْ أَوْدَاءَ أَبِيكَ فَيُطْفَأَ نُورُكَ.

(The book) 'Nawadir' of Al Rawandi – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not cut off cordial ones of your father, for you radiance will be extinguished''.⁶³⁸

و يَهْدَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ يُطْفِئُ نُورَ الْعَبْدِ مَنْ قَطَعَ أَوْدَاءَ أَبِيهِ وَ غَيَّرَ شَيْبَتَهُ وَ رَفَعَ بَصَرَهُ فِي الْحُجُرَاتِ مِنْ غَيْرِ أَنْ يُؤْذَنَ لَهُ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Three extinguish radiance of the servant – one who cuts cordial ones of his father, and makes him grey-haired, and raising his sight in the chambers from without him having permitted for him''.⁶³⁹

2- نَهْجُ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَوَدَّةُ الْأَبَاءِ قَرَابَةُ بَيْنِ الْأَبْنَاءِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Cordiality of the fathers is relationship between the sons''.⁶⁴⁰

3- كَنْزُ الْكَرَاجِكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ كَرَمِ الْمَرْءِ بُكَاءُهُ عَلَى مَا مَضَى مِنْ زَمَانِهِ وَ حَيْنُهُ إِلَى أَوْطَانِهِ وَ حِفْظُهُ قَدِيمِ إِخْوَانِهِ.

(The book) 'Kanz Al Karajaki' –

'Amir Al-Momineen^{-asws} said: 'From the honour of the person is his crying upon what has passed from his era (slip-ups), and his yearning to his homeland, and his preserving his old (long-time) brothers''.⁶⁴¹

و رُوِيَ أَنَّ دَاوُدَ ع قَالَ لِأَبْنَيْهِ سُلَيْمَانَ يَا بُنَيَّ- لَا تَسْتَبْدِلَنَّ بِأَخٍ قَدِيمٍ أَخًا مُسْتَفَادًا مَا اسْتَقَامَ لَكَ وَ لَا تَسْتَقِلَّ أَنْ يَكُونَ لَكَ عَدُوٌّ وَاحِدٌ وَ لَا تَسْتَكْبِرَنَّ أَنْ يَكُونَ لَكَ أَلْفٌ صَدِيقٍ.

And it is reported:

'Dawood^{-as} said to his^{-as} son^{-as} Suleyman: 'O my^{-as} son^{-as}! Do not replace an old brother with a beneficial brother for as long as he is straight for you, and do not consider little if there

⁶³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 1 a

⁶³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 1 b

⁶⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 2

⁶⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 3 a

happens to be one enemy for you, nor consider as many if there happen to be a thousand friends for you”.⁶⁴²

4- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا الْمُؤْمِنُونَ إِخْوَةٌ بَنُو أَبٍ وَ أُمٍّ وَ إِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِزْقٌ سَهَرَ لَهُ الْآخَرُونَ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Usman Bin Isa, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said: **‘But rather, the Momineen are brothers, [49:10],** son of a father and a mother, and when a vein is truck upon a man from them, the other stay awake at night for him”.⁶⁴³

5- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ جَابِرِ الْجَعْفَرِيِّ قَالَ: تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ زَيْمًا حَزَنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِهِ وَ صَدِيقِي

(The book) ‘Al Kafi’ – From Ali, from his father, from Fazala Bin Ayoub, from Umar Bin Aban, from Jabir Al Jufy who said,

‘I cringed in front of Abu Ja’far^{-asws}. I said, ‘May I be sacrificed for you^{-asws}! Sometime I grieve from without any calamity having afflicted me, or any matter having befallen with me, to the extent that my family and my friends recognise that in my face!’

فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحٍ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحًا مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزِنْتُ هَذِهِ لِأَنَّهَا مِنْهَا.

He^{-asws} said: ‘Yes, O Jabir! Allah^{-azwj} Mighty and Majestic Created the Momineen from clay of the Gardens and Flowed in them a spirit from His^{-azwj} Spirit. For that (reason) the Momin is a brother of the Momin, of his father and his mother. Whenever a soul from those souls is afflicted with grief, in a city from the cities, these (also) grieve because it is from these’”.⁶⁴⁴

6- كِتَابُ الْمُؤْمِنِ، بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَقَبَّضْتُ بَيْنَ يَدَيْهِ ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ هُمَّ يُصِيبُنِي وَ سَأَقُ نَحْوَ مَا مَرَّ إِلَى قَوْلِهِ صَدِيقِي

(The book) ‘Kitab Al Momin’ – By his chain,

‘From Abu Ja’far^{-asws}, he (the narrator) said: ‘I sighed in front him^{-asws}, then I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Worries have afflicted me’ – and he continued what has passed up to his words, ‘My friend’.

فَقَالَ نَعَمْ يَا جَابِرُ فَقُلْتُ فِيمَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ ع وَ مَا تَصْنَعُ بِهِ قُلْتُ أَجِبْ أَنْ أَعْلَمَهُ قَالَ ع يَا جَابِرُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِلَى آخِرِ الْخَبَرِ.

⁶⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 3 b

⁶⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 4

⁶⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 5

He^{-asws} said: 'Yes, O Jabir!' I said, 'Where is that from, O son^{-asws} of Rasool-Allah^{-saww}?' He^{-asws} said: 'And what will you do with it?' I said, 'I would love to know it'. He^{-asws} said: 'O Jabir! Allah^{-azwj} Mighty and Majestic' – up to the end of the (previous) Hadeeth".⁶⁴⁵

تبيين

Explanation (Ahadeeth only)

قَالَ الصَّادِقُ ع وَ اللَّهُ شَيْعُنَا مِنْ نُورِ اللَّهِ خُلِقُوا وَ إِلَيْهِ يَعُودُونَ.

Al-Sadiq^{-asws} said: 'By Allah^{-azwj}! Our^{-asws} Shias are Created from Noor of Allah^{-azwj} and they will be returning to it'.

وَ قَدْ رُوِيَ عَنِ الْبَاقِرِ ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ نَفَخْتُ فِيهِ مِنْ رُوحِي كَيْفَ هَذَا النَّفْخُ

*And it has been reported from Al-Baqir^{-asws} in interpretation of Words of the Exalted: **and Blow into him from My Spirit [15:29].** How as this Blowing?'*

فَقَالَ إِنَّ الرُّوحَ مُنْخَرَكٌ كَالرَّيْحِ وَ إِنَّمَا سُمِّيَ رُوحاً لِأَنَّهُ اشْتَقَّ اسْمُهُ مِنَ الرِّيحِ وَ إِنَّمَا أَخْرَجَهُ عَلَى لَفْظَةِ الرُّوحِ لِأَنَّ الرُّوحَ مُجَانِسٌ لِلرِّيحِ وَ إِنَّمَا أَضَافَهُ إِلَى نَفْسِهِ لِأَنَّهُ اصْطَفَاهُ عَلَى سَائِرِ الْأَرْوَاحِ

He^{-asws} said: 'The Spirit (Rooh) moves like the wind (Reeh), and rather it is named as 'Rooh' because it derived its name from the wind (Reeh), and rather it is extracted upon the word 'Al Rouh', because the spirit (Al-Rouh) is the genus of the 'Reeh' (wind), and rather He^{-azwj} Supplemented it to His^{-azwj} Own Self, because He^{-azwj} Chose it over the rest of the spirits.

كَمَا اصْطَفَى بَيْتاً مِنَ الْبُيُوتِ فَقَالَ بَيْتِي وَ قَالَ لِرَسُولٍ مِنَ الرُّسُلِ خَلِيلِي وَ أَشْبَاهَ ذَلِكَ وَ كُلُّ ذَلِكَ مَخْلُوقٌ مَصْنُوعٌ مُخْدَتٌ مَرْثُوبٌ مُدَبَّرٌ.

Just as He^{-azwj} Chose a House (Kabah) from the houses so He^{-azwj} Said: "My house", and for a Rasool^{-as} from the Rasools^{-as}, "My^{-azwj} Friend", and the likes of that; and all of that is a Created being, Made, newly occurred, Nourished, Regulated".

رَوَى الصَّدُوقُ فِي مَعَانِي الْأَخْبَارِ بِإِسْنَادِهِ إِلَى أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعِيَ رَجُلٌ مِنْ أَصْحَابِنَا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي لَأَعْنَمُ وَ أَخْزَنُ مِنْ غَيْرِ أَنْ أَعْرِفَ لِدَلِكِ سَبَباً

It is reported by Al Sadouq in (the book) 'Ma'any Al Akhbar', by his chain to Abu Baseer who said,

'I entered to see Abu Abdullah^{-asws} and with me was a man from our companions. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I tend to be sorrowful and grieving from without knowing any cause for that!'

فَقَالَ ع إِنَّ ذَلِكَ الْحَزَنَ وَ الْفَرَحَ يَصِلُ إِلَيْكُمْ مِنَّا لِأَنَّا إِذَا دَخَلْنَا عَلَيْكَ حَزَنٌ أَوْ سُورٌ كَانَ ذَلِكَ دَاخِلاً عَلَيْكُمْ لِأَنَّا وَ إِيَّاكُمْ مِنْ نُورِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'That grief and the happiness arrives to you all from us^{-asws}, because when grief or cheerfulness enters upon us^{-asws}, that will be entering upon you, because we^{-asws} and you all are from Noor of Allah^{-azwj} Mighty and Majestic.

فَجَعَلْنَا وَ طِينَتَا وَ طِينَتَكُمْ وَاحِدَةً وَ لَوْ تَرَكْتُ طِينَتَكُمْ كَمَا أُخِذْتُ لَكُنَّا وَ أَنْتُمْ سَوَاءٌ وَ لَكِنْ مُرِجَتْ طِينَتُكُمْ بِطِينَةِ أَعْدَائِكُمْ فَلَوْ لَا ذَلِكَ مَا أَذْنَبْتُمْ ذَنْبًا أَبَدًا

We^{-asws} and our^{-asws} clay and your clays are Made to be one, and had your clays been left just as it had been Taken, we^{-asws} and you all would have been same, but your clays were mixed with clays of your enemies. Had it not been that you would have committed any sin, ever!'

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ فَتَعُودُ طِينَتَا وَ نُورُنَا كَمَا بَدَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Will our clay and our Noor be returning like what it had begun?'

فَقَالَ إِي وَ اللَّهُ يَا عَبْدَ اللَّهِ أَخْبِرْنِي عَنْ هَذَا الشُّعَاعِ الزَّاهِرِ مِنَ الْقُرْصِ إِذَا طَلَعَ أ هُوَ مُتَّصِلٌ بِهِ أَوْ بَائِنٌ مِنْهُ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Abdullah! Inform me^{-asws} about this apparent ray from the disc (sun) when it emerges. Is it connected with it or distinct from it?'

فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ بَلْ هُوَ بَائِنٌ مِنْهُ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! But it is distinct from it'.

فَقَالَ أ فَلَيْسَ إِذَا غَابَتِ الشَّمْسُ وَ سَقَطَ الْقُرْصُ عَادَ إِلَيْهِ فَاتَّصَلَ بِهِ كَمَا بَدَا مِنْهُ

He^{-asws} said: 'Isn't it so when the sun disappears and the disc drops, it (ray) returns to it and connects with it just as it had begun from it?'

فَقُلْتُ لَهُ نَعَمْ

I said to him^{-asws}, 'Yes'.

فَقَالَ كَذَلِكَ وَ اللَّهُ شَيَعُنَا مِنْ نُورِ اللَّهِ خُلِقُوا وَ إِلَيْهِ يَعُودُونَ

He^{-asws} said: 'By Allah^{-azwj}! Like that are our^{-asws} Shias. They have been Created from Noor of Allah^{-azwj} and they will be returning to Him^{-azwj}.

وَ اللَّهُ إِنَّكُمْ لَمُلْحَقُونَ بِنَا يَوْمَ الْقِيَامَةِ وَ إِنَّا لَنَشْفَعُ وَ تُشْفَعُ وَ اللَّهُ إِنَّكُمْ لَتَشْفَعُونَ فَتُشْفَعُونَ

By Allah^{-azwj}! They will be joining with us^{-asws} on the Day of Qiyamah and we^{-asws} shall (be asked to) intercede for them, and we^{-asws} shall intercede, and by Allah^{-azwj}, you will (be asked to) intercede, so you will be interceding.

وَ مَا مِنْ رَجُلٍ مِنْكُمْ إِلَّا وَ سُرُفَعُ لَهُ نَارٌ عَنْ شِمَالِهِ وَ حَنَّةٌ عَنْ يَمِينِهِ فَيُدْخِلُ أَحِبَّاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

And there is no man from you all except and a fire will raise for him on his left, and a garden on his right so he will enter his loved ones into the Paradise and his enemies into the Fire”.

فتأمل و تدبر في هذا الحديث فإن فيه أسراراً غريبة.

(Majlisi says), ‘Contemplate and ponder in this Hadeeth for there are strange secrets in it’.

7- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْتُهُ وَ دَلِيلُهُ - لَا يَخُونُهُ وَ لَا يَظْلِمُهُ وَ لَا يَغْشَاهُ وَ لَا يَعْدُهُ عِدَّةً فَيُخْلِفُهُ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ali Bin Uqba,

‘From Abu Abdullah^{asws} having said: ‘The Momin is a brother of the Momin, his eyes and his guide. He neither betrays him, nor oppresses him, nor cheats him, nor does he promise him a promise and breaks it”⁶⁴⁶

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى وَ عَنِ الْعِدَّةِ عَنْ سَهْلِ جَمِيعاً عَنْ ابْنِ حُبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَزْوَاجُهُمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, and from the number, from Sahl, altogether from Ibn Mahboub, from Ibn Ri’ab, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘The Momin is a brother of the Momin like the one body. If something from it has a (health) complaint, the pain of that is felt in rest of his body; and their souls and from one soul, and the soul of a Momin is of stronger connection with the Spirit of Allah^{azwj} than the ray of the sun is with it”⁶⁴⁷

كِتَابُ الْمُؤْمِنِ، لِلْحُسَيْنِ بْنِ سَعِيدٍ بِإِسْنَادِهِ عَنْهُ ع مِثْلُهُ إِلَّا أَنَّ فِيهِ وَجَدَ ذَلِكَ فِي سَائِرِ جَسَدِهِ لِأَنَّ أَزْوَاجَهُمْ مِنْ رُوحِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ رُوحَ الْمُؤْمِنِ إِلَى آخِرِ الْحَيَاةِ.

(The book) ‘Kitab Al Momin’ of Al Husayn Bin Saeed, by his chain,

‘From him^{asws}, similar to it, except and in it is: ‘That is felt in rest of his body, because their souls are from Spirit of Allah^{azwj} Mighty and Majestic, and the soul of a Momin’ – up to end of the Hadeeth”⁶⁴⁸

تبيان كما سيأتي في الحديث القدسي فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ وَ بَصَرَهُ وَ رِجْلَهُ وَ يَدَهُ وَ لِسَانَهُ.

~~Explanation (Hadeeth only) – Just as I (Majlisi) shall bring in the Holy Hadeeth: “When I^{azwj} Love him (Momin), I^{azwj} become his hearing, and his sight, and his leg, and his hand, and his tongue”.~~ (from non-shia sources, most probably from a Sufi book)

⁶⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 7

⁶⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 8 a

⁶⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 8 b

Please see the Appendix below

Appendix:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ (صلى الله عليه وآله) قَالَ يَا رَبِّ مَا حَالُ الْمُؤْمِنِ عِنْدَكَ قَالَ يَا مُحَمَّدُ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَأَنَا أُسْرِعُ شَيْءًا إِلَى نُصْرَةِ أَوْلِيَائِي وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي عَنْ وَفَاةِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Aban Bin Taghlab,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When there was Ascension (*Mi'raj*) with the Prophet^{-saww}, he^{-saww} said: 'O Lord^{-azwj}! What is the state of the *Momin* in Your^{-azwj} Presence?' He^{-azwj} Said: "O Muhammad^{-saww}! The one who despises a friend of Mine^{-azwj}, so he has declared a war against Me^{-azwj} and I^{-azwj} am the Quickest to Helping My^{-azwj} friends and I^{-azwj} do not Hesitate from anything which I^{-azwj} Do like I^{-azwj} Hesitate from the death of the *Momin*. He dislikes the death and I^{-azwj} Dislike Disappointing him.

وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْغِنَى وَ لَا صَرْفُهُ إِلَّا غَيْرَ ذَلِكَ هَلْكَ وَ إِنَّ مِنْ عِبَادِي الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْفَقْرُ وَ لَا صَرْفُهُ إِلَّا غَيْرَ ذَلِكَ هَلْكَ

And from My^{-azwj} *Momineen* servants there is one for whom it is not correct except for the riches, and were I^{-azwj} to Exchange it to other than that, he would be destroyed; and from My^{-azwj} *Momineen* servants there is one for whom it is not correct except for the poverty, and were I^{-azwj} to Exchange it to other than that, he would be destroyed.

وَ مَا يَتَقَرَّبُ إِلَيَّ عَبْدٌ مِنْ عِبَادِي بِشَيْءٍ أَحَبَّ إِلَيَّ بِمَا افْتَرَضْتُ عَلَيْهِ وَ إِنَّهُ لَيَتَقَرَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّى أُحِبُّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ إِذَا سَمِعْتُهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يُنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا إِنْ دَعَانِي أُجِبُّهُ وَ إِنْ سَأَلَنِي أُعْطِيَهُ .

And a servant will not (be able to) come near to Me^{-azwj} with anything more Beloved to Me^{-azwj} than what I^{-azwj} have Obligated upon him and let him come closer to Me^{-azwj} with the Optional (*Salāt*) until I^{-azwj} Love him. So when I^{-azwj} do Love him, I^{-azwj} would be the hearing which he listens with, and his vision which he sees with, and his tongue which he speaks with, and his hand which he strikes with. If he were to supplicate to Me^{-azwj}, I^{-azwj} would Answer him, and if he were to ask Me^{-azwj}, I^{-azwj} would Give it to him".⁶⁴⁹

9- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ مُتَّى الْحَنَاطِ عَنِ الْحَارِثِ بْنِ الْمَغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمُسْلِمُ أَخُو الْمُسْلِمِ وَ هُوَ عَيْنُهُ وَ مِرَاتُهُ وَ دَلِيلُهُ - لَا يُخُونُهُ وَ لَا يَظْلِمُهُ وَ لَا يَخْدَعُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ.

(The book) 'Al Kafi' – From the number, from Sahl, from Ibn Abu Najran, from Musanna Al Hannat, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{-asws} said: 'The Muslim is a brother of the Muslim, and he is his eyes, and his mirror, and his guide. He neither betrays him, nor oppresses him, nor deceives him, nor belies him, nor backbites him'.⁶⁵⁰

وَ قَدْ رُوِيَ عَنِ النَّبِيِّ ص الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ.

And it has been reported from the Prophet^{-saww}: 'The Momin is a mirror of the Momin'.⁶⁵¹

10- كا، الكافي عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي تُحِبُّهُ فَقُلْتُ نَعَمْ فَقَالَ لِي وَ لِمَ لَا تُحِبُّهُ وَ هُوَ أَخُوكَ وَ شَرِيكَكَ فِي دِينِكَ وَ غَوْثُكَ عَلَى عَدُوِّكَ وَ رِزْقُهُ عَلَى غَيْرِكَ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hafs Al Bakhtari who said,

'I was in the presence of Abu Abdullah^{-asws}, and a man entered to see him^{-asws}. He^{-asws} said to me: 'Do you like him?' I said, 'Yes'. He^{-asws} said to me: 'And why would you not like him, and he is your brother, and your participant in your religion, and your assistant against your enemy, and his sustenance is upon someone else'.⁶⁵²

11- كا، الكافي عَنِ أَبِي عَلِيٍّ عَنِ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَزْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِي رُوحِهِمْ مِنْ رِيحِ الْجَنَّةِ فَلِذَلِكَ هُمْ إِخْوَةٌ لِأَبٍ وَ أُمٍّ.

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Al Husayn Bin Al Hassan, from Muhammad Bin Awrama, from one of his companions, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Momin is a brother of the Momin of his father and his mother, because Allah^{-azwj} Mighty and Majestic Created the Momineen from clay of the Gardens and Flowed into their souls from the wind of Paradise. For that (reason), they are brother of a father and a mother'.⁶⁵³

12- كا، الكافي ابْنُ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ عَنِ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ خَدَمَ بَعْضُهُمْ لِبَعْضِهِمْ

(The book) 'Al Kafi' – Ibn Isa, from Ahmad Bin Muhammad Bin Abdullah, from a man, from Jameel,

⁶⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 9 a

⁶⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 9 b

⁶⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 10

⁶⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 11

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The Momin(een) are servants of each other’.

قُلْتُ وَ كَيْفَ يَكُونُونَ خَدَمًا بَعْضُهُمْ لِبَعْضٍ

‘I said, ‘And how can they be servants of each other?’

قَالَ يُنِيبُ بَعْضُهُمْ بَعْضًا الْحَدِيثُ.

He^{-asws} said: ‘They benefit each other’ – the Hadeeth”.⁶⁵⁴

13- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ نَفَرًا مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ لَهُمْ فَضَلُّوا الطَّرِيقَ فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ فَتَكَفَّنُوا وَ لَزُمُوا أَصُولَ الشَّجَرِ فَجَاءَهُمْ شَيْخٌ عَلَيْهِ ثِيَابٌ بَيَاضٌ فَقَالَ قُومُوا فَلَا بَأْسَ عَلَيْكُمْ فَهَذَا الْمَاءُ

(The book) ‘Al Kafi’ – From Ali, from his father and Muhammad Bin Yahya, from Ibn Isa, altogether from Ibn Abu Umeyr, from Ismail Al Basry, from Al Fuzeyl Bin Yasaar who said,

‘I heard Abu Ja’far^{-asws} saying: ‘A number of Muslims went out on a journey of their. They lost the way, and they were afflicted with severe thirst. They wore shrouds and stayed at the base of the tree. And old man came to them, having white clothes upon him. He said, ‘Arise, for there is no problem upon you! This here is the water’.

فَقَامُوا وَ شَرَبُوا وَ ارْتَوَوْا فَقَالُوا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ

They stood up and drank and were saturated. They said, ‘Who are you? May Allah^{-azwj} have Mercy on you!’

فَقَالَ أَنَا مِنَ الْجِنِّ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ص إِلَيَّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ فَلَمْ تَكُونُوا تَضَيُّعُوا بِخَضْرَتِي.

He said, ‘I am from the Jinn, those who had pledged allegiance to Rasool-Allah^{-saww}. I heard Rasool-Allah^{-saww} saying: ‘The Momin is a brother of the Momin, his eyes, and his guide’, therefore you will not be wasted in my^{-saww} presence”.⁶⁵⁵

14- كَأ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَ لَا يَخْذُلُهُ وَ لَا يَغْتَابُهُ وَ لَا يَخُونُهُ وَ لَا يَخْرُمُهُ

(The book) ‘Al Kafi’ – From Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Hammad Bin Isa, from Rabie, from Al Fuzeyl Bin Yasaar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Muslim is a brother of the Muslim. He neither oppresses him, nor abandons him, nor backbites him, nor betrays him, nor deprives him’.

⁶⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 12

⁶⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 13

قَالَ رَبِيعِي فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ قَالَ سَمِعْتُ الْفَضِيلَ يَقُولُ ذَلِكَ قَالَ فَقُلْتُ لَهُ نَعَمْ فَقَالَ إِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ - لَا يَظْلِمُهُ وَلَا يَغشُهُ وَلَا يَخْذُلُهُ وَلَا يَغْتَابُهُ وَلَا يَخُونُهُ وَلَا يَحْرِمُهُ.

Rabie (narrator) said, 'A man from our companions asked me at Al Medina. He said, 'I heard Fuzeyl (narrator) saying that'. He said, 'I said to him, 'Yes'. He said, 'I heard Abu Abdullah^{asws} saying: 'The Muslim is a brother of the Muslim. He neither oppresses him, nor cheats him, nor abandons him, nor backbites him, nor betrays him, nor deprives him''.⁶⁵⁶

15- كِتَابُ الْمُؤْمِنِ، بِإِسْنَادِهِ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ إِذَا سَقَطَ مِنْهُ شَيْءٌ تَدَاعَى سَائِرُ الْجَسَدِ.

(The book) 'Kitab Al Momin' – By his chain,

'From one^{asws} of the two (5th or 6th Imam^{asws}) having said: 'The Momin is a brother of the Momin, like the (one) body. When something falls off from him, rest of the body falls sick (deteriorates)'.⁶⁵⁷

16- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ تَلْتَقِي فَتَنْشَأُ كَمَا تَنْشَأُ الْخَيْلُ فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ وَ مَا تَنَافَرَ مِنْهَا اخْتَلَفَ وَ لَوْ أَنَّ مُؤْمِنًا جَاءَ إِلَى مَسْجِدٍ فِيهِ أَنْاسٌ كَثِيرٌ لَيْسَ فِيهِمْ إِلَّا مُؤْمِنٌ وَاحِدٌ لَمَالَتْ رُوحُهُ إِلَى ذَلِكَ الْمُؤْمِنِ حَتَّى يَجْلِسَ إِلَيْهِ.

(The book) 'Al Momin' – By his chain,

'From Abu Abdullah^{asws} having said: 'The souls are a conscripted army, meeting. They can smell each other just as the cavalry horses smell. Whatever they recognise from these, unites, and whatever they deny from these, they differ; and if a Momin were to come to a Masjid wherein are many people, (and) there isn't among there except one Momin, his soul will incline to that Momin until he goes and sits (next) to him''.⁶⁵⁸

بيان وَ فِي النَّهَائِيَةِ فِي حَدِيثِ عَلِيٍّ ع حِينَ أَرَادَ أَنْ يَبْرَزَ لِعَمْرٍو بْنِ عَبْدِ وَدِّ قَالَ أَخْرَجَ إِلَيْهِ فَأَشَامَهُ قَبْلَ الْبَقَاءِ.

Explanation (Hadeeth only) – And in (the book) 'Al-Nihaya' in a Hadeeth of Ali^{asws} when he^{asws} wanted to duel Amro Bin Abd Wudd, said: 'I^{asws} shall go out to him and smell him (investigate him) before the meet (in battle)''.

17- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا وَ اللَّهِ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِنًا أَبَدًا حَتَّى يَكُونَ لِأَخِيهِ مِثْلُ الْجَسَدِ إِذَا ضَرَبَ عَلَيْهِ عِرْقٌ وَاحِدٌ تَدَاعَتْ لَهُ سَائِرُ عُرُوقِهِ.

(The book) 'Al Momin' – By his chain,

'From Abu Abdullah^{asws} having said: 'No, by Allah^{azwj}! The Momin cannot be a Momin, ever, until he happens to be for his brother like the (one) body. When one vein is struck, rest of his veins fall sick (deteriorated) for it''.⁶⁵⁹

⁶⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 14

⁶⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 15

⁶⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 16

⁶⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 17

18- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ شَيْءٌ يَسْتَرِيحُ إِلَيْهِ وَ إِنَّ الْمُؤْمِنَ لَيَسْتَرِيحُ إِلَى أَخِيهِ الْمُؤْمِنِ كَمَا يَسْتَرِيحُ الطَّيْرُ إِلَى شَكْلِهِ.

(The book) 'Al Momin' – By his chain,

'From Abu Abdullah^{-asws} having said: 'For everything there is something it is comforted to, and the Momin is comforted to his Momin brother, just as the bird is comforted to its form (fellow bird)'.⁶⁶⁰

19- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُونَ فِي تَبَارِهِمْ وَ تَرَاثِهِمْ وَ تَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى تَدَاعَى لَهُ سَائِرُهُ بِالسَّهْرِ وَ الْحُمَّى.

(The book) 'Al Momin' – By his chain,

'From Abu Abdullah^{-asws} having said: 'The Momineen in their being righteous, and their being merciful, and their being revering as like the (one) body. When there is a (health) complaint, rest of his body falls sick (deteriorates) with the staying awake at night and the fever'.⁶⁶¹

⁶⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 18

⁶⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 16 H 19

باب 17 فضل المواخاة في الله و أن المؤمنين بعضهم إخوان بعض و علة ذلك

CHAPTER 17 – MERIT OF THE BROTHERHOOD FOR THE SAKE OF ALLAH^{-azwj}, AND THE MOMINEEN ARE BROTHERS OF EACH OTHER, AND A REASON OF THAT

الآية الحجرات إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

The Verse – (Surah) Al Hujuraat: **But rather, the Momineen are brothers, [49:10]**

1- ل، الخصال ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ مِنَ الْمُرَّةِ ثَلَاثَةٌ مِنْهَا فِي الْحَضَرِ وَ ثَلَاثَةٌ مِنْهَا فِي السَّفَرِ

(The book) 'Al-Khisaa', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Six (matters) are from the manliness – three of these are regarding the staying and three of these are during the journey.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ كِتَابِ اللَّهِ تَعَالَى وَ عِمَارَةُ مَسَاجِدِ اللَّهِ وَ اتِّخَاذُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

As for those regarding the staying – reciting the Book of Allah^{-azwj} the Exalted, and building a Masjid of Allah^{-azwj}, and taking the brothers for the Sake of Allah^{-azwj} Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبَذْلُ الرِّدَاءِ وَ حُسْنُ الْخُلُقِ وَ الْمِرَاحُ فِي غَيْرِ الْمَعَاصِي.

And as for that which is regarding the journey – expending the provision, and goodly manners, and the pleasantries in other than the disobedience (of Allah^{-azwj})".⁶⁶²

2- ما، الأمالي للشيخ الطوسي فيما أوصى به أمير المؤمنين ع عِنْدَ وَفَاتِهِ وَ آخِ الْإِخْوَانِ فِي اللَّهِ وَ أَحَبُّ الصَّالِحِ لِصَلَاحِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} bequeathed with at his^{-asws} expiry: 'And be a brother to the brothers for the Sake of Allah^{-azwj} and love the righteous for his righteousness".⁶⁶³

3- ما، الأمالي للشيخ الطوسي المُنْفِذُ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ النَّبِيِّ عَنِ التَّفْلِيسِيِّ عَنِ الْبُقْبَاقِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَزْجَعُ صَاحِبُ الْمَسْجِدِ بِأَقْلٍ مِنْ إِحْدَى ثَلَاثٍ إِذَا دُعِيَ يَدْعُو بِهِ يُدْخِلُهُ اللَّهُ فِي الْجَنَّةِ وَ إِذَا دُعِيَ يَدْعُو بِهِ فَيَصْرِفُ اللَّهُ عَنْهُ بَلَاءً وَ إِذَا أَخِ يَسْتَفِيدُهُ فِي اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Muhammad Al Himeyri, from his father, from Al Barqy, from Al Tafleysi, from Al Baqbaq,

⁶⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 1

⁶⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 2

'From Abu Abdullah^{-asws} having said: 'A companion of the Masjid does not return except from one of the three – either a supplication he had supplicated with, so Allah^{-azwj} enters him into the Paradise, or a supplication he had supplicated with, so Allah^{-azwj} Turned away an affliction from him, or a brother for the Sake of Allah^{-azwj} Mighty and Majestic he had benefited with'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَفَادَ امْرُؤٌ مُسْلِمٌ فَائِدَةً بَعْدَ فَائِدَةِ الْإِسْلَامِ مِثْلَ أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'A Muslim person has not benefitted with a benefit after benefit of Al-Islam like he has with a brother benefitting him for the Sake of Allah^{-azwj}'.⁶⁶⁴

4- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيد عن عُمَرَ بْنِ مُحَمَّدٍ الرِّبَّاتِ عَنْ عَلِيِّ بْنِ مَهْرُؤَيْهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنْ الرِّضَا ع قَالَ: مَنْ اسْتَفَادَ أَخًا فِي اللَّهِ فَقَدْ اسْتَفَادَ نَبِيًّا فِي الْجَنَّةِ.

(The books) 'Al Majaalis' of Al Mufeed, (and) 'Al Amaali' of the sheikh Al Tusi – from Umar Bin Muhammad Al Zayyat, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza^{-asws} having said: 'One who benefits a brother for the Sake of Allah^{-azwj}, so he has benefited a house in the Paradise''.⁶⁶⁵

5- ثو، نواب الأعمال ابن المُنَوِّكِلِ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنْ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ زَيْدٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ مَنْ اسْتَفَادَ أَخًا فِي اللَّهِ عَزَّ وَ جَلَّ اسْتَفَادَ نَبِيًّا فِي الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Yahya, from Al Ashari, from Ahmad Bin Muhammad, from Mahfouz Bin Khalid, from Muhammad Bin Zayd who said,

'I heard Al-Reza^{-asws} saying: 'One who benefits a brother for the Sake of Allah^{-azwj} Mighty and Majestic will benefit a house in the Paradise''.⁶⁶⁶

6- سن، المحاسن أَبِي عَنْ فَضَالَةَ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ جَابِرِ الْمُجَفِّي قَالَ: تَنَفَّسْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع ثُمَّ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَهْتَمُّ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ نَزَلَ بِي حَتَّى تَعْرِفَ ذَلِكَ أَهْلِي فِي وَجْهِي وَ يَعْرِفُهُ صَدِيقِي

(The book) 'Al Mahasin' – My father, from Fazalah, from Umar Bin Aban Al Kalby, from Jabir Al Jufy who said,

'I sighed in front of Abu Ja'far^{-asws}, then I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I tend to be sorrowful from without any calamity having afflicted me, or a matter having befallen with me, to the extent that my family recognises that in my face and my friend recognises it!'

قَالَ نَعَمْ يَا جَابِرُ

He^{-asws} said: 'Yes, O Jabir!'

قُلْتُ وَ مِمَّ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

⁶⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 3

⁶⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 4

⁶⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 5

I said, 'And what is that from, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ وَ مَا تَصْنَعُ بِذَاكَ قُلْتُ أَحِبُّ أَنْ أَعْلَمَهُ

He^{-asws} said: 'And what will you do with (knowing) that?' I said, 'I would love to know it'.

فَقَالَ يَا جَابِرُ إِنَّ اللَّهَ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجَنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَتْ تِلْكَ الْأَرْوَاحَ فِي بَلَدٍ مِنَ الْبُلْدَانِ شَيْءٌ حَزَنَتْ عَلَيْهِ أَرْوَاحُ لَأُكَّهَا مِنْهُ.

He^{-asws} said: 'O Jabir! Allah^{-azwj} Created the Momineen from clay of the Gardens and Flowed in them from a breeze of His^{-azwj} Spirit. For that (reason), the Momin is a brother of the Momin, of his father and his mother. When those souls are afflicted by anything in a city from the cities, the (other) souls grieve upon it because these are from it'.⁶⁶⁷

7- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ لِأَنَّ اللَّهَ خَلَقَ طِينَتَهُمَا مِنْ سَبْعِ سَمَاوَاتٍ وَ هِيَ طِينَةُ الْجَنَانِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'The Momin is a brother of the Momin of his father and his mother, because Allah^{-azwj} Created their clays from seven skies, and it is clay of the Gardens'.

ثُمَّ تَلَا مَحَامٍ بَيْنَهُمْ فَهَلْ يَكُونُ الرَّحِيمُ إِلَّا بَرًّا وَصُؤَلًا.

Then he^{-asws} recited: '**merciful between themselves [48:29]**. Can the merciful be except as a righteous, connecting?'⁶⁶⁸

وَ فِي حَدِيثٍ آخَرَ وَ أَجْرَى فِيهِمَا مِنْ رُوحِ رَحْمَتِهِ.

And in another Hadeeth: 'And Flowed in them from the Spirit of His^{-azwj} Mercy'.⁶⁶⁹

8- سن، المحاسن أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ السَّيَّارِيُّ وَ حَسَنُ بْنُ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ جَنَانِ السَّمَاوَاتِ وَ أَجْرَى فِيهِ مِنْ رُوحِ رَحْمَتِهِ فَلِذَلِكَ هُوَ أَخُوهُ لِأَبِيهِ وَ أُمِّهِ.

(The book) 'Al Mahasin' – Abu Abdullah Ahmad Bin Muhammad Al Sayyari, and Hasan Bin Muawiya, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'The Momin is a brother of the Momin, of his father and his mother, and that is because Allah^{-azwj} Blessed and Exalted Created the Momin from clay of Gardens of the skies and Flowed in him from Spirit of His^{-azwj} Mercy. For that (reason), he is his brother, of his father and his mother'.⁶⁷⁰

⁶⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 6

⁶⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 7 a

⁶⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 7 b

⁶⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 8

9- ختص، الإختصاص قَالَ الصَّادِقُ ع الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنْ اشْتَكَى شَيْئاً وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ إِنْ رُوْحُهُمَا مِنْ رُوحِ اللَّهِ وَ إِنْ رُوحُ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالاً بِرُوحِ اللَّهِ مِنْ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا.

(The book) 'Al-Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'The Momin is a brother of the Momin like the one body. If there is a (health) complaint of something, the pain of that is felt in rest of his body; and their souls are from Spirit of Allah^{-azwj} I and the soul of a Momin is of stronger connection with Spirit of Allah^{-azwj} than the connection than a ray of the sun with it".⁶⁷¹

10- مِنْ كِتَابِ قِضَاءِ حُقُوقِ الْمُؤْمِنِينَ لِلصُّورِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ أَبِي فَاطِمَةَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ أَبِي فَاطِمَةَ إِنَّ الْعَبْدَ يَكُونُ بَارَأً بِقَرَابَتِهِ وَ لَمْ يَبْقَ مِنْ أَجَلِهِ إِلَّا ثَلَاثُ سِنِينَ فَيُصَيِّرُهُ اللَّهُ ثَلَاثًا وَ ثَلَاثِينَ سَنَةً

From the book 'Qaza Huquq Al-Momineen' of Al Sowry, by his chain from Ja'far Bin Muhammad Bin Abu Fatima who said,

'Abu Abdullah^{-asws} said to me: 'O Ibn Abu Fatima! The servant happens to be righteous with his relatives and there does not remain from his term (lifespan) except three years, so Allah^{-azwj} Makes it to be thirty-three years.

وَ إِنْ الْعَبْدَ لَيَكُونُ عَاقًا بِقَرَابَتِهِ وَ قَدْ بَقِيَ مِنْ أَجَلِهِ ثَلَاثٌ وَ ثَلَاثُونَ سَنَةً فَيُصَيِّرُهُ اللَّهُ ثَلَاثَ سِنِينَ

And the servant tends to be disloyal (Aaq) with his relatives, and there remains from his term thirty-three years, so Allah^{-azwj} Makes it to be three years'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

Then he^{-asws} recited this Verse: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ لَمْ يَكُنْ لَهُ قَرَابَةٌ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Supposing there do not happen to be any relatives for him?'

قَالَ فَتَنْظُرْ إِلَيَّ مُعْظَبًا وَ رَدَّ عَلَيَّ شَيْبَهَا بِالزَّرِيرِ يَا ابْنَ أَبِي فَاطِمَةَ لَا تَكُونُ الْقَرَابَةُ إِلَّا فِي رَحِمِ مَاسَةِ الْمُؤْمِنُونَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فَلِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَبْرَهُ فَرِيضَةً مِنَ اللَّهِ

He (the narrator) said, 'He^{-asws} looked at me angrily and responded to be resembling the harshness: 'O Ibn Abu Fatima! The relationship cannot be, except in a sparkling kinship! The Momineen are foremost with each other in the Book of Allah^{-azwj}. For the Momineen upon the Momin is that they be righteous with him, being an Imposition from Allah^{-azwj}.

⁶⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 9

يَا ابْنَ أَبِي فَاطِمَةَ تَبَارَكُوا وَتَوَاصَلُوا فَيَنْسِيَ اللَّهُ فِي آجَالِكُمْ وَيَزِيدَ فِي أَمْوَالِكُمْ وَتُعْطُونَ الْعَافِيَةَ فِي جَمِيعِ أُمُورِكُمْ وَإِنَّ صَلَاتَكُمْ وَصَوْمَكُمْ وَتَقَرُّبَكُمْ إِلَى اللَّهِ أَفْضَلُ مِنْ صَلَاةِ غَيْرِكُمْ

O Ibn Abu Fatima! Be righteous to each other and connect with each other. Allah^{-azwj} will Postpone your deaths and Increase in your wealth, and your will be Given the well-being in entirety of your affairs, and your Salats and your Fasts and your drawing closer to Allah^{-azwj} is better than Salats of others!’

ثُمَّ تَلَا هَذِهِ الْآيَةَ- وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ.

Then he^{-asws} recited this Verse: **And most of them do not believe in Allah except and they are associating [12:106]**’.⁶⁷²

11- نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنِ الْكَاطِمِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنِ اسْتَفَادَ أَخًا فِي اللَّهِ زَوَّجَهُ اللَّهُ حُورًا.

(The book) ‘Nawadir’ of Al Rawandi – By his chain,

‘From Al-Kazim^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who benefits a brother for the Sake of Allah^{-azwj}, Allah^{-azwj} will Marry him to a Hourie’.⁶⁷³

12- نَهْجُ الْبَلَاغَةِ قَالَ ع أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ وَ أَعْجَزُ مِنْهُ مَنْ ضَيَّعَ مَنْ ظَفَرَ بِهِ مِنْهُمْ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘The most unable of the people is the one who is unable of earning the brothers, and more unable than him is the one from them who wastes (loses) the one who has succeeded with him (lost a friend having made one)’.⁶⁷⁴

13- كَنْزُ الْكَرَاجِكِيِّ، أَنْشَدَ لِأَمِيرِ الْمُؤْمِنِينَ ع-

وَلَيْسَ كَثِيرًا أَلْفُ حِلٍّ وَ صَاحِبٍ - وَ إِنَّ عَدُوًّا وَاحِدًا لَكَثِيرٍ.

(The book) ‘Kanz Al Karajajy’ –

‘Amir Al-Momineen^{-asws} prosed (a couplet): ‘And it isn’t a lot having a thousand friends, and a companion, even one enemy which he has is a lot’.⁶⁷⁵

14- عُذَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: مَا أَحْدَثَ اللَّهُ إِحَاءَ بَيْنَ مُؤْمِنَيْنِ إِلَّا أَحْدَثَ لِكُلِّ مِنْهُمَا دَرَجَةً.

(The book) ‘Uddat Al Daie’ –

⁶⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 10

⁶⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 11

⁶⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 12

⁶⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 13

'From the Prophet^{-saww} having said: 'Allah^{-azwj} did not Innovate brotherhood between two Momineen except He^{-azwj} Innovated a rank for each of them".⁶⁷⁶

وَعَنْهُ ص قَالَ: مَنْ اسْتَفَادَ أَخًا فِي اللَّهِ اسْتَفَادَ بَيْتًا فِي الْجَنَّةِ.

And from him^{-saww} having said: 'One who benefits a brother for the Sake of Allah^{-azwj}, will benefit a house in the Paradise".⁶⁷⁷

وَرَوَى عَمْرُو بْنُ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنِينَ الْمُتَوَاحِشِينَ فِي اللَّهِ لَيَكُونُ أَحَدُهُمَا فِي الْجَنَّةِ فَوْقَ الْآخَرِ بِدَرَجَةٍ فَيَقُولُ يَا رَبِّ إِنَّ صَاحِبِي قَدْ كَانَ يَأْمُرُنِي بِطَاعَتِكَ وَ يُنْهِي عَنِ مَعْصِيَتِكَ وَ يُرَغِّبُنِي فِيْمَا عِنْدَكَ فَاجْمَعْ بَيْنِي وَ بَيْنَهُ فِي هَذِهِ الدَّرَجَةِ فَيَجْمَعُ اللَّهُ بَيْنَهُمَا

And it is reported by Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The two Momineen, the ones having established brotherhood for the Sake of Allah^{-azwj}, one of them could be in the Paradise above the other by a rank. He would say, 'O Lord^{-azwj}! My companion has instructed me with obeying You^{-azwj}, and had discouraged me from disobeying me (myself), and made me desirous regarding what is with You^{-azwj}, therefore gather between me and him in this (higher) rank!' So, Allah^{-azwj} will Gather between the two.

وَ إِنَّ الْمُنَافِقِينَ لَيَكُونُ أَحَدُهُمَا أَسْفَلَ مِنْ صَاحِبِهِ بِدَرَجَةٍ فِي النَّارِ فَيَقُولُ يَا رَبِّ إِنَّ فَلَانًا كَانَ يَأْمُرُنِي بِمَعْصِيَتِكَ وَ يُنْهِي عَنِ طَاعَتِكَ وَ يُرْغِّبُنِي فِيْمَا عِنْدَكَ وَ لَا يُحَذِّرُنِي لِقَاءَكَ فَاجْمَعْ بَيْنِي وَ بَيْنَهُ فِي هَذَا الدَّرَكِ فَيَجْمَعُ اللَّهُ بَيْنَهُمَا

And the two hypocrites, one of them would be lower than his companion by a level in the Fire. He would say, 'O Lord^{-azwj}! So and so had instructed me with disobeying You^{-azwj} and had discouraged me from obeying You^{-azwj} and made be abstemious regarding what is with You^{-azwj} and did not caution me of Your^{-azwj} meeting. Therefore Gather between me and him in this (lower) level!' So Allah^{-azwj} will Gather between the two.

وَ تَلَا هَذِهِ الْآيَةَ- الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ.

And he^{-asws} recited this Verse: ***The friends on that Day would be enemies of each other, except for the pious [43:67]***".⁶⁷⁸

⁶⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 14 a

⁶⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 14 b

⁶⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 17 H 14 c

CHAPTER 18 – MERIT OF LOVING THE MOMINEEN AND LOOKING AT THEM

1- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح عن صفوان عن الغلاء عن محمد بن الصادق ع عن أبيه ع قال قال رسول الله ص النظر إلى العالم عبادة و النظر إلى الإمام المفسر عبادة و النظر إلى الوالدین برأفة و رحمة عبادة و النظر إلى الأخ تؤدّه في الله عز و جل عبادة.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from Ayoub Bin Nuh, from Safwan, from Al A'ala, from Muhammad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The looking at the scholar is (an act of) worship, and the looking at the Imam^{-asws} of fairness is (an act of) worship, and the looking at the parents with kindness and mercy is (an act of) worship, and the looking at the brother loving him for the Sake of Allah^{-azwj} Mighty and Majestic is (an act of) worship'.⁶⁷⁹

2- كش، رجال الكشي محمد بن مسعود عن إسحاق بن محمد البصري عن محمد بن الحسين عن محمد بن سنان عن بشير الدهان قال: قال أبو عبد الله ع لمحمد بن بكير الثقفي ما تقول في المفضل بن عمر

(The book) 'Rijal' of Al Kashi – Muhammad Bin Masoud, from Is'haq Bin Muhammad Al Basry, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Bashir Al Dahhan who said,

'Abu Abdullah^{-asws} said to Muhammad Bin Bukeyr Al-Saqafi, 'What are you saying regarding Al-Mufazzal Bin Umar?'

قال ما عسيث أن أقول فيه لو رأيت في عنقه صليبا و في وسطه كستيجا لعلمت أنه على الحق بعد ما سمعتك تقول فيه ما تقول

He^{-asws} said: 'What can I say regarding him? If I were to see a crucifix in his neck and a thick rope around his waist (like a Monk), I would (still) know he is upon the truth after having heard you^{-asws} saying regarding him what you said'.

قال رحمه الله لكن حرج بن زائدة و عامر بن جذاعة أتياي فشتماه عندي فقلت لهما لا تفعلوا فإني أهواه

He^{-asws} said: 'May Allah^{-azwj} have Mercy on him! But Hujr Bin Zaida and Aamir Bin Juza'a had come to me. They insulted him in my^{-asws} presence. So I^{-asws} said to them, 'Do not do so, for I^{-asws} like him!'

فلم يقبلوا فسألتهما و أخبرتهما أن الكف عنه حاجتي فلم يفعلوا فلا عفر الله لهما

They did not accept from me^{-asws}, so I^{-asws} asked them and informed them that refraining from him is my^{-asws} need. But they did not do so. May Allah^{-azwj} not Forgive (their sins) for them.

أَمَّا إِنِّي لَوْ كَرُمْتُ عَلَيْهِمَا لَكُرُمَ عَلَيْهِمَا مَنْ يَكْرُمُ عَلَيَّ وَ لَقَدْ كَانَ كُثَيْرٌ عَزَّةٌ فِي مَوَدَّتِهِ لَهَا أَصْدَقُ مِنْهُمَا فِي مَوَدَّتِيمَا لِي حَيْثُ يَقُولُ-

إِذَا هُوَ لَمْ يَكْرُمْ عَلَيَّ كَرُمَهَا

لَقَدْ عَلِمْتُ بِأَلْعَبِ أَنِّي أُحِبُّهَا-

But, If I^{-asws} had been honouring to them both, and due to the honouring upon them by the one honouring upon me^{-asws}, and Kuseyr (a poet) in his love for Uzza (a woman) was more sincere than these two are in their cordiality to me^{-asws}, whereby he (Kuseyr) said, ‘She did know of the hidden matters that I love her when He^{-azwj} did not Honour upon me of her honour’.

أَمَّا إِنِّي لَوْ كَرُمْتُ عَلَيْهِمَا لَكُرُمَ عَلَيْهِمَا مَنْ يَكْرُمُ عَلَيَّ.

But had I^{-asws} been honouring to them both, it would have been due to the honouring upon them by the one honouring upon me^{-asws}”⁶⁸⁰

3- ختنص، الإختصاص قَالَ الصَّادِقُ ع مِنْ حُبِّ الرَّجُلِ دِينَهُ حُبُّهُ أَخَاهُ.

(The book) ‘Al Ikhtisaas’ –

‘Al-Sadiq^{-asws} said: ‘From the love of the man of his religion is his loving his brother’”⁶⁸¹

4- ختنص، الإختصاص عَمَّارُ بْنُ مُوسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حُبُّ الْأَبْرَارِ لِلْأَبْرَارِ ثَوَابٌ لِلْأَبْرَارِ وَ حُبُّ الْفُجَّارِ لِلْأَبْرَارِ فَضِيلَةٌ لِلْأَبْرَارِ وَ بُغْضُ الْفُجَّارِ لِلْأَبْرَارِ زَيْنٌ لِلْأَبْرَارِ وَ بُغْضُ الْأَبْرَارِ لِلْفُجَّارِ خِزْيٌ عَلَى الْفُجَّارِ.

(The book) ‘Al Ikhtisaas’ – Ammar Bin Musa who said,

‘Abu Abdullah^{-asws} said: ‘Love by the righteous ones to the righteous is a Reward for the righteous, and love by the immoral for the righteous is a merit for the righteous, and hatred by the immoral to the righteous is an adornment for the righteous, and hatred by the righteous for the immoral is a disgrace upon the immoral’”⁶⁸²

5- مِنْ كِتَابِ قَضَاءِ الْحُقُوقِ، قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِبَعْضِ أَصْحَابِهِ بَعْدَ كَلَامٍ إِنَّ الْمُؤْمِنِينَ مِنْ أَهْلِ وَلَايَتِنَا وَ شِبَعَتِنَا إِذَا اتَّفَقُوا لَمْ يَزَلِ اللَّهُ تَعَالَى مُطَالًا عَلَيْهِمْ بِوَجْهِهِ حَتَّى يَتَفَرَّقُوا وَ لَا يَزَالُ الدُّنُوبُ تَتَسَاقَطُ عَنْهُمْ كَمَا تَتَسَاقَطُ الْوَرَقُ وَ لَا يَزَالُ يَدُ اللَّهِ عَلَى يَدِ أَشَدِّهَا حُبًّا لِصَاحِبِهِ.

From the book ‘Qaza Al Huquouq’ –

‘He (the author) said, ‘Abu Abdullah^{-asws} said to one of his^{-asws} companions after a speech: ‘The Momineen from the people of our^{-asws} Wilayah, and our^{-asws} Shias, when they are pious (meeting), Allah^{-azwj} the Exalted does not cease Facing towards them with His^{-azwj} Face until they separate, and the sins do not cease to drop off from them like what the leaves tend to drop off (from the tree), and the Hand of Allah^{-azwj} does not cease to be upon the hand of the one of more intense love for his companion’”⁶⁸³

⁶⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 2

⁶⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 3

⁶⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 4

⁶⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 5

6- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ كَمَا يَسْكُنُ قَلْبُ الظَّمَانِ إِلَى الْمَاءِ الْبَارِدِ.

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

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin tends to be tranquil to the Momin just as the heart of a thirsty one is tranquil to the cold water''.⁶⁸⁴

وَبَحَثْنَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص نَظَرُ الْمُؤْمِنِ فِي وَجْهِ أَخِيهِ حَبَابٌ لَهُ عِبَادَةٌ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Looking by the Momin into the face of his brother out of love for him is (an act of) worship''.⁶⁸⁵

7- كَنْزُ الْكَرَاجَكِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ طَالِبِ الْبَلْدِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التُّعْمَانِيِّ عَنْ ابْنِ عُقْدَةَ عَنْ شُيُوحِهِ الْأَرْبَعَةِ عَنْ ابْنِ حُبُوبٍ عَنْ مُحَمَّدِ بْنِ التُّعْمَانِ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنَبِيرِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ قَالَ جَدِّي رَسُولُ اللَّهِ أَفِيهَا النَّاسُ حَلَالِي حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَحَرَامِي حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ

(The book) 'Kanz' of Al Karajaky – From Muhammad in Ali Bin Talib Al Baldy, from Muhammad Bin Ibrahim Al Numany, from Ibn Uqdah, from his four elders, from Ibn Mahboub, from Muhammad Bin Al Numan Al Ahwal, from Sallam Bin Al Mustaneer,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'My^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} said: 'O you people! My^{-saww} permissible is permissible up to the Day of Qiyamah, and my^{-saww} prohibition is prohibited up to the Day of Qiyamah!

أَلَا وَقَدْ بَيَّنَّهُمَا اللَّهُ عَزَّ وَجَلَّ فِي الْكِتَابِ وَبَيَّنَّهُمَا لَكُمْ فِي سِرِّي وَسُنِّي وَبَيَّنَّهُمَا شُهُبَاتٍ مِنَ الشَّيْطَانِ وَبَدَعَ بَعْدِي

Indeed, and Allah^{-azwj} Mighty and Majestic has Explained them both in the Book, and I^{-saww} have explained these to you all in my^{-saww} ways and my conduct (Seerah and Sunnah), and between the two are suspicions from the Satan^{-la} and innovations after me^{-saww}.

مَنْ تَرَكَهَا صَلَحَ لَهُ أَمْرُ دِينِهِ وَصَلَحَتْ لَهُ مُرُوثَتُهُ وَعِزُّهُ وَمَنْ تَلَبَّسَ بِهَا وَقَعَ فِيهَا وَاتَّبَعَهَا كَانَ كَمَنْ رَعَى غَنَمَهُ قُرْبَ الْحِمَى وَمَنْ رَعَى مَا شِئْتَهُ قُرْبَ الْحِمَى نَازَعَتْهُ نَفْسُهُ إِلَى أَنْ يَرْعَاهَا فِي الْحِمَى

One who neglects these (suspect issues and innovations), the matter of his religion will be righteous, and his manliness and his honour will be righteous, and the one who is confused by it and falls into these and follows these would be like the one who pastures his sheep near the enclosure, and the one who pastures his cattle near the shelter. His soul snatches him until he pastures them inside the enclosure.

⁶⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 6 a

⁶⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 6 b

أَلَا وَ إِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَ إِنَّ حِمَى اللَّهِ عَزَّ وَ جَلَّ مُحَارِمُهُ فَنُوقُوا حِمَى اللَّهِ وَ مُحَارِمَهُ

Indeed, and for every king there is an enclosure. Indeed, and an enclosure of Allah^{-azwj} Mighty and majestic are His^{-azwj} Prohibition, therefore beware of the enclosure of Allah^{-azwj} and His^{-azwj} Prohibitions!

أَلَا وَ إِنَّ وَدَّ الْمُؤْمِنِينَ مِنْ أَعْظَمِ سَبَبِ الْإِيمَانِ

Indeed, and cordiality of the Momin is from the mightiest causes of the Eman.

أَلَا وَ مَنْ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ أَعْطَى فِي اللَّهِ وَ مَنَعَ فِي اللَّهِ عَزَّ وَ جَلَّ فَهُوَ مِنْ أَصْفِيَاءِ الْمُؤْمِنِينَ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Indeed, and the one who loves for the Sake of Allah^{-azwj} and hates for the Sake of Allah^{-azwj} and give for the sake of Allah^{-azwj} and prevents for the Sake of Allah^{-azwj} Mighty and Majestic, so he is from the elite Momineen in the Presence of Allah^{-azwj} Blessed and Exalted.

أَلَا وَ إِنَّ الْمُؤْمِنِينَ إِذَا تَحَابَّوْا فِي اللَّهِ عَزَّ وَ جَلَّ وَ تَصَافَوْا فِي اللَّهِ كَانَا كَالْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى أَحَدُهُمَا مِنْ جَسَدِهِ مَوْضِعًا وَجَدَ الْآخَرُ أَلَمْ ذَلِكَ الْمَوْضِعَ.

Indeed, and the two Momineen love for the Sake of Allah^{-azwj} Mighty and Majestic, and they shake hands for the Sake of Allah^{-azwj}, they would be like the one body. When one of them has an ailment in a place of his body, the other (places) will feel the pain of that place".⁶⁸⁶

⁶⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 18 H 7

CHAPTER 19 – REASON FOR THE MOMINEEN LOVING EACH OTHER, AND TYPES OF BROTHERS

1- ما، الأماالي للشيخ الطوسي المفيّد عن أحمد بن الوليد عن أبيه عن الصّفار عن ابن عيسى عن ابن أبي عمير عن حنان بن سدير عن أبيه قال: قلت لأبي عبد الله ع إني لألقى الرجل لم أراه و لم يرني فيما مضى قبل يومه ذلك فأحبّه حبّاً شديداً فإذا كلمته وجدته لي مثل ما أنا عليه له و يُخبرني أنّه يجد لي مثل الذي أجده له

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Hanan Bin Sadeyr, from his father having said,

'I said to Abu Abdullah^{-asws}, 'I met the man I had not seen him, and he had not seen me in what is past before that day of his, but I love him with intense love. When I spoke to him, I found him to be similar to what I was to him, and he informed me that he feels for me similar to that which I feel for him'.

فَقَالَ صَدَقْتَ يَا سَدِيرُ إِنَّ اثْتِلَافَ قُلُوبِ الْأَبْرَارِ إِذَا تَقَوُّوا وَ إِنْ لَمْ يُظْهِرُوا التَّوَدُّدَ بِأَلْسِنَتِهِمْ كَسْرَعَةِ اخْتِلَاطِ قَطْرِ السَّمَاءِ عَلَى مِياهِ الْأَنْهَارِ

He^{-asws} said: 'You speak the truth, O Sadeyr! The hearts of the righteous ones unite when they meet, and even if they do not reveal the cordiality with their tongues, they will be united like the quickness of the mingling like drops of the sky upon water of the rivers.

وَ إِنْ بُعِدَ اثْتِلَافُ قُلُوبِ الْفُجَّارِ إِذَا تَقَوُّوا وَ إِنْ أَظْهَرُوا التَّوَدُّدَ بِأَلْسِنَتِهِمْ كَبُعْدِ الْبَهَائِمِ مِنَ التَّعَاطُفِ وَ إِنْ طَالَ اغْتِلَافُهَا عَلَى مِدْوَدٍ وَاحِدٍ.

And after, hearts of the immoral unite when they meet, and if they do reveal the cordiality with their tongues like would be distant like the beasts are from the compassion, and even if their unity were to prolonged upon one provision".⁶⁸⁷

2- ل، الخصال أبي عن أحمد بن إدريس عن الأشعري عن عبد الله بن أحمد الرازي عن بكر بن صالح عن إسماعيل بن مهران عن محمد بن جعفر عن يعقوب بن بشير عن جابر عن أبي جعفر ع قال: قام إلى أمير المؤمنين ع رجل بالبصرة فقال يا أمير المؤمنين أخبرتني عن الإخوان

(The book) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Abdullah Bin Ahmad Al Razy, from Bakr Bin Salih, from Ismail Bin Mihran, from Muhammad Bin Ja'far, from Yaqoub Bin Bashir, from Jabir,

'From Abu Ja'far^{-asws} having said: 'A man stood up to Amir Al-Momineen^{-asws} at Al-Basra. He said, 'O Amir Al-Momineen^{-asws}! Inform us about the brethren'.

قَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ الْيَقَّةِ وَ إِخْوَانُ الْمَكَاشَرَةِ

He^{-asws} said: 'The brethren are of two types – trusting brothers and the smiling (pretending) brothers.

فَأَمَّا إِخْوَانُ الْيَقَةِ فَهُمْ الْكَفُّ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الْيَقَةِ فَأَبْدُلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافٍ مِنْ صَافَاهُ وَ عَادٍ مِنْ عَادَاهُ وَ أَكْثَمُ سِرِّهِ وَ عَيْبِهِ وَ أَظْهَرُ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكَرِيمَةِ الْأَخْمَرِ

As for the trusting brother, they are the hand, and the wings, and the family, and the wealth. When you were to be from your brother upon a limit of trust, then spend for him your wealth, and your body, and shake hands with the one who shakes yours, and be clear with the one he is clear with and be inimical to the one he is inimical with, and conceal his secrets and his faults, and reveal the good from him; and know, O you questioner! They are fewer than the red sulphur!

وَ أَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ مِنْهُمْ لَذَّتَكَ فَلَا تَقْطَعْ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبْ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْدُلْ لَهُمْ مَا بَدَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ خَلَاوَةِ اللِّسَانِ.

And as for the smiling (pretending) brothers, you achieve your pleasure from them so do not cut that off from them nor seek what is beyond that from their consciences and exert to them what they are exerting to you from the friendly face and sweetness of the tongue".⁶⁸⁸

3- مص، مصباح الشريعة قَالَ الصَّادِقُ ع ثَلَاثَةُ أَشْيَاءَ فِي كُلِّ زَمَانٍ عَزِيْزَةُ الْأَخِ فِي اللَّهِ وَ الزَّوْجَةُ الصَّالِحَةُ الْأَلِيفَةُ فِي دِينِ اللَّهِ وَ الْوَلَدُ الرَّشِيدُ وَ مَنْ أَصَابَ أَحَدَ الثَّلَاثَةِ فَقَدْ أَصَابَ خَيْرَ الدَّارَيْنِ وَ الْخَطَّ الْأَوْفَرَ مِنَ الدُّنْيَا

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Three things are dear in every era – the brother for the Sake of Allah^{-azwj}, and the loving wife righteous in the religion of Allah^{-azwj}, and the guided son, and the one who attains one of the three, so he has attained goodness of the two houses (world and the Hereafter), and the full share from the world.

وَ اخْذَرْ أَنْ تُوَاجِيَ مَنْ أَرَادَكَ لِيَطْمَعِ أَوْ خَوْفٍ أَوْ مِثْلٍ أَوْ لِلْأَكْلِ وَ الشُّرْبِ

And be cautious of being brotherly with the one coming across you for greed, or fear, or sympathy, or for the food and the drink.

وَ اطْلُبْ مُوَاحَاةَ الْأَتْقِيَاءِ وَ لَوْ فِي ظُلُمَاتِ الْأَرْضِ وَ إِنْ أَفْتِنَتْ عُمرُكَ فِي طَلَبِهِمْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَخْلُقْ عَلَى وَجْهِ الْأَرْضِ أَفْضَلَ مِنْهُمْ بَعْدَ الْأَنْبِيَاءِ وَ الْأَوْلِيَاءِ

And seek brotherhood of the pious ones and even if it is in darkness(es) of the earth, and even if you have to spend your whole life in searching for them, for Allah^{-azwj} Mighty and Majestic has not Created upon surface of the earth anyone superior to them after the Prophets^{-as} and the Guardians^{-asws}.

وَ مَا أَنْعَمَ اللَّهُ عَلَى الْعَبْدِ بِمِثْلِ مَا أَنْعَمَ بِهِ مِنَ التَّوْفِيقِ بِصُحْبَتِهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ- الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ وَ أَظُنُّ أَنَّ مَنْ طَلَبَ فِي زَمَانِنَا هَذَا صَدِيقًا بِلَا عَيْبٍ بَقِيَ بِلَا صَدِيقٍ

And Allah^{-azwj} has not Bestowed upon the servant like what He^{-azwj} has Bestowed with from the inclination with being their companion. Allah^{-azwj} Mighty and Majestic Said: ***The friends on that Day would be enemies of each other, except for the pious [43:67]***. And I^{-asws} think in this era of ours, if one were to seek this one as a friend without fault, would remain without a friend.

أَلَا يَرَى أَنَّ أَوَّلَ كَرَامَةٍ أَكْرَمَ اللَّهُ بِهَا أَنْبِيَاءَهُ عِنْدَ إِظْهَارِ دَعْوَتِهِمْ صَدِيقٌ أَمِينٌ أَوْ وَائٍ وَكَذَلِكَ مِنْ أَجْلِ مَا أَكْرَمَ اللَّهُ بِهِ أَصْدِقَاءَهُ وَ أَوْلِيَاءَهُ وَ أَمَنَاءَهُ صُحْبَةُ أَنْبِيَائِهِ

Can't he see that the first honour Allah^{-azwj} has Honoured His^{-azwj} Prophets^{-as} with at the manifestation of their invitation (to the religion) is a trustworthy friend, or a guardian? And like that it is from a reason of what Allah^{-azwj} has Honoured His^{-azwj} truthful ones, and His^{-azwj} Guardians, and His^{-azwj} Trustees, companionship of His^{-azwj} Prophets^{-as}.

وَهُوَ دَلِيلٌ عَلَى أَنَّ مَا فِي الدَّارَيْنِ نِعْمَةٌ أَجَلٌ وَ أَطْيَبُ وَ أَزْكَى وَ أَوْلَى مِنَ الصُّحْبَةِ فِي اللَّهِ وَ الْمُوَاحَاةِ لَوَجْهِهِ.

And it evidence's upon that there isn't in the two houses (world and the Hereafter) any bounty more majestic, and better, and purer, and foremost than companionship for the Sake of Allah^{-azwj} and the brotherhood for His^{-azwj} Face''⁶⁸⁹.

4- ختص، الإختصاص قَالَ الصَّادِقُ ع أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى عُيُوبِي إِلَيَّ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'The most beloved of my^{-asws} brothers to me^{-asws} is the one who gifts (shows) my^{-asws} faults to me^{-asws}'.⁶⁹⁰

⁶⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 19 H 3

⁶⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 19 H 4

باب 20 قضاء حاجة المؤمنين و السعي فيها و توقيرهم و إدخال السرور عليهم و إكرامهم و أطفاهم و تفريح كرمهم و الاهتمام بأمورهم

CHAPTER 20 – FULFILLING NEEDS OF THE MOMINEEN, AND THE STRIVING IN IT, AND DIGNIFYING THEM, AND ENTERING THE HAPPINESS UPON THEM, AND HONOURING THEM, AND BEING COMPASSIONATE TO THEM, AND RELIEVING THEIR DISTRESS, AND CONSIDERING THEIR AFFAIRS AS IMPORTANT

1- ثو، ثواب الأعمال لي، الأمالي للصدوق أبي عَنْ سَعْدٍ عَنِ التَّهْدِي عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ سِنَانٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع إِنَّ الْعَبْدَ مِنْ عِبَادِي لَيَأْتِيَنِي بِالْحَسَنَةِ فَأُبِيحُهَا خَنِّي

(The book) 'Sawaab Al Amaal', (and) 'Al Amaali' of Al Sadouq – from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Sinan, from a man,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Revealed to Dawood^{-as}: "The servant from My^{-azwj} servants, let him come to Me^{-azwj} with the good deed, so I^{-azwj} will Legalise My^{-azwj} Paradise for him!"'

قَالَ فَقَالَ دَاوُدُ يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ

He^{-asws} said, 'Dawood^{-as} said: 'O Lord^{-azwj}! And what is that good deed?'

قَالَ يُدْخِلُ عَلَى عَبْدِي الْمُؤْمِنِ سُورًا وَلَوْ بِتَمَرَةٍ

He^{-azwj} Said: "Entering the happiness upon My^{-azwj} Momin servant, and even if it be with a date!"

قَالَ فَقَالَ دَاوُدُ ع حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءَهُ مِنْكَ.

He^{-asws} said: 'Dawood^{-as} said: 'A right of the one who recognises You^{-azwj} is that he should not cut his hopes from You^{-azwj}' .⁶⁹¹

2- ب، قرب الإسناد أبو الْبَخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ

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

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} was asked, 'Which of the deeds is most Beloved of Allah^{-azwj}?'

قَالَ اتِّبَاعُ سُورِ الْمُسْلِمِ

He^{-saww} said: 'Pursuing happiness of the Muslim'.

قَالَ وَ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا اتَّبَاعُ سُورِ الْمُسْلِمِ

He^{-asws} said, 'And it was said, 'O Rasool-Allah^{-saww}! And what is pursuing happiness of the Muslim?'

قَالَ شُبْعَةُ جُوعِهِ وَ تَنْفِيسُ كُرْبَتِهِ وَ قَضَاءُ دَيْنِهِ.

He^{-saww} said: 'Satiating his hunger, and removing his distress, and paying off his debts''⁶⁹²

3- ما، الأماالي للشيخ الطوسي المفيدي عن ابن قولويه عن أبيه عن سعد بن ابن عيسى عن ابن محبوب عن حنان بن سدير عن أبيه قال: كنت عند أبي عبد الله ع فذكر عنده المؤمن وما يجب من حقه فالتفت إلي أبو عبد الله ع فقال لي يا أبا الفضل أ لا أحدثك بحال المؤمن عند الله

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Hanan Bin Sadeyr, from his father who said,

'I was in the presence of Abu Abdullah, and the Momin was mentioned in his^{-asws} presence and what obligates from his rights. Abu Abdullah^{-asws} turned towards me. He^{-asws} said to me: 'O Abu Al-Fazl! Shall I^{-asws} narrate to you the state of the Momin in the Presence of Allah^{-azwj}?'

فقلت بلى فحدثني جعلت فداك

I said, 'Yes, narrate to me, may I be sacrificed for you^{-asws}!'

فقال إذا قبض الله روح المؤمن صعد ملكاه إلى السماء فقالا يا رب عبدك ونعم العبد كان سريعاً إلى طاعتك بطيئاً عن مغصبتك وقد قبضته إليك فما تأمرنا من بعده

He^{-asws} said: 'When Allah^{-azwj} Captures the soul of a Momin, his two Angels ascend to the sky. They said, 'O Lord^{-azwj}! Your^{-azwj} servant, and a good servant he was. He was quick to obey You^{-azwj}, slow from disobeying You^{-azwj}, and You^{-azwj} have Captured him to You^{-azwj}. So what are You^{-azwj} Commanding us (to do) from after him?'

فيقول الخليل الجبار اهبطا إلى الدنيا وكونا عند قبر عبدي ومجدي وسبحاني وهلاكي وكبراني واكتبنا ذلك لعبدي حتى أبعثه من قبره

The Majestic Says, the Subduer Says: "Get down to the world and be at the grave of My^{-azwj} servant, and glorify Me^{-azwj}, and extol My^{-azwj} Holiness, and exclaim My^{-azwj} Greatness, and write that for My^{-azwj} servant until I^{-azwj} Resurrect him from his grave!"

ثم قال لي أ لا أريدك

Then he^{-asws} said: 'Shall I^{-asws} increase for you?'

قُلْتُ بَلَى

I said, 'Yes'.

فَقَالَ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنِينَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ يَفْدُمِهِ أَمَامَهُ فُكُلَمَا رَأَى الْمُؤْمِنُ هَؤُلَاءِ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَجْزَعْ وَلَا تَحْزَنْ وَأَنْبِشِرْ بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ عَزَّ وَجَلَّ

He^{-asws} said: 'When Allah^{-azwj} will Resurrect the Momin from his grave, a resemblance will come out with him proceeding in front of him. Every time the Momin sees a horror from the horrors of the Day of Qiyamah, the resemblance will say to him: 'Neither panic nor grieve and receive glad tidings of the happiness and the honours from Allah^{-azwj} Mighty and Majestic!'

فَمَا يَزَالُ يُبَشِّرُهُ بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ سُبْحَانَهُ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ وَ يُحَاسِبُهُ حِسَابًا يَسِيرًا وَ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ الْمِثَالُ أَمَامَهُ

It does not cease to give him glad tidings with the happiness and the honours from Allah^{-azwj} the Glorious until he pauses in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} will Reckon him with an easy Reckoning, and Command with him to the Paradise while the resemblance will be in front of him.

فَيَقُولُ لَهُ الْمُؤْمِنُ رَحِمَكَ اللَّهُ نِعَمَ الْخَارِجِ مَعِيَ مِنْ قَبْرِي مَا زِلْتَ تُبَشِّرُنِي بِالسُّرُورِ وَالْكَرَامَةِ مِنَ اللَّهِ عَزَّ وَجَلَّ حَتَّى كَانَ فَمَنْ أَنْتَ

The Momin will say to it, 'May Allah^{-azwj} have Mercy on you! You have been a good emerger with me from my grave. You have not ceased to give me glad tidings with the happiness and the honours from Allah^{-azwj} Mighty and Majestic until it did happen. So who are you?'

فَيَقُولُ لَهُ الْمِثَالُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتُهُ عَلَى أَخِيكَ الْمُؤْمِنِ فِي الدُّنْيَا خَلَقَنِي اللَّهُ لِأُبَشِّرَكَ.

The resemblance will say to him: 'I am the happiness which you had entered upon your Momin brother in the world. Allah^{-azwj} has Created me to give you glad tidings'.⁶⁹³

4- لي، الأماالي للصدوق ابن شاذويه عن محمد الحميري عن أبيه عن الخشاب عن جعفر بن محمد بن حكيم عن زكريا المؤمن عن المشمعل الأسدي قال: خرجت ذات سنة حاجاً فأنصرفت إلى أبي عبد الله الصادق جعفر بن محمد ع فقال من أين بك يا مشمعل

(The book) 'Al Amaali' of Al Sadouq – Ibn Shazawayh, from Muhammad Al Himeyri, from his father, from Al Khashab, from Ja'far Bin Muhammad Bin Hakeem, from Zakariya Al Momin, from Mushmail Al Asady who said,

'I went out one year as a pilgrim. I left to go to Abu Abdullah Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}. He^{-asws} said: 'From where, O Mushmail?'

فَقُلْتُ جُعِلْتُ فِدَاكَ كُنْتُ حَاجًّا

I said, 'May I be sacrificed for you^{-asws}! I had gone for Hajj'.

فَقَالَ أَوْ تَدْرِي مَا لِلْحَاجِّ مِنَ الثَّوَابِ

‘He^{-asws} said: ‘And do you know what Rewards are for the pilgrim?’

فَقُلْتُ مَا أَذْرِي حَتَّى تُعَلِّمَنِي

I said, ‘I don’t know until you teach me’.

فَقَالَ إِنَّ الْعَبْدَ إِذَا طَافَ بِهَذَا الْبَيْتِ أُسْبُوعاً وَ صَلَّى رَكَعَتَيْهِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ كَتَبَ اللَّهُ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَ حُطَّ عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ وَ قَضَى لَهُ سِتَّةَ آلَافٍ حَاجَةٍ لِلدُّنْيَا كَذَا وَ ادَّخَرَ لَهُ لِلْآخِرَةِ كَذَا

He^{-asws} said: ‘When the servant performs Tawaaf of this House (Kabah) of one circuit, and prays its two Cycles Salat, and sprints between Al-Safa and Al-Marwa, Allah^{-azwj} will Write six thousand good deeds for him, and Drop six thousand evil deeds from him, and Raise six thousand ranks for him, and Fulfil six thousand needs of the world for him. Like that, and He^{-azwj} will Treasure for him for the Hereafter like that’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا لَكَثِيرٌ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! This is a lot!’

فَقَالَ أَفَلَا أُخْبِرُكَ بِمَا هُوَ أَكْثَرُ مِنْ ذَلِكَ

He^{-asws} said: ‘Shall I^{-asws} inform you with what is more than that?’

قَالَ قُلْتُ بَلَى

He (the narrator) said, ‘I said, ‘Yes’.

فَقَالَ عَ لَقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَفْضَلُ مِنْ حِجَّةٍ وَ حِجَّةٍ وَ حِجَّةٍ حَتَّى عَدَّ عَشَرَ حِجَجٍ.

He^{-asws} said: ‘For fulfilling a need of a Momin person, there are better (Rewards) than performing a Hajj, and a Hajj, and a Hajj’ – until he^{-asws} had counted ten Hajj”.⁶⁹⁴

5- لي، الأماالي للصديق أبي عن سعد عن أحمد بن الحسن بن سهل عن أحمد بن محمد بن ربيع عن محمد بن سنان عن أبي الأعز النخاس قال سمعت الصادق ع يقول قضاء حاجة المؤمن أفضل من ألف حجة متقبلة بمناسكها و عتق ألف رقبة لوجه الله و مُملان ألف فرس في سبيل الله يسرجهما و جُمعها.

(The book) ‘Al Amaali’ of Al Sadouq – My father, from Sa’ad, from Ahmad Bin Al Husayn, from Sahl, from Ahmad Bin Muhammad Bin Rabie, from Muhammad Bin Sinan, from Abu Al A’azi Al Nakhas who said,

‘I heard Al-Sadiq^{-asws} saying: ‘Fulfilling a need of the Momin is better than performing a thousand Hajj Accepted with its rituals and liberating a thousand necks for the Face of

Allah^{-azwj}, and loading (equipping) a thousand horses in the Way of Allah^{-azwj} with their saddles and their reins”^{.695}

6- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ غُلَوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنِ النَّبِيِّ ص قَالَ: وَ اللَّهُ لَقَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَ اعْتِكَافِهِ.

(The book) ‘Qurb Al Asnad’ – Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from the Prophet^{-saww} having said: ‘By Allah^{-azwj}! Fulfilling a need of the Momin is better than fasting a month and isolating (in the Masjid)’^{.696}

7- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَضَى لِمُؤْمِنٍ حَاجَةً قَضَى اللَّهُ لَهُ حَوَائِجَ كَثِيرَةً أَذْنَاهُ الْجَنَّةِ.

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

‘From the Prophet^{-saww} having said: ‘One who fulfils a need for a Momin, Allah^{-azwj} will Fulfil a lot of needs for him, least of these being the Paradise’^{.697}

8- ب، قرب الإسناد ابْنُ سَعْدٍ عَنِ الْأَزْدِيِّ عَنِ الصَّادِقِ ع قَالَ: مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ ثَوَابَكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

(The book) ‘Qurb Al Asnaad’ – Ibn Sa’ad, from Al Azdy,

‘From Al-Sadiq^{-asws} having said: ‘A Muslim will not fulfil a need of a Muslim except Allah^{-azwj} Blessed and Exalted will Call out to him: “Your Rewards are upon Me^{-azwj}, and I^{-azwj} will not be Satisfied for you with less than the Paradise!’^{.698}

9- ن، عيون أخبار الرضا عليه السلام التَّبَهَّقِيُّ عَنِ الصَّوَلِيِّ عَنِ جَبَلَةَ بْنِ مُحَمَّدٍ عَنْ عِيْسَى بْنِ حَمَّادٍ عَنْ عِيْسَى عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ الرَّجُلَ لَيَسْأَلُنِي الْحَاجَةَ فَأُبَادِرُ بِقَضَائِهَا خَافَةً أَنْ يَسْتَعْنِي عَنْهَا فَلَا يَجِدُ لَهَا مَوْقِعاً إِذَا جَاءَتْهُ.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – Al Bayhaqi, from Al Sowli, from Jabalah Bin Muhammad, from Isa Bin Hammad Bin Isa, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Al-Sadiq^{-asws} having said: ‘A man tends to ask me^{-asws} of the need, so I^{-asws} rush to fulfil it fearing that he might become needless from it, so an opportunity will not be found for it when I^{-asws} come to him’^{.699}

10- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْقُطَيْبِيِّ عَنِ الدَّهْقَانِ عَنْ دُرُسْتٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ صَنَعَ مِثْلَ مَا صَنَعَ إِلَيْهِ إِنَّمَا كَأَفَأُ وَ مَنْ أَضْعَفَ كَانَ شَاكِراً وَ مَنْ شَكَرَ كَانَ كَرِيماً وَ مَنْ عَلِمَ أَنَّ مَا صَنَعَ إِلَيْهِ إِنَّمَا يَصْنَعُ إِلَى نَفْسِهِ لَمْ يَسْتَبْطِئِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَرِدُّهُمْ فِي مَوَدَّتِهِمْ

⁶⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 5

⁶⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 6

⁶⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 7

⁶⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 8

⁶⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 9

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Yaqteeni, from Al Dihqan, from Dorost, from Ibn Uzina, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying: 'One who does similar to what is done to him, so rather he has sufficed (reciprocated), and one who adds (to it) would be thankful, and one who is thankful would be benevolent, and one who knows that what has been done to him rather he has done it to himself, will not delaying to the people in thanking them, and has not increased them in their cordiality.

وَأَعْلَمَ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَةَ لَمْ يُكْرِمْ وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

And know that the seeker of the need to you, did not honour his face from your face, therefore honour your face from (not) returning him (empty handed)".⁷⁰⁰

11- ما، الأماالي للشيخ الطوسي ابْنُ الصَّلْبِ عَنْ ابْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ عُمَرَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَرْزِيِّ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ كَانَ اللَّهُ فِي حَاجَتِهِ مَا كَانَ فِي حَاجَةِ أَخِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqda, from Ja'far Bin Abdullah, from Umar Bin Khalid, from Muhammad Bin Yahy Al Muzanny,

'From Al-Sadiq^{-asws} having said: 'One who was (working) regarding a need of his Muslim brother, Allah^{-azwj} would be regarding his need for as long as he were to be regarding a need of his brother".⁷⁰¹

12- ما، الأماالي للشيخ الطوسي بِإِسْنَادٍ إِلَى أَبِي قَتَادَةَ عَنِ الصَّادِقِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ وَجُوهًا خَلَقَهُمْ مِنْ خَلْقِهِ وَ أَمْسَاهُمْ فِي أَرْضِهِ لِقَضَاءِ حَوَائِجِ إِخْوَانِهِمْ يَرُؤْنَ الْحَمْدَ تَجَدُّاً

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah,

'From Al-Sadiq^{-asws} having said: 'For Allah^{-azwj} Mighty and Majestic there are faces He^{-azwj} Created them from His^{-azwj} creatures and Made them walk in His^{-azwj} earth to fulfil needs of their brethren. They view the Praising as Glorifying.

وَاللَّهُ عَزَّ وَ جَلَّ يُحِبُّ مَكَارِمَ الْأَخْلَاقِ وَ كَانَ فِيهَا خَاطِبَ اللَّهِ نَبِيَّهُ ص أَنَّ قَالَ لَهُ يَا مُحَمَّدُ- إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

And Allah^{-azwj} Mighty and Majestic Loves the honourable manners, and it was among what Allah^{-azwj} Addressed His^{-azwj} Prophet^{-saww} is that He^{-azwj} Said to him^{-saww}: "O Muhammad^{-saww}! **And you are upon magnificent morals [68:4]**".

قَالَ السَّخَاءُ وَ حُسْنُ الْخُلُقِ.

He^{-asws} said: '(Magnificent morals) are the generosity and the good manners".⁷⁰²

⁷⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 10

⁷⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 11

⁷⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 12

13- مَشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَعُشْشِ النَّاسَ فَتَبْقَى بِغَيْرِ صَدِيقٍ.

(The book) 'Mishkat Al Anwaar' –

'From Abu Abdullah^{-asws} having said: 'Do not cheat the people for you will remain without a friend''.⁷⁰³

وَعَنْهُ قَالَ: الْمُؤْمِنُ أَحُّ الْمُؤْمِنِ لَا يَظْلِمُهُ وَلَا يَخْدُلُهُ وَلَا يَعْشُهُ وَلَا يَغْتَابُهُ وَلَا يَخُونُهُ وَلَا يَكْذِبُهُ.

And from him^{-asws} having said: 'The Momin is a brother of the Momin. He should neither oppress him, nor abandon him, nor cheat him, nor backbite him, nor betray him, nor belie him''.⁷⁰⁴

قَالَ ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَخِيهِ الْمُؤْمِنِ فَمَنْ دُونَهُ فَإِنَّ الْمُؤْمِنَ عَزِيزٌ فِي دِينِهِ.

He^{-asws} said: 'It is not befitting for the Momin to be unfriendly to his Momin brother and the ones besides him, for the Momin is dead in his religion''.⁷⁰⁵

وَعَنْهُ قَالَ: لَا تُذْهِبِ الْحِشْمَةَ فِيمَا بَيْنَكَ وَ بَيْنَ أَخِيكَ الْمُؤْمِنِ فَإِنَّ ذَهَابَ الْحِشْمَةِ ذَهَابُ الْحَيَاءِ وَ بَقَاءُ الْحِشْمَةِ بَقَاءُ الْمُرُوءَةِ.

And from him^{-asws} having said: 'Do not do away with the respect regarding what is between you and your Momin brother, for the going of respect is going of the modesty, and the remaining of the respect is remaining of the manliness''.⁷⁰⁶

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا ضَاقَ أَحَدُكُمْ فَلْيُعْلِمِ أَخَاهُ وَ لَا يُعِزُّ عَلَى نَفْسِهِ.

From Abu Abdullah^{-asws} having said: 'When one of you is in straitened (financial circumstances), he should let his brother know, and he should not assist against his own self''.⁷⁰⁷

وَعَنْهُ قَالَ: مَنْ عَظَّمَ دِينَ اللَّهِ عَظَّمَ حَقَّ إِخْوَانِهِ وَ مَنْ اسْتَخَفَّ بِدِينِهِ اسْتَخَفَّ بِإِخْوَانِهِ.

And from him^{-asws} having said: 'One who revered (respected) the religion of Allah^{-azwj} will revere rights of his brethren, and one who takes lightly with his religion will take lightly with his brethren''.⁷⁰⁸

وَعَنْهُ قَالَ: مَنْ سَأَلَهُ أَحَدُ الْمُؤْمِنِ حَاجَةً مِنْ ضَرٍّ فَمَنَعَهُ مِنْ سَعَةٍ وَ هُوَ يَقْدِرُ عَلَيْهَا مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَغْلُولَةً يَدُهُ إِلَى غُنْقِهِ حَتَّى يَفْرُغَ اللَّهُ مِنْ حِسَابِ الْخَلْقِ.

⁷⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 a

⁷⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 b

⁷⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 c

⁷⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 d

⁷⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 e

⁷⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 f

And from his^{-asws} having said: ‘One whom his Momin brother asks for a need from necessity, but he refuses him despite being capacious and he is able upon it from his possession, or from others, Allah^{-azwj} will Resurrect him on the Day of Qiyamah, his hand will be shackled to his neck, until Allah^{-azwj} is Free from Reckoning the creatures’.⁷⁰⁹

وَعَنْهُ ع قَالَ: مَنْ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللَّهَ وَ رَسُولَهُ.

And from him^{-asws} having said: ‘One who walks with his Momin brother regarding a need but does not advise him, so he has betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’.⁷¹⁰

وَعَنِ الْبَاقِرِ ع قَالَ: يَحِقُّ عَلَى الْمُؤْمِنِ النَّصِيحَةُ.

And from Al-Baqir^{-asws} having said: ‘There is a right upon the Momin (receiving) the good advice’.⁷¹¹

عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ مَا لِأَخِيكَ يَشْكُو مِنْكَ

From Hammad Bin Usman who said,

‘I was in the presence of Abu Abdullah^{-asws} when a man from our companions entered to see him^{-asws}. Abu Abdullah^{-asws} said to him: ‘What is the matter your brother complained of you?’

قَالَ يَشْكُونِي أَنِّي اسْتَقْصَيْتُ حَقِّي عَنْهُ

He said, ‘He complained of me that I demanded my right (debts) from him’.

فَقَالَ أَبُو عَبْدِ اللَّهِ كَأَنَّكَ إِذَا اسْتَقْصَيْتَ حَقَّكَ لَمْ تُسَيِّئْ أَرَأَيْتَ مَا ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ - يَخَافُونَ سُوءَ الْحِسَابِ أ خَافُوا أَنْ يَجُورَ اللَّهُ جَلَّ ثَنَاؤُهُ عَلَيْهِمْ - لَا وَ اللَّهِ مَا خَافُوا ذَلِكَ فَإِنَّمَا خَافُوا الْإِسْتِقْصَاءَ قَدْ سَمَّاهُ اللَّهُ سُوءَ الْحِسَابِ نَعَمْ مَنِ اسْتَقْصَى مِنْ أَخِيهِ فَقَدْ أَسَاءَ.

Abu Abdullah^{-asws} said: ‘It is as if when you demanded your right you did not do anything wrong! What is your view of what Mighty and Majestic has Mentioned in the Quran: **and are fearing the evil Reckoning [13:21]**? Are they fearing that Allah^{-azwj}, Majestic is His^{-azwj} Praise, will be tyrannous upon them? No, by Allah^{-azwj}! They are not fearing that. But rather, they are fearing demanding (of the rights). Allah^{-azwj} has Named it as the evil Reckoning. Yes, one who demands from his brother, so he has done wrong’.⁷¹²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع عَنْ بَعْضِ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِخْوَانُنَا يَتَوَلَّوْنَ عَمَلَ الشَّيْطَانِ أَ فَتَدْعُو لَهُمْ

And from Ja'far Bin Muhammad Bin Malik,

⁷⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 g

⁷¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 h

⁷¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 i

⁷¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 j

'Raising it to Abu Abdullah^{-asws}, from one of our companions who said, 'I said to Abu Abdullah^{-asws}, 'I said to Abu Abdullah^{-asws}, 'Our brethren are indulging in the work of Satan^{-la}. Shall we supplicate for them?'

فَقَالَ أَبُو عَبْدِ اللَّهِ هَلْ يَنْفَعُونَكُمْ قُلْتُ لَا

Abu Abdullah^{-asws} said: 'Are they benefitting you?' I said, 'No'.

فَقَالَ ابْرَأُوا مِنْهُمْ أَنَا مِنْهُمْ بَرِيءٌ.

He^{-asws} said: 'Disavow from them. I^{-asws} disavow from them'.⁷¹³

14- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى جَمِيعاً عَنْ ابْنِ خُبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّ مُؤْمِناً فَقَدْ سَرَّنِي وَ مَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهُ.

(The book) 'Al Kafi' – From the number, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ibn Isa, altogether from Ibn Mahboub, from Abu Hamza Al Sumali who said,

'I heard Abu Ja'far^{-asws} saying: 'Rasool-Allah^{-saww} said: 'One who cheers a Momin, so he has cheered me^{-saww}, and one who cheers me^{-saww}, so he has Cheered Allah^{-azwj}'.⁷¹⁴

15- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنَى أَبُو مُحَمَّدٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَبَسُّمُ الرَّجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ وَ صَرْفُهُ الْقَدَى عَنْهُ حَسَنَةٌ وَ مَا عِبَدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from a man from the people of Al Kufa teknonymed as Abu Muhammad, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'The man smiling in the face of his brother is a good deed and turning the slander away from him is a good deed; and Allah^{-azwj} has not been worshipped with anything more Beloved to Allah^{-azwj} than entering the happiness upon the Momin'.⁷¹⁵

16- كَأ، الكافي عَنِ مُحَمَّدٍ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّافِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ عَبْدَهُ مُوسَى قَالَ إِنَّ لِي عِبَاداً أُبِيحُهُمْ جَنَّتِي وَ أَحْكَمُهُمْ فِيهَا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, from Ibn Muskan, from Ubeydullah Bin Al Waleed Al Wassafy who said,

'I heard Abu Ja'far^{-asws} saying: 'Among what Allah^{-azwj} Mighty and Majestic Whispered with to His^{-azwj} servant Musa^{-as} was that He^{-azwj} Said: "For Me^{-azwj} there are such servant that I^{-azwj} would be Allotting them My^{-azwj} Paradise and Making them rulers therein".

قَالَ يَا رَبِّ وَ مَنْ هَؤُلَاءِ الَّذِينَ تُبِيحُهُمْ جَنَّتِكَ وَ تُحْكَمُهُمْ فِيهَا

⁷¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 13 k

⁷¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 14

⁷¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 15

He^{-as} said: 'O Lord^{-azwj}! And who are they whom You^{-azwj} would be Allotting Your^{-azwj} Paradise to and Making them to rule therein?'

قَالَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورًا

He^{-azwj} Said: "The one who cause the happiness to enter into the Momin".

ثُمَّ قَالَ إِنَّ مُؤْمِنًا كَانَ فِي مَمْلَكَةٍ جَبَّارٍ فَوَلَّعَ بِهِ فَهَرَبَ مِنْهُ إِلَى دَارِ الشِّرْكِ فَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشِّرْكِ فَأَظْلَمَهُ وَ أَزْفَقَهُ وَ أَصَافَهُ

Then he^{-asws} said: 'There was a Momin who was in the kingdom of a tyrant, and he was scared of it and fled from him to a house (domain) of the Polytheists and lodged with a man from the Polytheist people. So he shaded him, and was kind to him, and hosted him.

فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ وَ عَزَّيَّ وَ جَلَّالِي لَوْ كَانَ لَكَ فِي جَنَّتِي مَسْكَنٌ لَأَسْكَنْتُكَ فِيهَا وَ لَكِنَّهَا مُحَرَّمَةٌ عَلَيَّ مِنْ مَاتَ بِِي مُشْرِكًا وَ لَكِنَّ يَا نَارُ هَبْذِيهِ وَ لَا تُؤْذِيهِ

When the death presented itself to him, Allah^{-azwj} Mighty and Majestic Revealed unto him: "By My^{-azwj} Honour and My^{-azwj} Majesty! Had there been a dwelling for you in My^{-azwj} Paradise, I^{-azwj} would have Settled you therein. But it is Prohibited upon the one who dies having associated with Me^{-azwj}. But O Fire! Settle down and do not harm him!"

وَ يُؤْتَى بِرِزْقِهِ طَرَفِي النَّهَارِ

And they would be coming with his sustenance at the two ends of the day (morning and evening)'.

فُلْتُ مِنَ الْجَنَّةِ

I said, 'From the Paradise?'

قَالَ مِنْ حَيْثُ شَاءَ اللَّهُ.

He^{-asws} said: 'From wherever Allah^{-azwj} so Desires it"⁷¹⁶

17- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِينَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ibrahim, from Ali Bin Abu Ali,

⁷¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 16

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali Bin Al Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most beloved of the deeds to Allah^{-azwj} is entering the happiness upon the Momineen''.⁷¹⁷

18- كذا، الكافي عن علي بن أبيه عن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع قال قال: أوحى الله عز وجل إلى داود ع إن العبد من عبادي ليأتيني بالحسنة فأبيحها جنتي

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Revealed to Dawood^{-as}: "The servant from My^{-azwj} servants, let him come to be with the good deed so I^{-asws} will Legalise My^{-azwj} Paradise for him!"

فَقَالَ دَاوُدُ يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ

Dawood^{-as} said: 'O Lord^{-azwj}! And what is that good deed?'

قَالَ يُدْخِلُ عَلَى عَبْدِي الْمُؤْمِنِ سُورًا وَلَوْ يَتَمَرَّة

He^{-azwj} Said: "Entering the happiness upon My^{-azwj} Momin servant, and even if it be with a date'.

قَالَ دَاوُدُ يَا رَبِّ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءَهُ مِنْكَ.

Dawood^{-as} said: 'O Lord^{-azwj}! It is a right for the one who recognises You^{-azwj} that he does not cut off his hoped from You^{-azwj}'.⁷¹⁸

19- كذا، الكافي عن العبد عن البرقي عن أبيه عن خلف بن حماد عن مفضل بن عمر عن أبي عبد الله ع قال: لَا يَرَى أَحَدُكُمْ إِذَا أُدْخِلَ عَلَى مُؤْمِنٍ سُورًا أَنَّهُ عَلَيْهِ أَذْخَلَهُ فَقَطْ بَلْ وَاللَّهِ عَلَيْنَا بَلْ وَاللَّهِ عَلَى رَسُولِ اللَّهِ ص.

(The book) 'Al Kafi' – From the number, from Al Barqi, from his father, from Khalaf Bin Hammad, from Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Not one of you should view that when he has entered happiness upon a Momin that he has entered it upon him only. But, by Allah^{-azwj}, upon us^{-asws} (as well). But, by Allah^{-azwj}! Upon Rasool-Allah^{-saww} (as well)'.⁷¹⁹

20- كذا، الكافي عن علي بن أبيه و محمد بن إسماعيل عن ابن شاذان جميعاً عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن أبي الجارود عن أبي جعفر ع قال سمعته يقول إن أحب الأعمال إلى الله عز وجل إدخال السُّرور على المؤمنين شبعه مسلم أو قضاء دينه.

(The book) 'Al Kafi' – From Ali, from his father and Muhammad Bin Ismail, from Ibn Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Jaroud,

⁷¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 17

⁷¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 18

⁷¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 19

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The most beloved of deeds to Allah^{-azwj} Mighty and Majestic is entering the happiness upon the Momin, satiating a Muslim, or paying off his debts''.⁷²⁰

21- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ سَدِيرِ الصَّبْرِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ يُقَدِّمُهُ أَمَامَهُ كُلَّمَا رَأَى الْمُؤْمِنُ هَؤُلَاءِ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَفْزَعْ وَ لَا تَحْزَنْ وَ أَبَشِّرْ بِالسُّرُورِ وَ الْكَرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Sadeyr Al Sayrafi who said,

'Abu Abdullah^{-asws} said in a lengthy Hadeeth: 'When Allah^{-azwj} will Resurrect the Momin from his grave, a resemblance will come out with him proceeding in front of him. Every time the Momin sees a horror from the horrors of the Day of Qiyamah, the resemblance will say to him: 'Neither panic nor grieve and receive glad tidings of the happiness and the honours from Allah^{-azwj} Mighty and Majestic!'

فَمَا يَزَالُ يُبَشِّرُهُ بِالسُّرُورِ وَ الْكَرَامَةِ مِنَ اللَّهِ سُبْحَانَهُ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَ يُحَاسِبُهُ حِسَاباً يَسِيراً وَ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ الْمِثَالُ أَمَامَهُ

It does not cease to give him glad tidings with the happiness and the honours from Allah^{-azwj} the Glorious until he pauses in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} will Reckon him with an easy Reckoning, and Command with him to the Paradise while the resemblance will be in front of him.

فَيَقُولُ لَهُ الْمُؤْمِنُ رَحِمَكَ اللَّهُ نِعَمَ الْخَارِجِ مَعِيَ مِنْ قَبْرِي مَا زِلْتَ تُبَشِّرُنِي بِالسُّرُورِ وَ الْكَرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّى كَانَ فَمَنْ أَنْتَ

The Momin will say to it, 'May Allah^{-azwj} have Mercy on you! You have been a good emerger with me from my grave. You have not ceased to give me glad tidings with the happiness and the honours from Allah^{-azwj} Mighty and Majestic until it did happen. So who are you?'

فَيَقُولُ لَهُ الْمِثَالُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتُهُ عَلَى أَخِيكَ الْمُؤْمِنِ فِي الدُّنْيَا خَلَقَنِي اللَّهُ لِأُبَشِّرَكَ.

The resemblance will say to him: 'I am the happiness which you had entered upon your Momin brother in the world. Allah^{-azwj} has Created me to give you glad tidings''.⁷²¹

22- كَا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ قَالَ: كَانَ النَّجَاشِيُّ وَ هُوَ رَجُلٌ مِنَ الدَّهَاقِينِ عَامِلاً عَلَى الْأَهْوَازِ وَ فَارِسَ فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ فِي دِيوَانِ النَّجَاشِيِّ عَلَيَّ خَرَجاً وَ هُوَ مُؤَمَّنٌ يَدِينُ بِطَاعَتِكَ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتَاباً

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al Sayyari, from Muhammad Bin Jamhour who said,

'It was so that Al Najjashy, and he was a man from the land owners, working upon Al Ahvaz and Faris. One of the people of his workforce said to Abu Abdullah^{-asws}, 'In the register of Al-

⁷²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 20

⁷²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 21

Najjashy there is taxation due upon me, and he is a Momin with a religion in your^{-asws} obedience. So if you^{-asws} see (fit), if you^{-asws} could write for me a letter to him’.

قَالَ فَكَتَبَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُرَّ أَحَاكَ يَسُرُّكَ اللَّهُ

He (the narrator) said, ‘Abu Abdullah^{-asws} wrote to him: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. Cause happiness to your brother, Allah^{-azwj} will Cause you happiness’.

قَالَ فَلَمَّا وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ فَلَمَّا خَلَا نَاقَلَهُ الْكِتَابَ وَ قَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللَّهِ ع فَقَبَّلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لَهُ مَا حَاجَتُكَ

When the letter was given to him, he went over to him, and he was in his gathering. So when he was alone, he gave him the letter and said, ‘This is a letter of Abu Abdullah^{-asws}’. He kissed it and placed it upon his eyes, and said to him, ‘What is your need?’

قَالَ خَرَجَ عَلَيَّ فِي دِيَوَانِكَ فَقَالَ لَهُ وَ كَمْ هُوَ قَالَ عَشْرَةُ آلَافٍ دِرْهَمٍ

He said, ‘There is taxation upon me in your register’. He said to him, ‘And how much is it?’ He said, ‘Ten thousand Dirhams’.

فَدَعَا كَاتِبَهُ فَأَمَرَهُ بِأَدَائِهَا عَنْهُ ثُمَّ أَخْرَجَهُ مِنْهَا وَ أَمَرَ أَنْ يُثْبِتَهَا لَهُ لِتَقَابِلٍ ثُمَّ قَالَ لَهُ هَلْ سَرَرْتُكَ فَقَالَ نَعَمْ جُعِلْتُ فِدَاكَ

He called over his scribe and instructed him with write it off from him. Then he took him out from it and instructed that it be affirmed for him in the future (no taxes to pay). Then he said to him, ‘Have I gladdened you?’ He said, ‘Yes, may I be sacrificed for you’.

ثُمَّ أَمَرَ بِمَرْكَبٍ وَ جَارِيَةٍ وَ غُلَامٍ وَ أَمَرَ لَهُ بِتَحْتِ ثِيَابٍ فِي كُلِّ ذَلِكَ يَقُولُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جُعِلْتُ فِدَاكَ

Then he ordered for him with a ride and a maid and a slave, and ordered for him a set of clothes, and during each of that he was saying to him, ‘Have I gladdened you?’ So he was saying, ‘Yes, may I be sacrificed for you’.

فَكُلَّمَا قَالَ نَعَمْ زَادَهُ حَتَّى فَرَغَ ثُمَّ قَالَ لَهُ احْمِلْ فَرَشَ هَذَا الْبَيْتِ الَّذِي كُنْتُ جَالِساً فِيهِ حِينَ دَفَعْتُ إِلَيْكَ كِتَابَ مُوَلَّايِ الَّذِي نَاوَلْتَنِي فِيهِ وَ اذْفَعْ إِلَيَّ حَوَائِجَكَ

Every time he said, ‘Yes’, he increased it for him until he was free. Then he said to him, ‘Carry (take away) this furnishing of the house which you were seated upon where you handed over to me a letter of my Master^{-asws} which you brought wherein you raise your need to me’.

قَالَ فَفَعَلَ وَ خَرَجَ الرَّجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللَّهِ ع بَعْدَ ذَلِكَ فَحَدَّثَهُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسَرُّ بِمَا فَعَلَ

He (the narrator) said, ‘He did so, and the man went out. The man came over to Abu Abdullah^{-asws} after that and narrated to him^{-asws} of the narration upon its aspect. He^{-asws} went on to become joyful with what was done.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ كَأَنَّهُ قَدْ سَرَّكَ مَا فَعَلْتُ بِي

The man said, 'O son^{-asws} of Rasool-Allah^{-saww}! It is as if he has cause you^{-asws} to be glad, what he did with me'.

فَقَالَ إِي وَ اللَّهِ لَقَدْ سَرَّ اللَّهُ وَ رَسُولُهُ.

He^{-asws} said: 'Yes, by Allah^{-azwj}! He has gladdened Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.⁷²²

23- كَأ، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ مَنْصُورٍ عَنْ عَمَّارٍ أَبِي الْيُظْطَانِ عَنْ أَبَانِ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ حَقِّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ فَقَالَ حَقُّ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَكْثَرُ مِنْ ذَلِكَ لَوْ حَدَّثْتُكُمْ لَكَفَرْتُمْ

(The book) 'Al Kafi' – From Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Al Hassan Bin Ali Bin Fazzal, from Mansour, from Ammar Abu Al Yaqzan, from Aban Bin Taghlib who said,

'I asked Abu Abdullah^{-asws} about the rights of the Momin upon the Momin. He^{-asws} said: 'The rights of the Momin upon the Momin are greater than that. If I^{-asws} were to narrate (these) to you, you would disbelieve.

إِنَّ الْمُؤْمِنَ إِذَا أُخْرِجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالُ مَنْ قَبْرِهِ يَقُولُ لَهُ أَبَشِّرْ بِالْكَرَامَةِ مِنَ اللَّهِ وَ السُّرُورِ

When the Momin will come out from his grave, a resemblance would come out along with him from his grave saying to him, 'Receive glad tidings with the prestige and the gladness from Allah^{-azwj}'.

فَيَقُولُ لَهُ بَشِّرَكَ اللَّهُ بِخَيْرٍ

He would be saying to it, 'May there be glad tidings for you from Allah^{-azwj} with goodness'.

قَالَ ثُمَّ يَمْضِي مَعَهُ يُبَشِّرُهُ بِمِثْلِ مَا قَالَ وَ إِذَا مَرَّ بِهَوْلٍ قَالَ هَذَا لَيْسَ لَكَ وَ إِذَا مَرَّ بِخَيْرٍ قَالَ هَذَا لَكَ

He^{-asws} said: 'Then it would go with him, giving him glad tidings of the like of what I^{-asws} said, and whenever he passes by a horror, it would say, 'This is not for you'; and whenever he passes by a goodness, it would say, 'This is for you'.

فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ بِمَا يَخَافُ وَ يُبَشِّرُهُ بِمَا يُحِبُّ حَتَّى يَقِفَ مَعَهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

It will not cease to be with him, securing him from whatever he fears, and giving him glad tidings with what he likes, until it would pause with him in front of Allah^{-azwj} Mighty and Majestic.

فَإِذَا أُمِرَ بِهِ إِلَى الْجَنَّةِ قَالَ لَهُ الْمِثَالُ أَبَشِّرْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَمَرَ بِكَ إِلَى الْجَنَّةِ

⁷²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 22

When He^{-azwj} Commands with him (to go to) the Paradise, the resemblance would say to him, 'Receive glad tidings, for Allah^{-azwj} Mighty and Majestic has Commanded with you to the Paradise'.

قَالَ فَيَقُولُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ تُبَشِّرُنِي مِنْ جَنٍّ خَرَجْتُ مِنْ قَبْرِي وَ آتَسْتَنِي فِي طَرِيقِي وَ خَبَّرْتَنِي عَنْ رَبِّي

He^{-asws} said: 'He would say, 'May Allah^{-azwj} have Mercy on you, who are you? You have been giving me glad tidings from when you came out from my grave and comforted me in my way, and informed me about my Lord^{-azwj}'.

قَالَ فَيَقُولُ أَنَا السُّرُورُ الَّذِي كُنْتُ تُدْخِلُهُ عَلَيَّ إِخْوَانِكَ فِي الدُّنْيَا خَلِيفَتُهُ مِنْهُ لِأُبَشِّرَكَ وَ أُؤْنِسَ وَحْشَتَكَ.

It would be saying, 'I am the gladness which you used to cause entering upon your brethren in the world. Allah^{-azwj} Created me from it in order to give you glad tidings, and comfort you in your loneliness''.⁷²³

24- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُورُورٌ تُدْخِلُهُ عَلَى مُؤْمِنٍ تَطْرُدُ عَنْهُ جُوعَتُهُ أَوْ تَكْشِفُ عَنْهُ كُرْبَتَهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The most Beloved of the deeds to Allah^{-azwj} is gladness you cause to enter upon a Momin, repelling his hunger away from him, or removing his distress from him''.⁷²⁴

25- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مُسْكِينٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورُورًا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ ذَلِكَ السُّرُورِ خَلْقًا فَيَتَلَقَّاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ أَبَشِّرْ يَا وَلِيَّ اللَّهِ بِكَرَامَةِ مِنَ اللَّهِ وَ رِضْوَانٍ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Miskeen,

'From Abu Abdullah^{-asws} having said: 'The one who causes gladness to enter upon the Momin, Allah^{-azwj} Mighty and Majestic would Create the gladness from that as a creature. It would meet him during his death and it would be saying to him, 'Receive glad tidings, O friend of Allah^{-azwj}, with the prestige from Allah^{-azwj}, and Pleasure'.

ثُمَّ لَا يَزَالُ مَعَهُ حَتَّى يُدْخِلَهُ قَبْرَهُ فَيَقُولُ لَهُ مِثْلُ ذَلِكَ فَإِذَا بُعِثَ تَلَقَّاهُ فَيَقُولُ لَهُ مِثْلُ ذَلِكَ ثُمَّ لَا يَزَالُ مَعَهُ عِنْدَ كُلِّ هَوَلٍ يُبَشِّرُهُ وَ يَقُولُ لَهُ مِثْلُ ذَلِكَ

Then it would not cease to be with him until it enters into his grave (meeting him), and it would be saying to him similar to that. When he is Resurrected, it would meet him and would be saying to him similar to that. Then it would not cease to be with him during every horror, giving him glad tidings and saying to him similar to that.

⁷²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 23

⁷²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 24

فَيَقُولُ لَهُ مَنْ أَنْتَ رَحِمَكَ اللَّهُ

So he would be saying to it, 'Who are you? May Allah^{-azwj} have Mercy on you'.

فَيَقُولُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتُهُ عَلَى فُلَانٍ.

It would be saying, 'I am the gladness which you cause to enter upon so and so'.⁷²⁵

26- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَرَأَ هَذِهِ الْآيَةَ- وَ الَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَاناً وَ إِثْماً مُبِيناً

(The book) 'Al Kafi' – From Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan who said,

'There was a man in the presence of Abu Abdullah^{-asws}, and he recited this Verse: **And those hurting the Momineen and the Mominat without them having deserved it, so they are bearing slander and a manifest sin [33:58]**'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا ثَوَابُ مَنْ أَدْخَلَ عَلَيْهِ السُّرُورَ

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'What is the Reward for the one who causes the gladness to enter upon him?'

فَقُلْتُ جُعِلَتْ فِدَاكَ عَشْرُ حَسَنَاتٍ

I said, 'May I be sacrificed for you^{-asws}! Ten good deeds'.

قَالَ إِي وَ اللَّهِ وَ أَلْفُ أَلْفٍ حَسَنَةٍ.

He^{-asws} said: 'Yes, by Allah^{-azwj}, and a thousand, thousand (million) good deeds'.⁷²⁶

27- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدْخَلَ السُّرُورَ عَلَى مُؤْمِنٍ فَقَدْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ وَ مَنْ أَدْخَلَهُ عَلَى رَسُولِ اللَّهِ ص فَقَدْ وَصَلَ ذَلِكَ إِلَى اللَّهِ وَ كَذَلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَذِباً.

(The book) 'Al Kafi' – From the number, from Sahl. From Muhammad Bin Awrama, from Ali Bin Yahya, from Al Waleed Bin Al A'la, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'One who enters the gladness upon a Momin, so he has entered it upon Rasool-Allah^{-saww}, and the one who enters it upon Rasool-Allah^{-saww} so he has connected that to Allah^{-azwj}; and like that is the one who enters distress upon him'.⁷²⁷

28- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا مُسْلِمٌ لَقِيَ مُسْلِمًا فَسَرَّهُ سَرَّهُ اللَّهُ عَزَّ وَ جَلَّ.

⁷²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 25

⁷²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 26

⁷²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 27

(The book) 'Al Kafi' – From the number, from Sahl, from Ismail Bin Mansour, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Whichever Muslim meets a Muslim and gladdens him, Allah^{-azwj} Mighty and Majestic will Gladden him''.⁷²⁸

29- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّ الْأَعْمَالَ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِذْخَالَ السُّرُورَ عَلَى الْمُؤْمِنِ إِشْبَاعَ جَوْعَتِهِ أَوْ تَنْفِيسَ كُرْبَتِهِ أَوْ قَضَاءَ دَيْنِهِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'From the most Beloved of the deeds to Allah^{-azwj} Mighty and Majestic is entering the gladness unto the Momin, satiating his hunger, or removing his distress, or paying off his debts''.⁷²⁹

30- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِمْسَى عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَدَاةً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ مَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al Husayn Bin Hashim, from Sa'dan Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'The one who takes out a speck from the face of his Momin brother, Allah^{-azwj} Mighty and Majestic would Write ten good deeds for him; and the one who smiles in the face of his brother, it would be a good deed for him''.⁷³⁰

31- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَبَلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ لِأَخِيهِ مَرْحَبًا كَتَبَ اللَّهُ لَهُ مَرْحَبًا إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{-asws} having said: 'One who says, 'Welcome' to his brother, Allah^{-azwj} will Write: 'Welcome' for him up to the Day of Qiyamah''.⁷³¹

32- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who comes to his Muslim brother and honours him, so rather he has honoured Allah^{-azwj} Mighty and Majestic''.⁷³²

⁷²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 28

⁷²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 29

⁷³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 30

⁷³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 31

⁷³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 32

33- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ التُّعْمَانِ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا فِي أُمَّتِي عَبْدٌ أَلْفَ أَخَاهُ فِي اللَّهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَخَذَهُ اللَّهُ مِنْ خَدَمِ الْجَنَّةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Nasr Bin Is'haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Abu Dawood, from Zayd Bin Arqam who said,

'Rasool-Allah^{-saww} said: 'There is no servant in my^{-saww} community who is kind to his brother for the Sake of Allah^{-azwj} with anything from (acts of) kindness except Allah^{-azwj} will Make him to be served by the servants of Paradise'.⁷³³

34- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلَطِّفُهَا بِهَا وَفَرَّجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ اللَّهِ الْمَمْدُودِ عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذَلِكَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who honours his Muslim brother with a phrase he expresses with, and relieves his distress from him, will not cease to be in the shade of Mercy of Allah^{-azwj} extended upon him, for as long as he would be in that'.⁷³⁴

35- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ مِمَّا خَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمُؤْمِنَ أَنْ يُعْرِفَهُ بِرِ إِخْوَانِهِ وَ إِنَّ قَلَّ وَ لَيْسَ الْبِرُّ بِالْكَثْرَةِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ - وَ يُؤْتِيهِمْ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِحِمِّ خَصَاصَةٍ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'From what Allah^{-azwj} Mighty and Majestic Specialised the Momin with, is that he recognises the righteousness with his brethren, and even if it was little; and the righteousness is not with the abundance, and that is because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. [59:9].**

ثُمَّ قَالَ وَ مَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ عَرَفَهُ اللَّهُ بِذَلِكَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَفَاهُ أَجْرُهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ

Then He^{-azwj} Said: **And one who preserves himself from stinginess, so those, they are the successful ones [59:9].** And one who and the one whom Allah^{-azwj} Mighty and Majestic Recognises with that, Allah^{-azwj} would Love him, and the one whom Allah^{-azwj} Blessed and Exalted Loves, He^{-azwj} would Fulfil his Recompense on the Day of Qiyamah without any Reckoning'.

⁷³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 33

⁷³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 34

ثُمَّ قَالَ يَا جَمِيلُ ارْوَ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنَّهُ تَرْغِيبٌ فِي الْبِرِّ لِإِخْوَانِكَ.

Then he^{-asws} said: ‘O Jameel! Report this Hadeeth to your brethren, for it arouses desire regarding the righteousness’.⁷³⁵

تبيان روي من طريق العامة أنها نزلت في أمير المؤمنين ع و أنه مع بقية أهل بيته لم يطعموا شيئاً منذ ثلاثة أيام فاقترض ديناراً ثم رأى المقداد فتفرس منه أنه جائع فأعطاه الدينار فنزلت الآية مع المائدة من السماء.

Explanation (Hadeeth only) – It is reported from the way of the general Muslims that it was Revealed regarding Amir Al-Momineen^{-asws}, and he^{-asws} along with his^{-asws} family members, they had not eaten anything for three days. So he^{-asws} borrowed a Dinar, then he^{-asws} saw Al-Miqdad^{-ra} who told him^{-asws} that he^{-ra} was hungry, so he^{-asws} gave the Dinar to him^{-ra}, so this Verse descended along with a meal from the sky.

36- ك، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيُنْجِفُ أَخَاهُ التُّخْفَةَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Al Mufazzal,

‘From Abu Abdullah^{-asws} having said: ‘The Momin, let him present his brother with a gift’.

فُلْتُ وَ أَيُّ شَيْءٍ التُّخْفَةُ

I said, ‘And which thing is the gift?’

قَالَ مِنْ مَجْلِسٍ وَ مَنَكَا وَ طَعَامٍ وَ كِسْوَةٍ وَ سَلَامٍ فَتَطَاوَلُ الْجَنَّةُ مُكَافَأَةً لَهُ وَ يُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنِّي قَدْ حَرَّمْتُ طَعَامَكَ عَلَى أَهْلِ الدُّنْيَا إِلَّا عَلَى نَبِيِّ أَوْ وَصِيِّ نَبِيٍّ

He^{-asws} said: ‘From (allocating) a seat, and a pillow, and food, and clothing, and a greeting. So the Paradise prolongs the reciprocal Rewards for him, and Allah^{-azwj} Mighty and Majestic Reveals unto it: “I^{-azwj} have Prohibited your food upon the people of the world except upon a Prophet^{-saww}, or a successor^{-as} of a Prophet^{-as}!”

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا أَنْ كَافِي أَوْلِيَائِي بِحُفْنِهِمْ

When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic would Reveal unto it: “Reward My^{-azwj} servants for their gifts!”

فَتُخْرِجُ مِنْهَا وَصَفَاءَ وَ وَصَائِفُ مَعَهُمْ أَطْبَاقُ مُعْطَاةٍ بِمَنَادِيلٍ مِنْ لَوْلُؤٍ إِذَا نَظَرُوا إِلَى جَهَنَّمَ وَ هَوَّلَهَا وَ إِلَى الْجَنَّةِ وَ مَا فِيهَا طَارَتْ عُقُوبُهُمْ وَ امْتَنَعُوا أَنْ يَأْكُلُوا

⁷³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 35

So male and female attendants would be coming out from it having platters with them covered by towels of pearls. When they look towards Hell and its horrors, and towards the Paradise and what is therein, their intellects would fly off and they would refuse to eat.

فَيَنَادِي مَنَادٍ مِّن تَحْتِ الْعَرْشِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ حَرَّمَ جَهَنَّمَ عَلَى مَنْ أَكَلَ مِنْ طَعَامِ جَنَّتِهِ فَيَمُدُّ الْقَوْمُ أَيْدِيَهُمْ فَيَأْكُلُونَ.

A Caller would Call out from beneath the Throne: ‘Allah^{-azwj} Mighty and Majestic has Prohibited Hell upon the one who eat from the food of His^{-azwj} Paradise’. The group of people would be extending their hands, and they would be eating”.⁷³⁶

37- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيْهِ سَبْعِينَ كَبِيرَةً.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘It is obligatory for the Momin upon the Momin that he should conceal seventy major sins upon him”.⁷³⁷

38- كا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ قَالَ أَمَلَى عَلِيَّ مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَحْسِنُ يَا إِسْحَاقُ إِلَى أَوْلِيَانِي مَا اسْتَطَعْتَ فَمَا أَحْسَنَ مُؤْمِنٌ إِلَى مُؤْمِنٍ وَ لَا أَعَانَهُ إِلَّا حَمْسَ وَجْهٍ إِبْلِيسَ وَ قَرَحَ قَلْبُهُ.

(The book) ‘Al Kafi’ – From Al Husayn Bin Muhammad and Muhammad Bin Yahya, altogether from Ali Bin Muhammad Bin Sa’ad, from Muhammad Bin Aslam, from Muhammad Bin Ali Bin Aday who said, ‘It is dictated to me by Muhammad Bin Suleyman, from Is’haq Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘O Is’haq! Be good to my^{-asws} friends as much as you can, for no Momin will be good to a Momin nor assist him except it would scratch the face of Iblees^{-la} and sore his^{-la} heart”.⁷³⁸

39- ما، الأماالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى أَبِي قَتَادَةَ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: دَخَلَ سَيِّدُ الصَّبْرِ عَلِيُّ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا سَيِّدُ مَا كُنْتُ مَالُ رَجُلٍ قَطُّ إِلَّا عَظُمَتِ الْحُجَّةُ لِلَّهِ عَلَيْهِ فَإِنْ قَدَرْتُمْ أَنْ تَدْفَعُوهَا عَنْ أَنْفُسِكُمْ فَافْعَلُوا

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By the chain to Abu Qatadah, from Dawood Bin Sirham who said,

‘Sadeyr Al-Sayrafi entered to see Abu Abdullah^{-asws}. He^{-asws} said to him: ‘O Sadeyr! The wealth of a man will not become a lot at all except the Argument of Allah^{-azwj} will be mightier against him. So if you are able to push it away from yourselves, then do so’.

⁷³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 36

⁷³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 37

⁷³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 38

فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بِمَاذَا

He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! With what should that be so?'

قَالَ بِقَضَاءِ حَوَائِجِ إِخْوَانِكُمْ مِنْ أَمْوَالِكُمْ الْخَيْرَ.

He^{-asws} said: 'By fulfilling needs of your brethren from your wealth' – the Hadeeth".⁷³⁹

40- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن هؤدة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن أبي بصير يحيى عن الصادق ع عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَضَى لِإِخِيهِ الْمُؤْمِنِ حَاجَةً كَانَ كَمَنْ عَبَدَ اللَّهَ ذَهْرًا.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Baseer Yahya,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fulfils a need for his Momin brother would be like the one having worshipped Allah^{-azwj} for whole lifespan".⁷⁴⁰

41- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عوف عن محمد بن الفضل بن إبراهيم عن أبيه عن ابن أبي يعفور عن أبي عبد الله ع قَالَ: إِنَّهُ مَنْ عَظَّمَ دِينَهُ عَظَّمَ إِخْوَانَهُ وَ مَنْ اسْتَحْفَظَ بِدِينِهِ اسْتَحْفَظَ بِإِخْوَانِهِ يَا مُحَمَّدُ احْصُصْ بِمَالِكَ وَ طَعَامِكَ مَنْ تُحِبُّهُ فِي اللَّهِ جَلَّ وَ عَلَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Al Fazl Bin Ibrahim, from his father, from Ibn Abu Tafour,

'From Abu Abdullah^{-asws} having said: 'It is from the reverence (respect) of his religion, reverence of his brethren, and the one who takes lightly with his religion takes lightly with his brethren. O Muhammad! Specialise with your wealth and your food, the one you love for the Sake of Allah^{-azwj} Mighty and Exalted".⁷⁴¹

42- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عوف عن محمد بن الفضل بن قيس عن أيوب بن محمد المسلمي عن أبيان بن تغلب عن أبي عبد الله ع قَالَ: مَنْ كَانَ وَصْلَةً لِإِخِيهِ بِشَفَاعَةٍ فِي دَفْعِ مَغْرَمٍ أَوْ جَرِّ مَعْنٍ ثَبَّتَ اللَّهُ قَدَمَيْهِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Al Mufazzal Bin Qays, from Ayoub Bin Muhammad Al Musly, from Aban Bin Taghlib,

'From Abu Abdullah^{-asws} having said: 'One who connects to his brother by interceding in repelling a creditor, or taking war booty, Allah^{-azwj} will Affirm his feet on the Day the feet will be slipping".⁷⁴²

⁷³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 39

⁷⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 40

⁷⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 41

⁷⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 42

43- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن سعيد بن يزيد عن محمد بن سلمة الأموي عن أحمد بن القاسم الأموي عن أبيه عن الصادق عن آبائه ع قال قال رسول الله ص أوحى الله تبارك و تعالى إلى داود ع يا داود إن العبد ليأتيني بالحسنة يوم القيامة فأحكّمه بها في الجنة

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Saeed Bin Yazeed, from Muhammad Bin Salama Al Umawy, from Ahmad Bin Al Qasim Al Umaqy, from his father,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Revealed to Dawood^{-as}: "O Dawood^{-as}! Let the servant come to Me^{-azwj} with the good deed on the Day of Qiyamah, and I^{-azwj} shall Judge him for it to be in the Paradise!"

قال داود يا رب و ما هذا العبد الذي يأتيك بالحسنة يوم القيامة فتحكّمه بها في الجنة

Dawood^{-as} said: 'O Lord^{-azwj}! And what is this servant who will come to you with the good deed on the Day of Qiyamah, so You^{-azwj} will Judge him due to it to be in the Paradise?'

قال عبد مؤمن سعى في حاجة أخيه المسلم أحب قضاها فضيئت له أم لم تُفرض.

He^{-azwj} Said: "A Momin servant striving regarding a need of his Muslim brother loving to fulfil it, whether he could fulfil it for him or could not fulfil!"⁷⁴³

44- ن، عيون أخبار الرضا عليه السلام المفسر عن أحمد بن الحسن الحسيني عن أبي محمد العسكري عن آبائه ع قال: كتب الصادق ع إلى بغض الناس إن أردت أن يُتَمَّ بِخَيْرٍ عَمَلُكَ حَتَّى تُغْبِضَ وَ أَنْتَ فِي أَفْضَلِ الْأَعْمَالِ فَعَظِمَ اللَّهُ حَقَّهُ أَنْ تَبْذُلَ نِعْمَاءَهُ فِي مَعَاصِيهِ وَ أَنْ تَعْتَرَّ بِجُلْمِهِ عَنْكَ

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – Al Mufassir, from Ahmad Bin Al Hassan Al Hasany,

'From Abu Muhammad Al Askari^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Sadiq^{-asws} wrote to one of the people: 'If you want to end with best of your deeds until you (your soul is) captured while you are in best of the deeds, then revere to Allah^{-azwj} of His^{-azwj} right by not spending His^{-azwj} Bounties in His^{-azwj} disobedience and even if you are deceived by His^{-azwj} Leniency about you.

وَ أَكْرَمُ كُلِّ مَنْ وَجَدْتُهُ يَذْكُرُنَا أَوْ يَنْتَحِلُ مَوَدَّتَنَا ثُمَّ لَيْسَ عَلَيْكَ صَادِقًا كَانَ أَوْ كَاذِبًا إِنَّمَا لَكَ نِيَّتُكَ وَ عَلَيْهِ كَذِبُهُ.

And honour every one you find him mentioning us^{-asws}, and he arrogates (claims) our^{-asws} cordiality, then it isn't upon you whether he was truthful or a liar. But rather, for you is your intention and his lie is upon him"⁷⁴⁴.

45- لي، الأمايلي للصدوق في خير مناهي النبي ص ألا و من أكرم أخاه المسلم فإنا نكرم الله عز و جل.

⁷⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 43

⁷⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 44

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of prohibitions by the Prophet^{-saww}: 'Indeed! And the one who honours his Muslim brother, so rather he has honoured Allah^{-azwj} Mighty and Majestic''.⁷⁴⁵

46- ثواب الأعمال ابن المَوَكَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً وَاجِداً كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَحَمَّاهُ عَنْهُ أَلْفَ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ دَرَجَةٍ وَغَرَسَ لَهُ أَلْفَ شَجَرَةٍ فِي الْجَنَّةِ وَكَتَبَ لَهُ ثَوَابَ عِتْقِ أَلْفٍ نَسَمَةٍ حَتَّى إِذَا صَارَ إِلَى الْمَلْتَمَزِ فَتَحَ اللَّهُ لَهُ ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ يُقَالُ لَهُ ادْخُلْ مِنْ أَيِّهَا شِئْتَ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Ja'far, from Sahl, from Muhammad Bin Ismail, from Sa'dan, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'O Is'haq! One who performs one Tawaaf of this House (Kabah), Allah^{-azwj} will Write for him a thousand good deeds, and Delete from him a thousand evil deeds, and Raise for him a thousand ranks, and Plant for him a thousand trees in the Paradise, and Write for him the Rewards of having freed a thousand persons, until when he comes to Al-Multazim (between the door of Kabah and the Black Stone), Allah^{-azwj} will Open for him eight doors of the Paradise. It will be said to him: 'Enter from whichever you so desire to!'

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَذَا كُلُّهُ لِمَنْ طَافَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! All of this for the one performs Tawaaf?'

قَالَ نَعَمْ أَفَلَا أَخْبَرْتُكَ بِمَا هُوَ أَفْضَلُ مِنْ هَذَا

He^{-asws} said: 'Yes! Shall I inform you with what is better than this?'

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes'.

قَالَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً كَتَبَ اللَّهُ لَهُ طَوَافاً وَطَوَافاً حَتَّى بَلَغَ عَشْرًا.

He^{-asws} said: 'One who fulfil a need for his Momin brother, Allah^{-azwj} will Write for him a Tawaaf, and a Tawaaf – until he^{-asws} reached ten''.⁷⁴⁶

47- ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: مَنْ قَضَى لِأَخِيهِ حَاجَتَهُ فَبِحَاجَةِ اللَّهِ بَدَأَ وَ قَضَى اللَّهُ لَهُ بِهَا مِائَةَ حَاجَةٍ فِي إِخْدَاهُنَّ الْجَنَّةَ

⁷⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 45

⁷⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 46

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father, from Mukhallad, from Yazeed, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who fulfils for his brother, his need, so he has begun with a need of Allah^{-azwj}, and Allah^{-azwj} will Fulfil one hundred needs for him due to it, one of these being the Paradise.

وَمَنْ نَفَسَ عَنْ أَخِيهِ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْقِيَامَةِ بِالْغَا مَا بَلَغَتْ وَ مَنْ أَعَانَهُ عَلَى ظُلْمٍ لَهُ أَعَانَهُ اللَّهُ عَلَى إِجَارَةِ الصِّرَاطِ عِنْدَ دَخْلِ الْأَقْدَامِ

And one who removes a distress from his brother, Allah^{-azwj} will Remove from him distress of the Qiyamah, reaching whatever it reaches; and one who assists him against an oppressor of his, Allah^{-azwj} will Assist him upon crossing the Bridge during the slipping of the feet.

وَمَنْ سَعَى لَهُ فِي حَاجَةٍ حَتَّى قَضَاهَا لَهُ فَسُرَّ بِقَضَائِهَا فَكَانَ كِإِذْ خَالَ السُّرُورِ عَلَى رَسُولِ اللَّهِ ص وَ مَنْ سَقَاهُ مِنْ ظَمٍّ سَقَاهُ اللَّهُ مِنَ الرَّجِيقِ الْمَحْثُومِ

And one who strives for him regarding a need until he fulfils it for him, so he feels happy at having fulfilled it, he would be like his having entered the gladness to Rasool-Allah^{-saww}; and one who quenches him from a thirst, Allah^{-azwj} Quench him from the Sealed Nectar.

وَمَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ كَسَاهُ مِنْ عُرْيٍ كَسَاهُ اللَّهُ مِنْ إِسْتَبْرَقٍ وَ حَرِيرٍ وَ مَنْ كَسَاهُ مِنْ غَيْرِ عُرْيٍ لَمْ يَزَلْ فِي ضَمَانِ اللَّهِ مَا دَامَ عَلَى الْمَكْسِيَةِ مِنَ التَّوْبِ سِلْكٌ

And one who feeds him from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise; and one who clothes him from bareness, Allah^{-azwj} will Clothe him from brocade and silk, and one who clothes him from non-bareness, he will not cease to be in the responsibility of Allah^{-azwj} for as long as a thread from the cloth still remains.

وَمَنْ كَفَاهُ بِمَا هُوَ يَمْتَنُّهُ وَ يَكْفُ وَجْهَهُ وَ يَصِلُ بِهِ يَدُهُ أَخْدَمَهُ اللَّهُ الْوَلَدَانَ الْمُخَلَّدِينَ وَ مَنْ حَمَلَهُ مِنْ رَحْلِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى الْمَوْقِفِ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ يُبَاهِي بِهِ الْمَلَائِكَةُ

And one who suffices him with what he was being scorned and suffices his face (honour), and connects by his hand, Allah^{-azwj} will Make him to be served by the eternal youths; and one who carries him from his riding animal, Allah^{-azwj} will Resurrect him on the Day of Qiyamah to the pausing station upon a she-camel from the she-camels of Paradise. The Angels will boast with him.

وَمَنْ كَفَّنَهُ عِنْدَ مَوْتِهِ فَكَأَنَّمَا كَسَاهُ مِنْ يَوْمٍ وَلَدَتْهُ أُمُّهُ إِلَى يَوْمِ مَمُوتٍ وَ مَنْ زَوَّجَهُ زَوْجَةً يَأْنَسُ بِهَا وَ يَسْكُنُ إِلَيْهَا آتَسَهُ اللَّهُ فِي قَبْرِهِ بِصُورَةِ أَحَبِّ أَهْلِهِ إِلَيْهِ

And one who shroud him at his death, so he has clothed him from a day his mother had given him birth up to the day he died; and the one who gets him married to a wife to be comforted by her and to be tranquil to, Allah^{-azwj} Comfort him in his grace by an image of the most beloved of his family to him.

وَمَنْ عَادَهُ عِنْدَ مَرَضِهِ حَفَّتْهُ الْمَلَائِكَةُ تَدْعُو لَهُ حَتَّى يَنْصَرِفَ وَ تَقُولُ طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ وَ اللَّهُ لَقَضَاءُ حَاجَتِهِ أَحَبُّ إِلَى اللَّهِ مِنْ صِيَامِ شَهْرَيْنِ مُتَتَابِعَيْنِ بِاعْتِكَافِهِمَا فِي الشَّهْرِ الْحَرَامِ.

And one who consoles him during his illness, the Angels will surround him, supplicating for him until he leaves, and they will be saying, ‘You have been good, and the Paradise is good for you’. By Allah^{-azwj}! Fulfilling his need is more Beloved to Allah^{-azwj} fasting for two months consecutively, with their isolations (in the Masjid) during the sacred month”.⁷⁴⁷

48- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي حَزْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَرَّ امْرَأً مُؤْمِنًا سَرَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ قِيلَ لَهُ تَمَنَّ عَلَى رَبِّكَ مَا أَحْبَبْتَ فَقَدْ كُنْتَ تُحِبُّ أَنْ تَسَرَّ أَوْلِيَاءَهُ فِي دَارِ الدُّنْيَا فَيُعْطَى مَا تَمَنَّى وَ يَزِيدَهُ اللَّهُ مِنْ عِنْدِهِ مَا لَمْ يَخْطُرْ عَلَى قَلْبِهِ مِنْ نَعِيمِ الْجَنَّةِ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Al Hassan Bin Ali, from Ab Hamza who said,

‘One who gladdens a Muslim person, Allah^{-azwj} will Gladden him on the Day of Qiyamah, and it will be said to him: ‘With to your Lord^{-azwj} whatever you love to, for you used to love to gladden His^{-azwj} friends in the house of the world!’ So he will be Given whatever he wishes for and Allah^{-azwj} will Increase for him from Himself^{-azwj} what had not even occurred on his heart, from the bounties of Paradise”.⁷⁴⁸

49- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ الثُّعْمَانِ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ لَا طَافَ أَخَاهُ فِي اللَّهِ عَزَّ وَ جَلَّ بِشَيْءٍ إِلَّا أَخْدَمَهُ اللَّهُ مِنْ خَدَمِ الْجَنَّةِ.

(The book) ‘Sawaab Al Amaal’ – My father, from Ahmad Bin Idrees, from Al Ashari, from Ahmad Bin Muhammad, from Nasr Bin Is’haq, from Al Haris Bin Al Numan, from Al Haysam Bin Hammad, from Dawood, from Zayd Bin Arqam who said,

‘There is no servant who is kind to his brother for the Sake of Allah^{-azwj} with anything from the kindness, except Allah^{-azwj} will Make him to be served by the servants of Paradise”.⁷⁴⁹

50- ثَوَابُ الْأَعْمَالِ ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ وَكِيعٍ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: مَنْ لَقِيَ أَخَاهُ بِمَا يَسُرُّهُ لِيَسُرَّهُ سَرَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ مَنْ لَقِيَ أَخَاهُ بِمَا يَسُوؤُهُ لِيَسُوؤَهُ سَاءَهُ اللَّهُ يَوْمَ يَلْقَاهُ.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Mutawakkil, from Muhammad Bin Yahya Al Ashari, from Ahmad Bin Muhammad, from Nasr Bin Wakie, from Al Reeh Bin Sabeeh,

‘Raising it to the Prophet^{-saww} having said: ‘One who meets his brother with what gladdens him, in order to gladden him, Allah^{-azwj} will Gladden him on the Day of Qiyamah; and one who

⁷⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 47

⁷⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 48

⁷⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 49

meets his brother with what would worsen him, in order to worsen him, Allah^{-azwj} will Worsen him on the Day of Qiyamah”.⁷⁵⁰

51- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي مُحَمَّدٍ الْغَفَّارِيِّ عَنْ لُوطِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ يُدْخِلُ عَلَى أَهْلٍ نَبَتْ مُؤْمِنٍ سُوراً إِلَّا خَلَقَ اللَّهُ لَهُ مِنْ ذَلِكَ السُّورِ خَلْقاً يَجِيئُهُ يَوْمَ الْقِيَامَةِ كُلَّمَا مَرَّتْ عَلَيْهِ شَدِيدَةٌ يَقُولُ يَا وَلِيَّ اللَّهِ لَا تَخَفْ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Abu Muhammad Al Gaffary, from Lut Bin Is’haq, from his father, from his grandfather who said,

‘Rasool-Allah^{-saww} said: ‘There is no servant entering gladness upon family members of a Momin except Allah^{-azwj} will Create for him a creature from that gladness. It will come to him on the Day of Qiyamah. Every time an adversity passes upon him, it will say, ‘O friend of Allah^{-azwj}, do not fear!’

فَيَقُولُ لَهُ مَنْ أَنْتَ يَرْحَمَكَ اللَّهُ فَلَوْ أَنَّ الدُّنْيَا كَانَتْ لِي مَا رَأَيْتُهَا لَكَ شَيْئاً فَيَقُولُ أَنَا السُّورُ الَّذِي كُنْتَ أَدْخَلْتَ عَلَى آلِ فُلَانٍ.

He will say to it, ‘Who are you? May Allah^{-azwj} have Mercy on you! Had the world been for me, I would not view it as being anything (worthy) for you’. It will say, ‘I am the gladness which you had entered upon the family of so and so’”.⁷⁵¹

52- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ التَّهْلِيِّ عَنِ ابْنِ حُبُوبٍ عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ يَحْيَى عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ مُؤْمِنٌ وَ كَانَ لَهُ جَارٌ كَافِرٌ فَكَانَ يَرْفُقُ بِالْمُؤْمِنِ وَ يُؤَلِّيهِ الْمَعْرُوفَ فِي الدُّنْيَا

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Nahdy, from Ibn Mahboub, from Ali Bin Yaqteen,

‘From Musa^{-asws} Bin Ja’far^{-asws} having said: ‘There was a Momin man among the children of Israel, and there was a Kafir neighbour for him. He used to be kind with the Momin and did acts of kindness with him in the world.

فَلَمَّا أُنْ مَاتَ الْكَافِرُ بَنَى اللَّهُ لَهُ بَيْتاً فِي النَّارِ مِنْ طِينٍ فَكَانَ يَقِيهِ حَرُّهَا وَ يَأْتِيهِ الرِّزْقُ مِنْ غَيْرِهَا وَ قِيلَ لَهُ هَذَا لِمَا كُنْتَ تُدْخِلُ عَلَى جَارِكَ الْمُؤْمِنِ فُلَانٍ بَنَ فُلَانٍ مِنَ الرِّفْقِ وَ تُؤَلِّيهِ مِنَ الْمَعْرُوفِ فِي الدُّنْيَا.

When the Kafir died, Allah^{-azwj} Build a house of clay for him in the Fire. So it saved him from its heat, and the sustenance came to him from somewhere else, and it was said to him, ‘This is due to what kindness you used to enter upon your so and so Momin neighbour and had done from the acts of kindness in the world’”.⁷⁵²

53- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُبُوبٍ عَنْ أَبِي وَلَادٍ عَنْ مُبَسَّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ مِنْكُمْ يَوْمَ الْقِيَامَةِ لَيَمُرُّ بِهِ الرَّجُلُ لَهُ الْمَعْرِفَةُ بِهِ فِي الدُّنْيَا وَ قَدْ أُمِرَ بِهِ إِلَى النَّارِ وَ الْمَلَكُ يَنْطَلِقُ بِهِ

⁷⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 50

⁷⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 51

⁷⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 52

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad, from Muyassir,

'From Abu Abdullah^{-asws} having said: 'The Momin from you on the Day of Qiyamah will be passed by the man having done an act of kindness with him in the world, and he would have been Commanded with to the Fire, and the Angel will be going with him'.

قَالَ فَيَقُولُ لَهُ يَا فَلَانُ أَغْنَيْتَنِي فَقَدْ كُنْتُ أَصْنَعُ إِلَيْكَ الْمَعْرُوفَ فِي الدُّنْيَا وَاسْتَعْفْتُكَ فِي الْحَاجَةِ تَطَلُّبُهَا مِنِّي فَهَلْ عِنْدَكَ الْيَوْمَ مِكَافَأَةٌ

He^{-asws} said: 'He will say to him, 'O so and so, help me, for I used to do the act of kindness to you in the world, and I had helped you regarding the need you had sought from me. Is there any reciprocation for you today?'

فَيَقُولُ الْمُؤْمِنُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ خَلِّ سَبِيلَهُ

The Momin will say to the Angel allocated with him, ' (Please) Free his way!'

قَالَ فَيَسْمَعُ اللَّهُ قَوْلَ الْمُؤْمِنِ فَيَأْمُرُ الْمَلَكَ أَنْ يُخَيِّرَ قَوْلَ الْمُؤْمِنِ فَيُخَلِّي سَبِيلَهُ.

He^{-asws} said: 'Allah^{-azwj} will Hear the words of the Momin, and He^{-azwj} will Command the Angel to allow the word of the Momin and free his way'.⁷⁵³

54- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ عَلَيَّ ثَوَابُكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

'From Abu Abdullah^{-asws} having said: 'A Muslim will not fulfil a need of a Muslim except Allah^{-azwj} will Call out to him: "Upon Me^{-azwj} are your Rewards, and I^{-azwj} will not be Satisfied for you with less than the Paradise".⁷⁵⁴

55- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن أبيه عن سعد بن ابن أبي الخطاب عن محمد بن سنان عن مقرر بن إمام بني فتيان عن مروي عن أبي عبد الله ع قال: كان في زمن موسى ع ملك جبار قضى حاجة مؤمن بشفاعته عبد صالح فتوفي في يوم الملك الجبار والعبد الصالح فقام على الملك الناس وأغلقت أبواب السوق لموته ثلاثة أيام وبقي ذلك العبد الصالح في بيته وتناولت دواب الأرض من وجهه

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-asws} – by the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Muqarrin, a prayer leader of the clan of Futyan, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'There was a tyrannous king in the era of Musa^{-as}. He had fulfilled a need of a Momin due to the intercession of a righteous servant. The tyrannous king and the righteous servants both died in one day. The people stood upon (funeral of) the king

⁷⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 53

⁷⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 54

and they locked doors of the markets at his death for three days, and that righteous servant stayed in his house (unattended). The vermin of the earth ate from his face.

فَرَأَاهُ مُوسَى بَعْدَ ثَلَاثٍ فَقَالَ يَا رَبِّ هُوَ عَدُوُّكَ وَ هَذَا وَلِيُّكَ

Musa^{as} saw him after three (days). He^{as} said: ‘O Lord^{azwj}! He (the king) is Your^{azwj} enemy and this one is your friend!’

فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُوسَى إِنَّ وَلِيَّيَ سَأَلَ هَذَا الْجَبَّارَ حَاجَةً فَقَضَاهَا فَكَافَأَتْهُ عَنِ الْمُؤْمِنِ وَ سَلَطَتْ دَوَابُّ الْأَرْضِ عَلَى مُحَاسِنِ وَجْهِ الْمُؤْمِنِ لِسُؤَالِهِ ذَلِكَ الْجَبَّارَ.

Allah^{azwj} Revealed to him: ‘O Musa^{as}! My^{azwj} friend has asked this tyrant for a need and he had fulfilled it, so I^{azwj} Reciprocated on behalf of the Momin and I^{azwj} Caused insects of the earth to prevail upon the goodness of the face of the Momin due to his having asked that tyrant (for a need)’⁷⁵⁵

56- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ الشَّعِيرِيِّ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى أَنَّ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ فَأَحْكِمُهُ فِي الْجَنَّةِ

(The book) ‘Qasas Al Anbiya^{as}’, may the greetings be upon them^{as} – by the chain to Al Sadouq, from Ali, from his father, from Ibn Abu Umeyr, from Ali Al Shairi, from Muhammad Bin Qays,

‘From Abu Ja’far^{asws} said: ‘Allah^{azwj} the Exalted Revealed to Musa^{as}: “From My^{azwj} servants is one who draws closer to Me^{azwj} with the good deeds, I^{azwj} Judge for him to be in the Paradise!’

قَالَ وَ مَا تِلْكَ الْحَسَنَةُ

He^{as} said: ‘And what is that good deed?’

قَالَ تَمْشِي فِي حَاجَةِ مُؤْمِنٍ.

He^{azwj} Said: “Walking regarding a need of a Momin!”⁷⁵⁶

57- ص، قصص الأنبياء عليهم السلام بِإِسْنَادٍ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنِ الرِّضَا ع وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِيمَا نَاجَى اللَّهُ مُوسَى ع أَنَّ قَالَ إِنَّ لِي عِبَادًا أُبِيحُهُمْ جَنَّتِي وَ أَحْكِمُهُمْ فِيهَا

(The book) ‘Qasas Al Anbiya^{as}’, may the greetings be upon them^{as} – By the chain to Al Sadouq, from his father, from Ibn Abu Al Khattab, from Ibn Sinan, from Ibn Muskan,

⁷⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 55

⁷⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 56

'From Al-Reza^{-asws} and from Abu Ja'far^{-asws} having said: 'Among what Allah^{-azwj} had Whispered to Musa^{-as}, He^{-azwj} Said: 'There are servants for me, I^{-azwj} shall Legalise My^{-azwj} Paradise for them and Judge for them to be in it!'

قَالَ مُوسَىٰ مِنْ هَؤُلَاءِ الَّذِينَ تُبَيِّحُهُمْ جَنَّتَكَ وَ تُحْكِمُهُمْ فِيهَا

Musa^{-as} said: 'Who are they, the one You^{-azwj} will Legalise Your^{-azwj} Paradise for and You^{-azwj} will Judge them to be in it?'

قَالَ مَنْ أَدْخَلَ عَلَىٰ مُؤْمِنٍ سُورًا.

He^{-azwj} Said: "The one who enters gladness unto a Momin!"⁷⁵⁷

58- ضا، فقه الرضا عليه السلام نَرَوِي الخَلْقَ عِبَالُ اللَّهِ فَأَحَبُّ الخَلْقِ عَلَى اللَّهِ مَنْ أَدْخَلَ عَلَى أَهْلِ بَيْتِ مُؤْمِنٍ سُورًا وَ مَشَىٰ مَعَ أَخِيهِ فِي حَاجَتِهِ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'We are reporting, 'The creatures are dependants of Allah^{-azwj}, so the most Beloved of the creatures to Allah^{-azwj} is the one who enters gladness unto family members of a Momin, and he walks with his brother regarding his need"⁷⁵⁸.

59- مص، مصباح الشريعة قَالَ الصَّادِقُ ع مُصَافِحَةُ إِخْوَانِ الدِّينِ أَصْلُهَا عَنْ حَبَّةِ اللَّهِ لَهُمْ.

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'Shaking hands by brethren of religion, it's origin is from Love of Allah^{-azwj} for them"⁷⁵⁹.

قَالَ النَّبِيُّ ص مَا تَصَافَحَ إِخْوَانٌ فِي اللَّهِ عَزَّ وَ جَلَّ إِلَّا تَنَازَرَتْ ذُنُوبُهُمَا حَتَّى يَعُودَا نِ كَيَوْمَ وَلَدَتْهُمَا أُمَّهُمَا

The Prophet^{-saww} said: 'Two brothers in religion will not shake hands for the Sake of Allah^{-azwj} Mighty and Majestic except their sins will scatter away until they both return to be like the day their mothers had given them birth (sinless).

وَ لَا كَثُرَ حُبُّهُمَا وَ تَبَجَّلَتْهُمَا كُلِّ وَاحِدٍ لِصَاحِبِهِ إِلَّا كَانَ لَهُ مَزِيدٌ وَ الْوَاجِبُ عَلَى أَعْلَمِهِمَا بِدِينِ اللَّهِ أَنْ يَزِيدَ صَاحِبُهُ مِنْ فُتُونِ الْفَوَائِدِ الَّتِي أَكْرَمَهُ اللَّهُ بِهَا وَ يُرْشِدُهُ إِلَى الْإِسْتِقَامَةِ وَ الرِّضَا وَ الْقَنَاعَةِ وَ يُبَشِّرُهُ بِرَحْمَةِ اللَّهِ وَ يُخَوِّفُهُ مِنْ عَذَابِهِ

And their love and reverence, each one to his companion, will not increase except there would be an increase for him, and their sign of being with religion of Allah^{-azwj} is that he would increase his companion from the beneficial skills which Allah^{-azwj} has Honoured him with, and

⁷⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 57

⁷⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 58

⁷⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 a

guide him to the straightness, and the satisfaction, and the contentment, and give him glad tidings with the Mercy of Allah^{-azwj} and frighten him from His^{-azwj} Punishment.

وَعَلَى الْآخِرِ أَنْ يَنْبَارَكَ بِاهْتِدَائِهِ وَ يَتَمَسَّكَ بِمَا يَدْعُوهُ إِلَيْهِ وَ يَعْطُهُ بِهِ وَ يَسْتَدِلَّ بِمَا يَدُلُّهُ إِلَيْهِ مُعْتَصِماً بِاللَّهِ وَ مُسْتَعِيناً بِهِ لِتَوْفِيقِهِ عَلَى ذَلِكَ.

And upon the other is that he should be blessed with his guidance, and adhered with what he is calling him to, and be preached by it, and be guided with what he is guiding him to holding fast with Allah^{-azwj} and seeking Assistance with Him^{-azwj} for His^{-azwj} Inclination upon that".⁷⁶⁰

قِيلَ لِعِيسَى بْنِ مَرْيَمَ كَيْفَ أَصْبَحْتَ قَالَ لَا أَمْلِكُ مَا أَرْجُو وَ لَا أَسْتَطِيعُ مَا أُحَازِرُ مَأْمُوراً بِالطَّاعَةِ مِنْهَا عَنْ الْخَطِيئَةِ فَلَا أَرَى فَقِيراً أَفْقَرُ مِنِّي.

It was said to Isa^{-as} Bin Maryam^{-as}, 'How are you^{-as} (this) morning?' He^{-as} said: 'I^{-as} do not own what I^{-as} hope for, and I^{-as} am not able (to avoid) what I^{-asws} have to beware of. I^{-as} am commanded with the obedience, Forbidden from the sins. So I^{-as} do not see any poor one poorer than me^{-as}'.⁷⁶¹

وَقِيلَ لِأُوَيْسِ الْقُرْنِيِّ كَيْفَ أَصْبَحْتَ قَالَ كَيْفَ يُصْبِحُ رَجُلٌ إِذَا أَصْبَحَ لَا يَدْرِي أَيْمُسِي وَإِذَا أَمْسَى لَا يَدْرِي أَيْصُْبِحُ.

And it was said to Al-Oweys Al Qarny, 'How are you?' He said, 'How can a man be when he comes to a morning and he does not know whether he will come to an evening, and when he comes to an evening, he does not know whether he will come to a morning'.⁷⁶² (Not a Hadeeth)

قَالَ أَبُو ذَرٍّ أَصْبَحْتُ أَشْكُرُ رَبِّي وَ أَشْكُو نَفْسِي.

Abu Zarr^{-ra} said, 'I^{-asws} have become thanking my^{-ra} Lord^{-azwj} and complaining of myself^{-ra}'.⁷⁶³ (Not a Hadeeth)

وَقَالَ النَّبِيُّ ص مَنْ أَصْبَحَ وَ هَمُّهُ غَيْرُ اللَّهِ أَصْبَحَ مِنَ الْخَاسِرِينَ الْمُتَعَذِّرِينَ.

And the Prophet^{-saww} said: 'One who comes to a morning and his (main) concern is other than Allah^{-azwj}, he has become from the losers, the transgressors'.⁷⁶⁴

وَقَالَ لُقْمَانُ يَا بُنَيَّ لَا تُؤَخِّرِ التَّوْبَةَ فَإِنَّ الْمَوْتَ يَأْتِي بَغْتَةً.

And Luqman^{-as} said: 'O my^{-as} son! Do not delay the repentance for the death comes suddenly'.⁷⁶⁵

⁷⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 b

⁷⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 c

⁷⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 d

⁷⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 e

⁷⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 f

⁷⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 59 g

60- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ فِي شِيعَتِنَا لَمَنْ يَهَبُ اللَّهُ تَعَالَى لَهُ فِي الْجَنَانِ مِنَ الدَّرَجَاتِ وَالْمَنَازِلِ وَالْخَيْرَاتِ مَا [لَا] يَكُونُ الدُّنْيَا وَخَيْرَاتُهَا فِي جَنْبِهَا [إِلَّا] كَالرَّمْلَةِ فِي الْبَادِيَةِ الْفَضْفَاصَةِ،

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – ‘Rasool-Allah^{-saww} said: ‘Among our^{-asws} Shias would be one for whom Allah^{-azwj} the Exalted would Endow for him in the Gardens, from the ranks and the houses and the goodness, what the world and its goodness in its sides does not happen to be except like a grain of sand in the wilderness of the desert.

فَمَا هُوَ إِلَّا أَنْ يَرَى أَخًا لَهُ مُؤْمِنًا فَقِيرًا فَيَتَوَضَّعَ لَهُ- وَ يُكْرِمُهُ وَ يُعِينُهُ [و يَمُوتُهُ] وَ يَصُونُهُ عَنْ بَذْلِ وَجْهِهِ لَهُ، حَتَّى يَرَى الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِتِلْكَ الْمَنَازِلِ وَ الْقُصُورِ [و] فَدُ تَضَاعَفَتْ حَتَّى صَارَتْ فِي الزِّيَادَةِ- كَمَا كَانَ هَذَا الرَّائِدُ فِي هَذَا الْبَيْتِ الصَّغِيرِ - الَّذِي رَأَيْتُمُوهُ فِيمَا صَارَ إِلَيْهِ مِنْ كِبَرِهِ وَ عِظَمِهِ وَ سَعَتِهِ.

So it would not be, except that he would see a Momin brother of his, being poor, so he would be consoling to him, and honour him, and assist him, and favour him, and protect him from falling of his face (respect), until the Angels of Proximity would see those dwelling and the castles to have been Multiplied, to the extent that they would become in the increase – just as this increase in this small room – which you all saw it, in what it came to from its largeness, and its greatness, and its expansion.

فَيَقُولُ الْمَلَائِكَةُ: يَا رَبَّنَا- لَا طَاقَةَ لَنَا بِالْخِدْمَةِ فِي هَذِهِ الْمَنَازِلِ، فَأَمْدِدْنَا بِأَمْلَاحٍ يُعَاوِزُونَنَا.

So the Angels are saying, ‘O our Lord^{-azwj}! There is no strength for us regarding (building) these dwellings, so Help us with (other) Angels to be assisting us’.

فَيَقُولُ اللَّهُ: مَا كُنْتُ لِأَحْمِلُكُمْ مَا لَا تُطِيقُونَ، فَكُمْ تُرِيدُونَ مَدَدًا فَيَقُولُونَ: أَلْفَ ضِعْفِنَا.

Allah^{-azwj} is Saying: “I^{-azwj} would not Load upon you what you wouldn’t be enduring. How many (Angels) are you wanting for assistance?” So they are saying, ‘A thousand multiple of us’.

وَ فِيهِمْ مِنَ الْمُؤْمِنِينَ مَنْ يَقُولُ أَمْلَاحَهُ: نَسْتَزِيدُ مَدَدَ أَلْفِ أَلْفِ ضِعْفِنَا وَ أَكْثَرَ مِنْ ذَلِكَ- عَلَى قَدْرِ قُوَّةِ إِيْمَانِ صَاحِبِهِمْ، وَ زِيَادَةِ إِحْسَانِهِ إِلَى أَخِيهِ الْمُؤْمِنِ.

And among them from the Momineen, would be one the Angels would be saying, ‘We have to be increased for help by a thousand thousand (million) multiple, and more than that – upon a measurement of the strength of the Eman of their owners, and the increase of his favours to his Momin brother’.

فَيَمْدِدُهُمُ اللَّهُ تَعَالَى بِتِلْكَ الْأَمْلَاحِ، وَ كُلَّمَا لَقِيَ هَذَا الْمُؤْمِنُ أَخَاهُ فَبَرَهُ، زَادَهُ اللَّهُ فِي تَمَالِكِهِ وَ فِي خِدْمِهِ فِي الْجَنَّةِ كَذَلِكَ.

Allah^{-azwj} the Exalted would be Helping those Angels with that. And every time this Momin meets his brother, so he is righteous with him, Allah^{-azwj} Increases him in his kingdom and in his servants in the Paradise, similar to that”.⁷⁶⁶

61- م، تفسير الإمام عليه السلام قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَعَاشِرَ شِيعَتِنَا أَمَّا الْجَنَّةُ فَلَنْ تَقُوتَكُمْ سَرِيعًا كَانَ أَوْ بَطِيئًا وَ لَكِنْ تَنَافَسُوا فِي الدَّرَجَاتِ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – ‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Community of our^{-asws} Shias! As for the Paradise, so it will not be lost by you all, whether you were quick (in getting there) or delayed, but you should compete regarding the ranks.

وَاَعْلَمُوا أَنَّ اَرْفَعَكُمْ دَرَجَاتٍ وَ اَحْسَنَكُمْ قُصُوراً وَ دُوراً وَ اَبْنِيَّةً اَحْسَنُكُمْ فِيهَا لِإِخْوَانِهِ الْمُؤْمِنِينَ وَ أَكْثَرَهُمْ [أَحْسَنُكُمْ] مُوَاسَاةً لِفُقَرَائِهِمْ

And know that the higher your ranks, the better would be your castles and houses, and buildings therein, for the best of you in responding to his Momineen brothers, and most frequent of you in consoling to their poor ones.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُقَرِّبُ الْوَاحِدَ مِنْكُمْ إِلَى الْجَنَّةِ بِكَلِمَةٍ يُكَلِّمُ بِهَا أَخَاهُ الْمُؤْمِنَ الْفَقِيرَ بِأَكْثَرِ مِنْ مَسِيرِ مِائَةِ أَلْفِ عَامٍ فِي سَنَةٍ بَقَدَمِهِ وَ إِنْ كَانَ مِنَ الْمُعَذَّبِينَ بِالنَّارِ فَلَا تَحْتَقِرُوا الْإِحْسَانَ إِلَى إِخْوَانِكُمْ فَسَوْفَ يَنْفَعُكُمْ اللَّهُ تَعَالَى حَيْثُ لَا يَتُومُ مَقَامَ ذَلِكَ شَيْءٌ غَيْرُهُ.

Allah^{-azwj} Mighty and Majestic would Bring one of you closer to the Paradise due to a goodly word spoken with by his Momin brother, the poor one (in his favour) – by more than a travel distance of one hundred thousand years preceding him, and even though he may be undergoing Punishment with the Fire. Therefore, do not belittle the favours done to your brethren, for soon Allah^{-azwj} the Exalted would Benefit you where nothing would be standing in that place apart from Him^{-azwj}.⁷⁶⁷

62- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ قَالَ أَقِيمُوا الصَّلَاةَ الْمَكْتُوبَاتِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ وَ أَقِيمُوا أَيْضاً الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الَّذِينَ عَلَيَّ سَيِّدُهُمْ وَ فَاضِلُهُمْ-

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43].** He (Imam Hassan Al-Askari^{-asws}) said: **And establish the Salat [2:43]** - The prescribed ones which Muhammad^{-saww} came with and establish as well the Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Progeny^{-asws}, the clean ones^{-asws} - who Ali^{-asws} is their^{-asws} Chief and their^{-asws} superior.

وَ آتُوا الزَّكَاةَ مِنْ أَمْوَالِكُمْ إِذَا وَجَبَتْ وَ مِنْ أَيْدَانِكُمْ إِذَا لَزِمَتْ وَ مِنْ مَعُونَتِكُمْ إِذَا تَمَسَّتْ-

And give the Zakat – from your wealth when you can find it, and from your bodies when required, and from your assistances when sought.

وَ ارْكَعُوا مَعَ الرَّاكِعِينَ تَوَاضَعُوا مَعَ الْمُتَوَاضِعِينَ لِعَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فِي الْإِنْقِيَادِ لِأَوْلِيَاءِ اللَّهِ مُحَمَّدٍ نَبِيِّ اللَّهِ وَ عَلِيِّ وَلِيِّ اللَّهِ وَ الْأَئِمَّةِ بَعْدَهُمَا سَادَاتِ أَصْفِيَاءِ اللَّهِ.

And perform Ruku with the Ruku performers – In reverence along with the revering ones to the Magnificence of Allah^{-azwj} Mighty and Majestic in subjugation to the Guardians^{-asws} of Allah^{-azwj} – to Muhammad^{-saww} the Prophet^{-saww} of Allah^{-azwj}, and to Ali^{-asws} the Guardian^{-asws} of Allah^{-azwj}, and to the Imams^{-asws} after them^{-asws}, being the Chiefs of the elites of Allah^{-azwj}.

قَالَ رَسُولُ اللَّهِ ﷺ مَنْ صَلَّى الْخُمْسَ كَفَّرَ اللَّهُ عَنْهُ مِنَ الذُّنُوبِ مَا بَيْنَ كُلِّ صَلَاتَيْنِ وَ كَانَ كَمَنْ عَلَى بَابِهِ نَهْرٌ جَارٍ يَغْتَسِلُ فِيهِ خُمْسَ مَرَّاتٍ - لَا يَبْقَى عَلَيْهِ مِنَ الذُّنُوبِ شَيْئاً إِلَّا الْمُؤَيَّدَاتِ الَّتِي هِيَ جُحْدُ النُّبُوَّةِ أَوْ الْإِمَامَةِ أَوْ ظُلْمُ إِخْوَانِهِ الْمُؤْمِنِينَ

Rasool-Allah^{-saww} said: 'One who offers the five Salats, Allah^{-azwj} would Expiate from him, from the sins what are between every two Salats, and he would be like the one upon his door is a river. He bathes in it five times every day – and there would not remain upon him anything from the filth except for the grave sins which are – rejecting the Prophet-hood and the Imamate, or oppressing his brethren, the Momineen, or neglecting the dissimulation to the extent that he harms himself and his Momin brothers.

أَوْ تَرَكَ التَّقِيَّةَ حَتَّى يُضَرَّ بِنَفْسِهِ وَ إِخْوَانِهِ الْمُؤْمِنِينَ وَ مَنْ أَدَّى الزَّكَاةَ مِنْ مَالِهِ طَهَّرَ مِنْ ذُنُوبِهِ وَ مَنْ أَدَّى الزَّكَاةَ مِنْ بَدَنِهِ فِي دَفْعِ ظُلْمٍ قَاهِرٍ عَنْ أَخِيهِ أَوْ مَعُونَتِهِ عَلَى مَرْكُوبٍ لَهُ قَدْ سَقَطَ عَلَيْهِ مَتَاعٌ - لَا يَأْمَنُ تَلْفَهُ أَوْ الضَّرَرَ الشَّدِيدَ عَلَيْهِ بِهِ قَبِضَ اللَّهُ لَهُ فِي عَرَصَاتِ الْقِيَامَةِ مَلَائِكَةٌ يَدْفَعُونَ عَنْهُ نَفَخَاتِ النَّيرانِ وَ يُحْيُونَهُ بِحَيَاتِ أَهْلِ الْجَنَّةِ وَ يُرْفُونَهُ إِلَى حِلِّ الرَّحْمَةِ وَ الرِّضْوَانِ

And the one who pays the Zakat from his wealth would be cleaned from his sins. And the one who pays the Zakat from his body – in defending an injustice of a tyrant from his brother, or assisting him upon a ride of his he has fallen from, or belongings which are not safe from being damaged, or the severe harm upon him, Allah^{-azwj} would Ordain Angels for him in the plains of (the Day of) Qiyamah – who would be defending from him the scorching of the Fires, and welcoming him with the greetings of the inhabitants of the Gardens, and they would be raising him to a place of the Mercy and the (Divine) Pleasure.

وَ مَنْ أَدَّى زَكَاةَ جَاهِهِ بِحَاجَةٍ يَلْتَمِسُهَا لِأَخِيهِ فَقُضِيَتْ أَوْ كُلِّبَ سَفِيهِه يُظْهِرُ بَعِيْبٍ فَأَلْقَمَ ذَلِكَ الْكَلْبَ بِجَاهِهِ حَجراً بَعَثَ اللَّهُ عَلَيْهِ فِي عَرَصَاتِ الْقِيَامَةِ مَلَائِكَةً عِدداً كَثِيراً وَ جَمّاً غَظِيراً لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ يَحْسُنُ فِيهِ بِحَضْرَةِ الْمَلِكِ الْجَبَّارِ الْكَرِيمِ الْعَقَّارِ مُحَاضِرُهُمْ وَ يَجْمَلُ فِيهِ قَوْلُهُمْ وَ يَكْثُرُ عَلَيْهِ تَنَاوُهُمْ وَ أُوجِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ قَوْلٍ مِنْ ذَلِكَ مَا هُوَ أَكْثَرُ مِنْ ثَمَلِكِ الدُّنْيَا بِحَذَائِفِهَا مِائَةَ أَلْفِ مَرَّةٍ

And the one who pays the Zakat of his influence – by a need sought for his brother, so he fulfils it for him (by using his influence), or a foolish dog exposing him during his absence – so he pelts that dog by stones – Allah^{-azwj} would Send Angels upon him, in the plains of the (Day of the) Qiyamah, of a great number and myriads of them, their number not known except to Allah^{-azwj}, orating him in the Presence of the King, the Compeller, the Benevolent, the Forgiver, for the proceedings – and they would beautify their words regarding him, and frequent their praises upon him, and Allah^{-azwj} Mighty and Majestic would Obligate for him, with every word from that – what is more than the kingdom of the world in its entirety, one hundred thousand times over.

وَ مَنْ تَوَاضَعَ مَعَ الْمُتَوَاضِعِينَ فَاعْتَرَفَ بِنُبُوَّةِ مُحَمَّدٍ ﷺ وَ وَلَايَةِ عَلِيِّ وَ الطَّيِّبِينَ مِنْ آلِهِمْ ثُمَّ تَوَاضَعَ لِإِخْوَانِهِ وَ بَسَطَهُمْ وَ أَنَسَهُمْ كُلَّمَا ارْتَدَّادَ بِهِمْ يَرَأَ ارْتَدَّادَ بِهِمْ اسْتِئْنَاساً وَ تَوَاضَعاً بَأَقَى اللَّهِ عَزَّ وَ جَلَّ بِهِ كِرَامَ مَلَائِكَتِهِ مِنْ حَمَلَةِ عَرْشِهِ وَ الطَّائِفِينَ بِهِ

And the one who humbles along with the humbles ones, so he acknowledges with the Prophet-hood of Muhammad^{-saww}, and Wilayah of Ali^{-asws} and the goodly ones from their^{-asws} Progeny^{-asws}, then humbles to his brethren and generous to them and is affectionate to them, every time he increase the righteousness with them, he increases for them affection and humbleness, Allah^{-azwj} Mighty and Majestic Glorifies him with the prestigious ones of His^{-azwj} Angels – from the bearers of His^{-azwj} Throne and the performers of the Tawaaf with it.

فَقَالَ لَهُمْ أَمَا تَرَوْنَ عَبْدِي هَذَا الْمُتَوَاضِعَ لِحَالِ عَظَمَتِي سَاوَى نَفْسِهِ بِأَخِيهِ الْمُؤْمِنِ الْفَقِيرِ وَ بَسْطَهُ فَهُوَ لَا يَزِدَادُ بِهِ بَرًّا إِلَّا اِزْدَادَ تَوَاضَعًا

He^{-azwj} Says to them: “Are you not seeing this servant of mine – the one humbled to the Majesty of My^{-azwj} Magnificence, equalising his own self with his brother Momin, the poor, and extends (generosity) to him? He does not increase righteousness with him except it increases the humbleness for him.

أَشْهَدُكُمْ أَنِّي قَدْ أُوجِبْتُ لَهُ جَنَانِي وَ مِنْ رَحْمَتِي وَ رِضْوَانِي مَا يَقْصُرُ عَنْهُ أَمَانِي الْمَتَمِّي وَ لَأَرْزُقَنَّهُ مِنْ مُحَمَّدٍ سَيِّدِ الْوَرَى وَ مِنْ عَلِيِّ الْمُرْتَضَى وَ مِنْ خِيَارِ عِزَّتِهِ مَصَابِيحِ الدُّجَى الْإِيْنَسَ وَ الْبَرَكَةَ فِي جَنَانِي وَ ذَلِكَ أَحَبُّ إِلَيْهِ مِنْ نَعِيمِ الْجَنَانِ وَ لَوْ يُضَاعَفُ أَلْفَ أَلْفٍ ضِعْفُهَا جَزَاءً عَلَى تَوَاضُعِهِ لِأَخِيهِ الْمُؤْمِنِ.

I^{-azwj} Keep you as witnesses that I^{-azwj} have Obligated My^{-azwj} Gardens for him, and My^{-azwj} Pleasure from My^{-azwj} Mercy, what the wishes of the wishing ones would fall short of. And I^{-azwj} shall Increase for him, from Muhammad^{-saww} the chief of the living beings, and from Ali^{-asws} Al-Murtaza, and from the best of his^{-asws} offspring, the lanterns in the darkness, (increase for him) the affections and the Blessings in My^{-azwj} Gardens, and that would be more beloved to him than the Bliss of the Gardens, and even if it was multiplied by a million times, as a Recompense upon his humbleness to his Momin brother”.⁷⁶⁸

63- م، تفسير الإمام عليه السلام قوله عزَّ وَ جَلَّ وَ أَفِيْمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – Words of the Mighty and Majestic: **And establish the Salat and give the Zakat, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; Allah Sees what you are doing [2:110].**

قَالَ الْإِمَامُ أَفِيْمُوا الصَّلَاةَ بِإِتْمَامِ وَضُوءِهَا وَ تَكْبِيرَاتِهَا وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ حُدُودِهَا- وَ آتُوا الزَّكَاةَ مُسْتَحِقِّيَهَا لَا تُؤْتَوْهَا كَافِرًا وَ لَا مُنَافِقًا

The Imam (Hassan Al-Askari^{-asws}) said: ‘**And establish the Salat** – by completing its Wudu, and its Takbeers, and its standings, and its recitations, and its Rukus, and its Sajdas, and its limits. **and give the Zakat** – to its deserving one, not giving it to a Kafir, nor a hypocrite.

قَالَ رَسُولُ اللَّهِ ص الْمُتَصَدِّقُ عَلَى أَغْدَائِنَا كَالسَّارِقِ فِي حَرَمِ اللَّهِ-

Rasool-Allah^{-saww} said: ‘The giver of charity to our^{-asws} enemies is like the thief in the *Harrum* (Sanctuary) of Allah^{-azwj} (Kaaba).

وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ مِنْ مَالٍ تُنْفِقُونَهُ فِي طَاعَةِ اللَّهِ فَإِنْ لَمْ يَكُنْ لَكُمْ مَالٌ فَمِنْ جَاهِكُمْ تَبَدَّلُونَهُ لِإِخْوَانِكُمُ الْمُؤْمِنِينَ يَجْرُونَ بِهِ إِلَيْهِمُ الْمَنَافِعَ وَ تَدْفَعُونَ بِهِ عَنْهُمْ الْمَضَارَّ-

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah^{-azwj}. If there does not happen to be wealth for you, then

from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

يَجِدُوهُ عِنْدَ اللَّهِ يَنْفَعُكُمْ اللَّهُ تَعَالَى بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ يَوْمَ الْقِيَامَةِ فَيُحِطُ بِهِ سَيِّئَاتِكُمْ وَ يُضَاعِفُ بِهِ حَسَنَاتِكُمْ وَ يَرْفَعُ بِهِ دَرَجَاتِكُمْ - فَقَالَ: «يَجِدُوهُ عِنْدَ اللَّهِ»

You will find it in the Presence of Allah – Allah^{-azwj} the Exalted will Benefit you all by the virtue of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws} on the Day of Judgment. So, He^{-azwj} will Delete your evil deeds by it and He^{-azwj} would Multiply your good deeds by it, and He^{-azwj} will Raise your levels by it. Thus, He^{-azwj} Said: '**you will find it in the Presence of Allah**.'

إِنَّ اللَّهَ يَمَّا تَعْمَلُونَ بَصِيرٌ عَالِمٌ لَيْسَ يُخْفَى عَلَيْهِ ظَاهِرُ فِعْلٍ وَ لَا بَاطِنُ صَمِيرٍ فَهُوَ يُجَازِيكُمْ عَلَى حَسَبِ اعْتِقَادَاتِكُمْ وَ نِيَّاتِكُمْ وَ لَيْسَ هُوَ كَمُلُوكِ الدُّنْيَا الَّذِي يَلْبِسُ [يَلْتَبِسُ] عَلَى بَعْضِهِمْ فَيَنْسُبُ فِعْلَ بَعْضٍ إِلَى غَيْرِ قَاعِلِهِ وَ جَنَائَةَ بَعْضٍ إِلَى غَيْرِ جَانِبِهِ فَيَقَعُ عِقَابُهُ وَ ثَوَابُهُ بِجَهْلِهِ بِمَا لَيْسَ عَلَيْهِ بِغَيْرِ مُسْتَحِقِّهِ

Allah Sees what you are doing [2:110] – A Knower. There isn't anything concealed from Him^{-azwj} – neither an apparent deeds nor a hidden conscience. So, He^{-azwj} would be Recompensing you upon a reckoning of your beliefs and your intentions. And it isn't that He^{-azwj} is like a king of the world which some of them are pretending upon, so he ends up linking a deed of some of them to other than its performer, and a crime of some of them to other than its perpetrator. His reward and his punishment are by his ignorance with was pretended upon him, with other than its deserving one.

قَالَ رَسُولُ اللَّهِ ص عِبَادَ اللَّهِ أَطِيعُوا اللَّهَ فِي آدَاءِ الصَّلَوَاتِ الْمَكْتُوباتِ وَ الرِّكَوَاتِ الْمَقْرُوضَاتِ وَ تَقَرَّبُوا بَعْدَ ذَلِكَ إِلَى اللَّهِ بِتَوَافِلِ الطَّاعَاتِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْظِمُ بِهِ الْمُتَوَاتِبَ

Rasool-Allah^{-saww} said: 'Servants of Allah^{-azwj}! Obey Allah^{-azwj} in fulfilling the Prescribed Salats, and the Imposed Zakat, and draw closer to Allah^{-azwj} after that with optional (acts of) obedience, for Allah^{-azwj} Mighty and Majestic will Magnify the Rewards due to it.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ لَيَقِفُ يَوْمَ الْقِيَامَةِ مَوْفِقًا يُخْرُجُ عَلَيْهِ مِنْ لَهَبِ النَّارِ أَعْظَمُ مِنْ جَمِيعِ جِبَالِ الدُّنْيَا حَتَّى مَا يَكُونُ بَيْنَهُ وَ بَيْنَهَا خَائِلٌ

By the One^{-azwj} Who Sent Me^{-azwj} as a Prophet^{-saww}! If a servant from the servants of Allah^{-azwj} pauses on the Day of Judgment at a juncture, there would come out to him a flame from the fire, greater than the entirety of the mountains of the world, to the extent that there would not happen to be a barrier between it and him.

بَيْنَمَا هُوَ كَذَلِكَ قَدْ تَحَيَّرَ إِذْ تَطَايَرَ مِنَ الْهُوَاءِ رَغِيفٌ أَوْ حَبَّةُ فِصَّةٍ قَدْ وَاسَى بِهَا أَحَا مُؤْمِنًا عَلَى إِضَافَتِهِ فَتَنْزِلُ حَوَالِيهِ فَتَصِيرُ كَأَعْظَمِ الْجِبَالِ مُسْتَدِيرًا حَوَالِيهِ وَ تَصُدُّ عَنْهُ ذَلِكَ اللَّهَبُ فَلَا يُصِيبُهُ مِنْ حَرِّهَا وَ لَا دُخَانِهَا شَيْءٌ إِلَى أَنْ يَدْخُلَ الْجَنَّةَ

While he would be like that, having been confused, when there would come flying from the air, a loaf of bread or a grain, which he had extended with it to a Momin brother upon addition to it. So it would descend around him and would become like a great mountain, circling

around him, blocking that flame from him. Thus, he would not be affected by anything from its heat or its smoke, up to him entering the Paradise.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ عَلَى هَذَا يَنْفَعُ مُوَاسَاةُ لِأَخِيهِ الْمُؤْمِنِ

It was said, ‘O Rasool-Allah^{-azwj}! And to this extent is the benefit of his consoling to his Momin brother?’

فَقَالَ رَسُولُ اللَّهِ ص إِي وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ لَيَنْتَفِعُ بَعْضُ الْمُؤْمِنِينَ بِأَعْظَمَ مِنْ هَذَا وَ رُبَّمَا جَاءَ يَوْمَ الْقِيَامَةِ مَنْ تَمَثَّلَ لَهُ سَيِّئَاتُهُ وَ حَسَنَاتُهُ وَ إِسَاءَاتُهُ إِلَى إِخْوَانِهِ الْمُؤْمِنِينَ وَ هِيَ الَّتِي تَعْظُمُ وَ تَنْضَاعُفُ فَتَمَثَّلِي بِهَا صَحَائِفُهُ وَ تَفَرَّقُ حَسَنَاتُهُ عَلَى حُصَمَائِهِ الْمُؤْمِنِينَ الْمُظْلُومِينَ بِيَدِهِ وَ لِسَانِهِ فَيَتَحَيَّرُ وَ يَخْتَارُ إِلَى حَسَنَاتٍ تُوَازِي سَيِّئَاتِهِ

Rasool-Allah^{-saww} said: ‘Yes, by the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! It would benefit some of the consoler by greater than this. And perhaps someone would come on the Day of Judgment one for whom his sins, and his good deeds, and his consoling to his Momineen brother would be resembled for him, and it is which would be greater and much more. His parchment would be filled with it and there would be a separation of his good deeds to his adversaries (among the) Momineen – the ones oppressed by his hand and his tongue. So he would be confused and be needy to the good deeds to counter his evil deeds.

فَيَأْتِيهِ أَحَدٌ لَهُ مُؤْمِنٌ قَدْ كَانَ أَحْسَنَ إِلَيْهِ فِي الدُّنْيَا فَيَقُولُ لَهُ قَدْ وَهَبْتُ لَكَ جَمِيعَ حَسَنَاتِي بِإِزَاءِ مَا كَانَ مِنْكَ إِلَيَّ فِي الدُّنْيَا

A Momin brother of his would come to him –whom he had done a favour to in the world, and he would be saying to him, ‘I have gifted to you the entirety of my good deeds, in the face of what was from you to me in the world’.

فَيَغْفِرُ اللَّهُ لَهُ بِهَا وَ يَقُولُ لِهَذَا الْمُؤْمِنِ فَأَنْتَ بِمَاذَا تَدْخُلُ جَنَّتِي

Therefore, Allah^{-azwj} would Forgive (his sins) for him due to it, and He^{-azwj} would be Saying to the Momin: “So you, with what would you be entering My^{-azwj} Paradise?”

فَيَقُولُ بِرَحْمَتِكَ يَا رَبِّ فَيَقُولُ اللَّهُ جُدْتُ عَلَيْهِ بِجَمِيعِ حَسَنَاتِكَ وَ نَحْنُ أَوْلَى بِالْجُودِ مِنْكَ وَ الْكَرَمِ وَ قَدْ تَقَبَّلْتُهَا عَنْ أَخِيكَ وَ قَدْ رَدَدْتُهَا عَلَيْكَ وَ أَضَعَفْتُهَا لَكَ

He would be saying, ‘By Your^{-azwj} Mercy, O Lord^{-azwj}! Allah^{-azwj} Mighty and Majestic would be Saying: “You have been generous upon him with the entirety of your good deeds, and We^{-azwj} are foremost with the Generosity and the Benevolence than you are! I^{-azwj} have Accepted these from your brother, and have Returned them upon you, and Doubled it for you!”

فَهُوَ مِنْ أَفْضَلِ أَهْلِ الْجَنَّةِ.

So he would be from the most meritorious ones of the inhabitants of the Gardens”.⁷⁶⁹

⁷⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 63

64- جاء، المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُونَ إِخْوَةٌ يَقْضِي بَعْضُهُمْ حَوَائِجَ بَعْضٍ فَيَقْضَاءُ بَعْضُهُمْ حَوَائِجَ بَعْضٍ يَقْضِي اللَّهُ حَوَائِجَهُمْ يَوْمَ الْقِيَامَةِ.

(The book) 'Majaalis' of Al Mufeed – Umar Bin Muhammad, from Muhammad Bin Hammam, from Al Himeyri, from Muhammad Bin Isa Al Ashari, from Abdullah Bin Ibrahim, from Al-Husayn Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momineen are brothers. They fulfil needs of each other. So, by their fulfilling needs of each other, Allah^{-azwj} will Fulfil their needs on the Day of Qiyamah''.⁷⁷⁰

65- مكا، مكارم الأخلاق عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ لَمْ يَسْتَطِعْ أَنْ يَصِلَنَا فَلْيَصِلْ فَقَرَاءَ شِيعَتِنَا وَ مَنْ لَمْ يَسْتَطِعْ أَنْ يَزُورَ قُبُورَنَا فَلْيُزِرْ قُبُورَ صُلَحَاءِ إِخْوَانِنَا.

(The book) 'Makarim Al Akhlaq' –

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} having said: 'One who is unable to connect with us^{-asws}, let him connect with our^{-asws} poor Shias, and one who is unable from visiting our^{-asws} graves, let him visit graves of our^{-asws} righteous brethren''.⁷⁷¹

و عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشْرٍ وَ صِلَةُ الْإِخْوَانِ بِعَشْرَيْنِ وَ صِلَةُ الرَّحِمِ بِأَرْبَعَةٍ وَ عَشْرَيْنِ.

And from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The charity is with ten (multiple of Rewards), and the loan (given) is with eighteen (multiple of Rewards) and connecting (helping) the brethren is with twenty (multiple of Rewards), and maintaining the kinship is with twenty-four (multiple of Rewards)'.⁷⁷²

66- ختص، الاختصاص قَالَ الصَّادِقُ ع مَشِي الْمُسْلِمِ فِي حَاجَةِ الْمُسْلِمِ خَيْرٌ مِنْ سَبْعِينَ طَوَافاً بِالْبَيْتِ الْحَرَامِ.

(The book) 'Al Ikhtisas' –

'Al-Sadiq^{-asws} said: 'Walking by the Muslim regarding a need of the Muslim is better than performing seventy Tawaaf of the Sacred House (Kabah)'.⁷⁷³

67- ختص، الاختصاص قَالَ الصَّادِقُ ع الْمُؤْمِنُ أَخُو الْمُؤْمِنِ وَ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْذُلُهُ.

(The book) 'Al Ikhtisas' –

'Al-Sadiq^{-asws} said: 'The Momin is a brother of the Momin, and his eyes, and his guide. He neither betrays him nor abandons him''.⁷⁷⁴

⁷⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 64

⁷⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 65 a

⁷⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 65 b

⁷⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 66

⁷⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 67 a

وَقَالَ عَ الْمُؤْمِنُ بَرَكَتٌ عَلَى الْمُؤْمِنِ.

And he^{-asws} said: 'The Momin is a Blessing upon the Momin'.⁷⁷⁵

وَقَالَ عَ مَا مِنْ مُؤْمِنٍ يَدْخُلُ بَيْتَهُ مُؤْمِنَيْنِ فَيُطْعِمُهُمَا شَبَعَهُمَا إِلَّا كَانَ ذَلِكَ أَفْضَلَ مِنْ عَتَقِ نَسَمَةٍ وَ مَا مِنْ مُؤْمِنٍ يُغْرِضُ مُؤْمِنًا يَلْتَمِسُ بِهِ وَجْهَ اللَّهِ إِلَّا حَسَبَ اللَّهُ لَهُ أَجْرَهُ بِحِسَابِ الصَّدَقَةِ

And he^{-asws} said: 'There is none from a Momin, two Momineen enter his house so he feeds them, satiating them, except that will be better than liberating a person; and there is none from a Momin lending to a Momin, seeking by it the Face of Allah^{-azwj}, except Allah^{-azwj} will Calculate his Recompense for him by a calculation of the charity (given).

وَ مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ فِي حَاجَةٍ إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ حَسَنَةً وَ حَطَّ عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ بِهَا دَرَجَةً وَ زِيدَ بَعْدَ ذَلِكَ عَشْرُ حَسَنَاتٍ وَ شُفِعَ فِي عَشْرِ حَاجَاتٍ

And there is none from a Momin walking to his brother regarding a need except Allah^{-azwj} will Write a good deed being for him for every step, and Drop an evil deed for him, and Raise a rank for him due to it, and Increase after that by ten good deeds, and he will be interceded for regarding ten needs.

وَ مَا مِنْ مُؤْمِنٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَيْبِ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكًا يَقُولُ وَ لَكَ مِثْلُ ذَلِكَ وَ مَا مِنْ مُؤْمِنٍ يُفَرِّجُ عَنْ أَخِيهِ كُرْبَةً إِلَّا فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ

And there is none from a Momin supplicating for his brother in his absence, except Allah^{-azwj} will Allocated an Angel with him saying, 'And for you is similar to that'; and there is none from a Momin removing distress from his brother, except Allah^{-azwj} will Relieve his distress from him in the Hereafter.

وَ مَا مِنْ مُؤْمِنٍ يُعِينُ مُؤْمِنًا مَظْلُومًا إِلَّا كَانَ لَهُ أَفْضَلُ مِنْ صِيَامِ شَهْرٍ وَ اغْتِكَافِهِ فِي الْمَسْجِدِ الْحَرَامِ وَ مَا مِنْ مُؤْمِنٍ يَنْصُرُ أَخَاهُ وَ هُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And there is none from a Momin assisting an oppressed Momin, except there would be for him better than fasting a month, and his isolating in the Sacred Masjid; and there is none from a Momin helping his brother, and (although) he is able upon helping him, except Allah^{-azwj} will Help him in the world and the Hereafter'.⁷⁷⁶

وَقَالَ عَ مَا مِنْ مُؤْمِنٍ يَخْذُلُ أَخَاهُ وَ هُوَ يَقْدِرُ عَلَى نُصْرَتِهِ إِلَّا خَذَلَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ.

And he^{-asws} said: 'There is none from a Momin abandoning his brother while he is able upon helping him, except Allah^{-azwj} will Abandon him in the world and the Hereafter'.⁷⁷⁷

⁷⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 67 b

⁷⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 67 c

⁷⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 67 d

68- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَةً إِلَّا نَادَاهُ اللَّهُ عَلَى ثَوَابِكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

(The book) 'Al Ikhtisas' –

'Amir Al-Momineen^{-asws} said: 'A Muslim will not fulfil a need of a Muslim except Allah^{-azwj} Calls out to him: 'Your Rewards are upon Me^{-azwj}, and I^{-azwj} will not be Satisfied for you with less than the Paradise''.⁷⁷⁸

69- مِنْ كِتَابِ قَضَاءِ الْخُفُوقِ، لِأَبِي عَلِيٍّ بْنِ طَاهِرٍ الصُّوَرِيِّ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ فِي عَوْنِ الْمُؤْمِنِ مَا دَامَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ الْمُؤْمِنِ وَ مَنْ نَفَسَ عَنْ أَخِيهِ الْمُؤْمِنِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ.

And from the book 'Qaza Al Huqouq' of Abu Ali Bin Tahir Al Sowry who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Assists the Momin for as long as the Momin is in assistance of his Momin brother; and the one who removes from his Momin brother a distress from distresses of the world, Allah^{-azwj} will Remove from him seventy distresses from distresses of the Hereafter''.⁷⁷⁹

وَ قَالَ ص أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ سُورُورٌ يُدْخِلُهُ مُؤْمِنٌ عَلَى مُؤْمِنٍ يَطْرُدُ عَنْهُ جُوعَةً أَوْ يَكْشِفُ عَنْهُ كُرْبَةً.

And he^{-saww} said: 'The most beloved of deeds to Allah^{-azwj} Mighty and Majestic is a Momin entering gladness unto a Momin, repelling hunger from him or removing a distress from him''.⁷⁸⁰

وَ قَالَ الصَّادِقُ ع مَا عَلَى أَحَدِكُمْ أَنْ يَنَالَ الْخَيْرَ كُلَّهُ بِالنَّيْسِيرِ

And Al-Sadiq^{-asws} said: 'What is upon one of you if he can achieve the good, all of it with the little?'

قَالَ الرَّاوي قُلْتُ بِمَاذَا جُعِلْتُ فِدَاكَ

The reporter said, 'I said, 'With what is that (achieved)? May I be sacrificed for you^{-asws}!'

قَالَ يَسُرُّنَا بِإِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ مِنْ شِبَعَيْنَا.

He^{-asws} said: 'He gladdens us^{-asws} by entering the gladness unto the Momineen from our^{-asws} Shias''.⁷⁸¹

وَ عَنْهُ ع فِي حَدِيثٍ طَوِيلٍ قَالَ فِي آخِرِهِ إِذَا عَلِمَ الرَّجُلُ أَنَّ أَخَاهُ الْمُؤْمِنَ مُحْتَاجٌ فَلَمْ يُعْطِهِ شَيْئاً حَتَّى سَأَلَهُ ثُمَّ أَعْطَاهُ لَمْ يُؤْجَرْ عَلَيْهِ.

⁷⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 68

⁷⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 a

⁷⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 b

⁷⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 c

And from him^{-asws} in a lengthy Hadeeth, said in its end: ‘When the man knows that his Momin brother is needy, but he does not give him anything until he asks him, then he gives him, he will not be Rewarded upon it’.⁷⁸²

وَعَنْهُ ع أَنَّهُ قَالَ: خِيَارُكُمْ مُنْحَاؤُكُمْ وَ شِرَارُكُمْ مُخْلَاؤُكُمْ وَ مِنْ صَالِحِ الْأَعْمَالِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ فَبِئْسَ ذَلِكَ مَرْغَمَةً لِلشَّيْطَانِ وَ تَرْخُصٌ عَنِ التَّيَرَانِ وَ دُخُولُ الْجَنَانِ أَحْيَرُ مِنْ دُخُولِ أَصْحَابِكَ

And from him^{-asws} having said: ‘Your best one are your pardoning ones, and your evils ones are your misers; and from the righteous deeds is the righteousness with the brethren, and the striving regarding their needs, for in that is degradation for the Satan^{-la}, and removal from the fires, and entry into the Gardens. Inform your resplendent companions with this’.

قَالَ قُلْتُ مَنْ عَزَّرَ أَصْحَابِي جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘Who are the resplendent from my companions? May I be sacrificed for you^{-asws}!’

قَالَ هُمْ الْبَرَّةُ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ.

He^{-asws} said: ‘They are the ones righteous with the brethren in the difficulty and the ease’.⁷⁸³

وَعَنْهُ ع أَنَّهُ قَالَ: مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ وَ حَطَّ عَنْهُ عَشْرَ سَيِّئَاتٍ وَ أَعْطَاهُ عَشْرَ شَفَاعَاتٍ.

And from him^{-asws} having said: ‘One who walks regarding a need of his Momin brother, Allah^{-azwj} Mighty and Majestic will Write for him ten good deeds, and Raise for him ten ranks, and Drop off him ten evil deeds, and Five him ten intercessions’.⁷⁸⁴

وَقَالَ ع اُخْرِصُوا عَلَى قَضَاءِ حَوَائِجِ الْمُؤْمِنِينَ وَ إِذْخَالِ السُّرُورِ عَلَيْهِمْ وَ دَفْعِ الْمَكْرُوهِ عَنْهُمْ فَإِنَّهُ لَيْسَ مِنَ الْأَعْمَالِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ الْإِيمَانِ أَفْضَلُ مِنْ إِذْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِينَ.

And he^{-asws} said: ‘Be eager upon fulfilling needs of the Momineen, and entering gladness upon them, and repelling the abhorrence(s) from them, for there isn’t anything from the deeds in the Presence of Allah^{-azwj} Mighty and Majestic, after the Eman, better than entering the gladness upon the Momineen’.⁷⁸⁵

وَعَنِ الْبَاقِرِ ع أَنَّ بَعْضَ أَصْحَابِهِ قَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ التَّيْبِعَةَ عِنْدَنَا كَثِيرُونَ

And from Al Baqir^{-asws}, one of his^{-asws} companions said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! The Shias are numerous with us!’

⁷⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 d

⁷⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 e

⁷⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 f

⁷⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 g

فَقَالَ هَلْ يَعْطِفُ الْغَيُّ عَلَى الْفَقِيرِ وَ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَتَوَاسَوْنَ

He^{-asws} said: 'Is the rich compassionate upon the poor, and does the good doer overlook from the evil doer, and are they consoling each other?'

قُلْتُ لَا

I said, 'No'.

قَالَ عَ لَيْسَ هَؤُلَاءِ الشَّيْعَةَ الشَّيْعَةُ مَنْ يَفْعَلُ هَكَذَا.

He^{-asws} said: 'They aren't the Shias! The Shia is the one who acts like this'.⁷⁸⁶

وَ قَالَ الْكَازِمُ عَ مَنْ أَنَا أَحُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَّمَا هِيَ رَحْمَةٌ مِنَ اللَّهِ سَاقَهَا إِلَيْهِ فَإِنْ فَعَلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هِيَ مَوْصُولَةٌ بِوَلَايَةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَيْهَا فَقَدْ ظَلَمَ نَفْسَهُ وَ أَسَاءَ إِلَيْهَا.

And Al-Kazim^{-asws} said: 'One whom his Momin brother comes to him regarding a need, so rather it is a Mercy from Allah^{-azwj} having Ushered him to him. If he were to do that, so he has connected to him with our^{-asws} Wilayah, and it is connected with Wilayah of Allah^{-azwj} Mighty and Majestic, and if he were to return him from his need (empty handed) while he is able upon it, so he has been unjust to himself as worsened it'.⁷⁸⁷

وَ قَالَ رَجُلٌ مِنْ أَهْلِ الرَّيِّ وَلِيَ عَلَيْنَا بَعْضُ كُتَّابِ يَحْيَى بْنِ خَالِدٍ وَ كَانَ عَلَيَّ بَقَايَا يُطَالِبُنِي بِهَا وَ خِفْتُ مِنْ إِرْزَامِي إِيَّاهَا خُرُوجاً عَنْ نِعْمَتِي وَ قِيلَ لِي إِنَّهُ يَنْتَحِلُ هَذَا الْمَذْهَبَ

And a man from the people of Al Rayy said,

'One of the scribes of Yahya Bin Khalid was governor upon us, and there was a remainder (of dues) remaining upon me. He sought me for it, and I feared from my being compelled to extract it from my bounties, and it was said to me, 'He is arrogating this doctrine'.

فَخِفْتُ أَنْ أَمْضِيَ إِلَيْهِ وَ أُمْتُ بِهِ إِلَيْهِ فَلَا يَكُونُ كَذَلِكَ فَأَقَعَ فِيمَا لَا أُحِبُّ فَاجْتَمَعَ رَأْيِي عَلَى أَنْ هَرَبْتُ إِلَى اللَّهِ تَعَالَى وَ حَجَجْتُ وَ لَقِيتُ مَوْلَايَ الصَّابِرَ يَغْيِي مُوسَى بْنَ جَعْفَرٍ عَ فَشَكَوْتُ حَالِي إِلَيْهِ فَأَصْحَبَنِي مَكْتُوباً نُسخْتُهُ-

I feared to go to him and seek a means to him by it, for that might not be like that. I thought regarding what I did not like. I gathered my view upon that I should flee to Allah^{-azwj} the Exalted, and I performed Hajj and met my Master^{-asws}, the patient, meaning Musa Bin Ja'far^{-asws}. I complained to him^{-asws} of my situation. He^{-asws} accompanied (gave) me a letter. It's copy is: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمْ أَنَّ اللَّهَ تَحْتَ عَرْشِهِ ظِلًّا- لَا يَسْكُنُهُ إِلَّا مَنْ أَسَدَى إِلَى أَخِيهِ مَعْرُوفاً أَوْ نَفَسَ عَنْهُ كُرْبَةً أَوْ أَدْخَلَ عَلَى قَلْبِهِ سُوراً وَ هَذَا أَخُوكَ وَ السَّلَامُ

⁷⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 h

⁷⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 i

In the name of Allah^{-azwj} the Beneficent, the Merciful! Know that there is a shade for Allah^{-azwj} beneath His^{-azwj} Throne. No one will settle in it except the one who does an act of kindness to his brother, or removes a distress from him, or enters gladness into his heart, and this one is your brother. And the greetings!"

قَالَ فَعَدْتُ مِنَ الْحَجِّ إِلَى بَلَدِي وَ مَضَيْتُ إِلَى الرَّجُلِ لَيْلًا وَ اسْتَأْذَنْتُ عَلَيْهِ وَ فُلْتُ رَسُولُ الصَّابِرِ ع فَخَرَجَ إِلَيَّ خَافِيًا مَاشِيًا فَفَتَحَ لِي بَابَهُ وَ قَبَّلَنِي وَ ضَمَّنِي إِلَيْهِ وَ جَعَلَ يُقَبِّلُ عَيْنِي وَ يُكْرِرُ ذَلِكَ كُلَّمَا سَأَلَنِي عَنْ رُؤْيَيْهِ ع وَ كُلَّمَا أَخْبَرْتُهُ بِسَلَامَتِهِ وَ صَلَاحِ أَحْوَالِهِ اسْتَبَشَّرَ وَ شَكَرَ اللَّهُ تَعَالَى

He (the narrator) said, 'I returned from Hajj to my city and went to the man at night and sought permission to see him, and I said, 'A messenger of the patient one^{-asws}!' He came out to me walking bare-footed. He opened his door for him and kissed me, and hugged me to him, and went on to kiss between my eyes, and kept repeating that every time he asked me about having seen him^{-asws}, and every time I informed him of his^{-asws} being safe and correctness of his^{-asws} situations, he smiled and thanked Allah^{-azwj} the Exalted.

ثُمَّ أَدْخَلَنِي دَارَهُ وَ صَدَرَنِي فِي مَجْلِسِهِ وَ جَلَسَ بَيْنَ يَدَيَّ فَأَخْرَجْتُ إِلَيْهِ كِتَابَهُ ع فَقَرَأَهُ ثُمَّ اسْتَدْعَى بِمَالِهِ وَ ثِيَابِهِ فَقَاسَمَنِي دِينَارًا دِينَارًا وَ دِرْهَمًا دِرْهَمًا وَ ثَوْبًا ثَوْبًا وَ أَعْطَانِي قِيمَةً مَا لَمْ يُمْكِنَ قِسْمَتُهُ وَ فِي كُلِّ شَيْءٍ مِنْ ذَلِكَ يَقُولُ يَا أَحْيَى هَلْ سَرَرْتُكَ فَأَقُولُ إِي وَ اللَّهِ وَ زِدْتَ عَلَيَّ السُّرُورَ

Then he entered me into his house and had me seated in his seat and he sat in front of me. I brought out his^{-asws} letter to him. He kissed it standing up and read it. Then he called for his wealth and his garments. He apportioned for me Dinar by Dinar, and Dirham by Dirham, and garment by garment, and gave me the value of what was not possible to divide it, and during every thing from that he was saying, 'O my brother, have I gladdened you?' I was saying, 'Yes, by Allah^{-azwj}', and the gladness was increased upon me.

ثُمَّ اسْتَدْعَى الْعَمَلِ فَأَسْقَطَ مَا كَانَ بِاسْمِي وَ أَعْطَانِي بَرَاءَةً بِمَا يُوجِبُهُ عَلَيَّ عَنْهُ وَ وَدَّعْتُهُ وَ انْصَرَفْتُ عَنْهُ

The he called the office-bearer and dropped off whatever was with my name, and gave me a pass from what had been obligated upon me from it, and I bade farewell to him and left from him.

فَقُلْتُ لَا أَقْدِرُ عَلَى مُكَافَأَةِ هَذَا الرَّجُلِ إِلَّا بِأَنْ أَحُجَّ فِي قَابِلٍ وَ أَدْعُو لَهُ وَ أَلْتَقِيَ الصَّابِرَ وَ أُعْرِفَهُ فِعْلَهُ

I said (to myself), 'I am not able upon reciprocating this man except if I were to perform Hajj next year and supplicate for him, and I meet the patient one^{-asws} and let him^{-asws} know of his actions'.

فَفَعَلْتُ وَ لَقِيتُ مَوْلَايَ الصَّابِرَ ع وَ جَعَلْتُ أُحَدِّثُهُ وَ وَجْهُهُ يَتَهَلَّلُ فَرِحًا فَقُلْتُ يَا مَوْلَايَ هَلْ سَرَرْتُكَ ذَلِكَ

I did so and met my Master^{-asws} the patient one^{-asws} and went on to narrate to him^{-asws}, and his^{-asws} face was beaming with happiness. I said, 'O my Master^{-asws}! Has that gladdened you^{-asws}?'

فَقَالَ إِي وَ اللَّهِ لَقَدْ سَرَّنِي وَ سَرَّ أَمِيرَ الْمُؤْمِنِينَ ع وَ اللَّهِ لَقَدْ سَرَّ جَدِّي رَسُولَ اللَّهِ ص وَ اللَّهِ لَقَدْ سَرَّ اللَّهَ تَعَالَى.

He^{-asws} said: 'Yes, by Allah^{-azwj}! It has gladdened me^{-asws} and gladdened Amir Al-Momineen^{-asws}! By Allah^{-azwj}! It has gladdened Rasool-Allah^{-saww}! By Allah^{-azwj}! It has Gladdened Allah^{-azwj} the Exalted!' 788

70- ختص، الإختصاص وَ قَالَ الْكَاطِمُ ع لِعَلِيِّ بْنِ يَقْطِينٍ مَنْ سَرَّ مُؤْمِناً فَبِاللَّهِ بَدْأَ وَ بِالنَّبِيِّ ص ثَنَى وَ بِنَا ثَلَّثَ

(The book) 'Al Ikhtisas' –

'And Al-Kazim^{-asws} said to Ali Bin Yaqteen: 'One who gladdens a Momin, so he has begun with Allah^{-azwj}, and with the Prophet^{-saww} secondly, and with us^{-asws} thirdly'.

وَ قَالَ ع إِنَّ لِلَّهِ حَسَنَةً أَذْخَرَهَا لِثَلَاثَةِ إِمَامٍ عَادِلٍ وَ مُؤْمِنٍ حَكَمَ أَخَاهُ فِي مَالِهِ وَ مَنْ سَعَى لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَتِهِ.

And he^{-asws} said: 'For Allah^{-azwj} there is a good deed having been treasured for three – a just Imam^{-asws}, and a Momin having decided (apportioned for) his brother in his wealth, and one who strives for his Momin brother regarding his need' 789

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِكُثَيْلِ بْنِ زِيَادٍ يَا كُثَيْلُ مَرَّ أَهْلَكَ أَنْ يَسْعَوْا فِي الْمَكَارِمِ وَ يُدْلِجُوا فِي حَاجَةٍ مِنْ هُوَ نَائِمٌ

And by his chain,

'He^{-asws} said: 'Amir Al-Momineen^{-asws} said to Kumeyl Bin Ziyad: 'O Kumeyl! Instruct your people to be striving regarding the noble manners and strive regarding needs of the ones sleeping (at night).

فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا أَذْخَلَ أَحَدٌ عَلَى قَلْبِ مُؤْمِنٍ سُؤراً إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّؤراً لُطْفاً فَإِذَا نَزَلَتْ بِهِ نَائِيةٌ كَانَ أَسْرَعَ إِلَيْهَا مِنَ السَّيْلِ فِي الْخِذَاهِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا يَطْرُدُ غَرِيبةً الْإِبِلِ.

By the One^{-azwj} in Whose Hand is my^{-asws} soul! No one will enter gladness unto the heart of a Momin except Allah^{-azwj} will Create from that gladness a nicety. Whenever a trouble descends with him, it would be quicker to it than the torrent is in its rolling down until it repels it away from him, just as the strange camel is repelled' 790

71- كشف، كشف الغمة قَالَ الْخَافِضُ عَبْدُ الْعَزِيزِ رَوَى مُحَمَّدُ بْنُ مُجِيبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَفَعَهُ قَالَ: مَا مِنْ مُؤْمِنٍ أَذْخَلَ عَلَى قَوْمٍ سُؤراً إِلَّا خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّؤراً مَلَكاً يَعْبُدُ اللَّهَ تَعَالَى وَ يُمَجِّدُهُ وَ يُؤَخِّدُهُ

(The book) 'Kashf Al Ghumma' – Al Hafiz Abdul Aziz said, 'It is reported by Muhammad Bin Mujeeb,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} raising it, said: 'There is no Momin entering gladness unto a people, except Allah^{-azwj} the Exalted will Create an Angel from that gladness and it will glorify Him^{-azwj} and extoll His^{-azwj} Oneness.

788 Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 69 j

789 Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 70 a

790 Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 70 b

فَإِذَا صَارَ الْمُؤْمِنُ فِي لَحْدِهِ أَتَاهُ السُّرُورُ الَّذِي أَدْخَلَهُ عَلَيْهِ فَيَقُولُ أَمَا تَعْرِفُنِي فَيَقُولُ وَمَنْ أَنْتَ

When the Momin comes to be in his grave, the gladness which he had entered upon (the people) will come to him. It will say, 'Don't you recognise me?' He will say, 'And who are you?'

فَيَقُولُ أَنَا السُّرُورُ الَّذِي أَدْخَلْتَنِي عَلَى فُلَانٍ أَنَا الْيَوْمَ أُونِسٌ وَحَسَنَتُكَ وَ أَتَيْتُكَ حُجَّتَكَ وَ أَتَيْتُكَ بِالْقَوْلِ الثَّابِتِ وَ أَشْهَدُ بِكَ مَشَاهِدَ الْقِيَامَةِ وَ أَشْفَعُ لَكَ إِلَى رَبِّكَ وَ أُرِيكَ مَنْزِلَتَكَ مِنَ الْجَنَّةِ.

It will say, 'I am the gladness which you had entered me unto so and so. Today, I shall comfort your loneliness, and indoctrinate your argument, and affirm you with the firm word, and I shall attend with you the places of Al-Qiyamah, and I shall intercede for you to your Lord^{-azwj}, and I will show you your house from the Paradise".⁷⁹¹

72- مِنْ كِتَابِ قَضَاءِ الْحُقُوقِ، عَنِ ابْنِ مِهْرَانَ قَالَ: كُنْتُ جَالِساً عِنْدَ مَوْلَايَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَأَتَاهُ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ فُلَاناً لَهُ عَلَيَّ مَالٌ وَ يُرِيدُ أَنْ يَحْبِسَنِي

And from the book 'Qaza Al Huquouq' – from Ibn Mihran who said,

'I was seated in the presence of my Master Al-Husayn^{-asws} Bin Ali^{-asws}. A man came to him^{-asws}. He said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is money owed to so and so upon me, and he wants to imprison me!'

فَقَالَ ع وَ اللَّهُ مَا عِنْدِي مَالٌ أَقْضِي عَنْكَ

He^{-asws} said: 'By Allah^{-azwj}! There is no wealth in my^{-asws} possession I^{-asws} pay it off on your behalf'.

قَالَ فَكَلِمُهُ

He said, 'Speak to him!'

قَالَ فَلَيْسَ لِي بِهِ أَنْسٌ وَ لَكِنِّي سَمِعْتُ أَبِي أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَكَأَنَّمَا عَبْدُ اللَّهِ تِسْعَةَ آلَافِ سَنَةٍ صَائِماً حَارَهُ قَائِماً لَيْلَهُ.

He^{-asws} said: 'There is no friendship for me^{-asws} with him, but I^{-asws} heard my^{-asws} father^{-asws} Amir Al-Momineen^{-asws} saying: 'Rasool-Allah^{-saww} said: 'One who strive regarding a need of his Momin brother, rather it is as if he has worshipped Allah^{-azwj} for nine thousand years, fasting its days, standing (in Salat) its nights".⁷⁹²

وَ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ انْتَجَبَ قَوْماً مِنْ خَلْقِهِ لِقَضَاءِ حَوَائِجِ الشَّيْعَةِ لِكَيْ يُبَيِّهُهُمْ عَلَى ذَلِكَ الْجَنَّةِ.

And by his chain,

⁷⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 71

⁷⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 a

'From Al-Sadiq^{-asws} having said: 'Allah^{-azwj} has Selected a people from His^{-azwj} creatures to fulfil needs of the Shias so that He^{-azwj} can Reward them with the Paradise upon that''.⁷⁹³

وَعَنْهُ قَالَ: مَا مِنْ مُؤْمِنٍ يَمْضِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَيَنْصَحُهُ فِيهَا إِلَّا كَتَبَ اللَّهُ لَهُ بِكُلِّ خَطْوَةٍ حَسَنَةً وَحَا عَنْهُ سَيِّئَةً فَطُيِبَتِ الْحَاجَةُ أَمْ لَمْ تُقْضَ فَإِنْ لَمْ يَنْصَحْهُ فِيهَا خَانَ اللَّهَ وَرَسُولَهُ وَكَانَ النَّبِيُّ صَ حَصْمَهُ يَوْمَ الْقِيَامَةِ.

And from him^{-asws} having said: 'There is none from a Momin going to his Momin brother regarding a need and advises him regarding it, except Allah^{-azwj} will Write a good deed being for him for every step taken, and Delete an evil deed from him, whether the need is fulfilled or not. If he had not advised him regarding it, he has betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and the Prophet^{-saww} would contend him on the Day of Qiyamah''.⁷⁹⁴

وَبِإِسْنَادِهِ عَنْ صَدَقَةِ الْخُلَوَانِي بَيْنَا أَنَا أَطُوفُ وَ قَدْ سَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا قَرْضَ دِينَارَيْنِ فَقُلْتُ لَهُ أَفْعُدْ حَتَّى أَتِمَّ طَوَائِي وَ قَدْ طُفْتُ حَمْسَةَ أَشْوَاطٍ

And by his chain, from Sadaqah Al Hulwany,

'While I was performing Tawaaf, and a man from our companions had asked me of a loan of two Dinars. I said to him, 'Be seated until I complete my Tawaaf', and I had already performed five circuits of Tawaaf.

فَلَمَّا كُنْتُ فِي السَّادِسِ اعْتَمَدَ عَلَيَّ أَبُو عَبْدِ اللَّهِ ع وَ وَضَعَ يَدَهُ عَلَى مَنْكِبِي فَأَتَمَمْتُ السَّابِعَ وَ دَخَلْتُ مَعَهُ فِي طَوَائِفِهِ كِرَاهِيَةً أَنْ أَخْرُجَ عَنْهُ وَ هُوَ مُعْتَمِدٌ عَلَيَّ

When I was in the sixth, Abu Abdullah^{-asws} leant upon me and placed his^{-asws} hand upon my shoulder. I completed the seventh and entered into his^{-asws} Tawaaf, disliking to exit from it, and he^{-asws} leaning upon me.

فَأَقْبَلْتُ كُلَّمَا مَرَزْتُ بِالرَّجُلِ وَ هُوَ لَا يَعْرِفُ أَبَا عَبْدِ اللَّهِ يَرَى أَيْ أَوْهَمْتُ حَاجَتَهُ فَأَقْبَلَ يَوْمِي إِلَيَّ يَبْدُو فَقَالَ أَبُو عَبْدِ اللَّهِ مَا لِي أَرَى هَذَا يَوْمِي بِيَدِهِ

Every time I passed by the man I turned, and he did not know Abu Abdullah^{-asws}. He viewed that I was ignoring his need, so he went on to gesture to me by his hand. Abu Abdullah^{-asws} said: 'What is the matter I^{-asws} see this one gesturing by his hand?'

فَقُلْتُ جُعِلْتُ فِدَاكَ يَنْتَظِرُ حَتَّى أَطُوفَ وَ أَخْرُجَ إِلَيْهِ فَلَمَّا اعْتَمَدْتُ عَلَيَّ كَرِهْتُ أَنْ أَخْرُجَ وَ أَدْعَاكَ

I said, 'May I be sacrificed for you^{-asws}! He is waiting until I (complete) performing Tawaaf and go out to him. When you leant upon me, I dislike to go out and leave you^{-asws}'.

قَالَ فَاخْرُجْ عَنِّي وَ دَعْنِي وَ اذْهَبْ فَأَعْطِهِ

He^{-asws} said: 'Go out from me^{-asws} and leave me and go and give him'.

⁷⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 b

⁷⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 c

قَالَ فَلَمَّا كَانَ مِنَ الْعَدَاةِ وَبَعْدَهُ دَخَلْتُ عَلَيْهِ وَهُوَ فِي حَدِيثٍ مَعَ أَصْحَابِهِ فَلَمَّا نَظَرَ إِلَيَّ قَطَعَ الْحَدِيثَ ثُمَّ قَالَ لِأَنْ أَسْعَى مَعَ أَخٍ لِي فِي حَاجَةٍ حَتَّى تُقْضَى أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ وَ أَحْمِلَ عَلَى أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ مُسَرَّجَةً مُلْجَمَةً.

He (the narrator) said, 'When it was the morning and after it, I entered to see him^{-asws}, and he^{-asws} was in a discussion with his^{-asws} companions. When he^{-asws} looked at me, he^{-asws} cut the Hadeeth, then said: 'Because my^{-asws} striving with a brother of mine^{-asws} regarding a need until it is fulfilled is more beloved to me^{-asws} than if I^{-asws} were to liberate a thousand persons, and load (equip) upon a thousand horses in the Way of Allah^{-azwj}, saddled, reined''.⁷⁹⁵

و بِإِسْنَادِهِ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى ع مَنْ لَمْ يَسْتَطِعْ أَنْ يَصِلَنَا فَلْيَصِلْ فَقَرَاءَ شَيْعَتَنَا.

And by his chain, said,

'Abu Al-Hassan Musa^{-asws} said 'One who is unable to connect with us^{-asws}, let him connect with our^{-asws} poor Shias''.⁷⁹⁶

و قَالَ النَّبِيُّ ص أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِذَا أُدْخِلَ عَلَى قَلْبِ أَخِيهِ الْمُؤْمِنِ مَسَرَّةً.

And the Prophet^{-saww} said: 'The closest of what the servant can be to Allah^{-azwj} Mighty and Majestic is when he causes gladness to enter unto the heart of his Momin brother''.⁷⁹⁷

73- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُونَ إِخْوَةٌ يَقْضِي بَعْضُهُمْ حَوَائِجَ بَعْضٍ فَيَقْضِي اللَّهُ لَهُمْ حَاجَتَهُمْ.

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

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momineen are brethren. They fulfil each other's needs, so Allah^{-azwj} will Fulfil their needs for them''.⁷⁹⁸

و يَهْدَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ضَمِنَ لِأَخِيهِ الْمُسْلِمِ حَاجَةً لَهُ لَمْ يَنْظُرِ اللَّهُ تَعَالَى لَهُ فِي حَاجَتِهِ حَتَّى يَقْضِيَ حَاجَةَ أَخِيهِ الْمُسْلِمِ.

And by this chain, said,

'Rasool-Allah^{-saww} said: 'One who takes responsibility for his Muslim brother of a need for him, Allah^{-azwj} the Exalted will not Look for him into his need until he fulfils the need of his Muslim brother''.⁷⁹⁹

و يَهْدَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَمَلٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ سُرُورٍ تُدْخِلُهُ عَلَى الْمُؤْمِنِ أَوْ تَطْرُدُهُ عَنْهُ جُوعاً أَوْ تُكْشِفُ عَنْهُ كَرْباً أَوْ تُقْضِي عَنْهُ دَيْناً أَوْ تُكْسُوهُ ثَوْباً.

⁷⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 d

⁷⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 e

⁷⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 72 f

⁷⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 73 a

⁷⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 73 b

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘There no deed superior in the Presence of Allah^{-azwj} Mighty and Majestic than gladness you enter unto the Momin, or repel hunger from him, or remove distress from him, or pay off debts on his behalf, or clothe him with a garment’^{.800}

وَبَهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْخُلُقُ عِيَالُ اللَّهِ تَعَالَى فَأَحَبُّ الْخُلُقِ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالَهُ أَوْ أَذْخَلَ عَلَى أَهْلٍ بَيْتٍ سُوراً وَ مَشَى مَعَ أَخٍ مُسْلِمٍ فِي حَاجَتِهِ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنْ اغْتِكَافٍ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ.

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘The creatures are dependants of Allah^{-azwj} the Exalted. The most Beloved of the creatures to Allah^{-azwj} is one who benefits His^{-azwj} dependant or enters gladness unto a family; and walking with a Muslim brother regarding his need is more Beloved to Allah^{-azwj} the Exalted than isolating for two months in the Sacred Masjid’^{.801}

وَبَهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَكْرَمَ أَحَاهُ الْمُسْلِمِ بِكَلِمَةٍ يُلْطِفُهُ بِهَا وَ مَجْلَسٍ يُكْرِمُهُ بِهِ لَمْ يَزَلْ فِي ظِلِّ اللَّهِ عَزَّ وَ جَلَّ مُتَوَدِّاً عَلَيْهِ بِالرَّحْمَةِ مَا كَانَ فِي ذَلِكَ.

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘One who honours his Muslim brother with a phrase being kinds with it to him, and a seat he honour him with will not cease to be in the Shade of Allah^{-azwj} Mighty and Majestic Extended upon him with the Mercy for as long as he were to be in that’^{.802}

74- ماء، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ صَالِحِ بْنِ النَّطَّاحِ عَنِ الْمُنْذِرِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ أَجْرَى اللَّهُ عَلَى يَدِهِ فَرَجاً لِمُسْلِمٍ فَجَّحَ اللَّهُ عَنْهُ كُزْبَ الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Haroun Bin Humeyd, from Muhammad Bin Salih Bin Al Nattah, from Al Munzir Bin Ziyad, from Abdullah Bin Al-Hassan, from his father, from his grandfather,

‘From the Prophet^{-saww} having said: ‘One whom Allah^{-azwj} Causes happiness to flow upon his hands for a Muslim, Allah^{-azwj} will Relieve from him distress of the world and the Hereafter’^{.803}

75- ماء، الأماالي للشيخ الطوسي جماعة عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ صَالِحِ بْنِ قِيْصٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ زَيْدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ﷺ يَقُولُ خِيَارُكُمْ سَمَحَاؤُكُمْ وَ شِرَارُكُمْ بَخْلَاؤُكُمْ وَ مِنْ خَالِصِ الْإِيمَانِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ فِي الْعُسْرِ وَ الْيُسْرِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Salih Bin Fayz, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Yazeed, from Marwak Bin Ubeyd, from Jameel Bin Darraj who said,

⁸⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 73 c

⁸⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 73 d

⁸⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 73 e

⁸⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 74

'I heard Abu Abdullah^{-asws} saying: 'Your best ones are your pardoning ones, and your evils ones are your misers; and from sincere Eman is the righteousness with the brethren, and the striving regarding their needs in the difficulty and the ease.

يَا جَمِيلُ إِنَّ الْبَارَّ لَيُحِبُّهُ الرَّحْمَنُ اذْوَ عَنِّي هَذَا الْحَدِيثُ فَإِنَّ فِيهِ تَرْغِيبًا فِي الْبِرِّ.

O Jameel! The righteous one is Loved by the Beneficent. Report this Hadeeth from me^{-asws} for in it is arousing regarding the righteousness".⁸⁰⁴

76- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن التلعكبري عن محمد بن علي بن معمر عن حمران بن المغافى عن حمويه بن أحمد عن أحمد بن عيسى قال: قال لي جعفر بن محمد ع إِنَّهُ لَيَعْرِضُ لِي صَاحِبُ الْحَاجَةِ فَأَبَادُرُ إِلَى قَضَائِهَا خَافَةً أَنْ يَسْتَعْنِي عَنْهَا صَاحِبُهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'akburi, from Muhammad Bin Ali Bin Ma'mar, from Humran Bin Al Muafy, from Hammawiya Bin Ahmad, from Ahmad Bin Isa who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said to me: 'A person of need presents it to me^{-asws} so I^{-asws} rush to fulfil it fearing that he might become needless from it".⁸⁰⁵

77- ما، الأماالي للشيخ الطوسي الحسين بن عبيد الله عن التلعكبري عن أحمد بن محمد بن سعيد عن يعقوب بن يوسف بن زياد عن أبي جنادة و الحسين بن محاري عن جعفر بن محمد عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ ضَمِنَ لِأَخِيهِ حَاجَةً لَمْ يَنْظُرِ اللَّهُ عَزَّ وَ جَلَّ فِي حَاجَتِهِ حَتَّى يَقْضِيَهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tak'akburi, from Ahmad Bin Muhammad Bin Saeed, from Yaquub Bin Yusuf Ziyad, from Abu Junada, and Al-Husayn Bin Mukhariq,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who takes responsibility for his brother of a need, Allah^{-azwj} Mighty and Majestic will not Look into his need until he fulfils it".⁸⁰⁶

78- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حبشي عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى عن الحسين بن أبي غندر عن أبي عبد الله ع قَالَ: مَا مِنْ مُؤْمِنٍ بَدَّلَ جَاهَهُ لِأَخِيهِ الْمُؤْمِنِ إِلَّا حَرَّمَ اللَّهُ وَجْهَهُ عَلَى النَّارِ وَ لَمْ يَمْسَسْهُ قَتَرٌ وَ لَا ذَلَّةٌ يَوْمَ الْقِيَامَةِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Habashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja'far Bin Isa, from Al-Husayn Bin Abu Gundar,

'There is none from a Momin who expends his power (position) for his Momin brother except Allah^{-azwj} will Prohibit his face unto the Fire, and neither deprivation nor disgrace will touch him on the Day of Qiyamah.

وَ إِنَّمَا مُؤْمِنٌ يَخْلُ بِجَاهِهِ عَلَى أَخِيهِ الْمُؤْمِنِ وَ هُوَ أَوْجَهُ جَاهًا مِنْهُ إِلَّا مَسَّهُ قَتَرٌ وَ ذَلَّةٌ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَصَابَتْ وَجْهَهُ يَوْمَ الْقِيَامَةِ لَفَحَاتُ النَّارِ مُعَذِّبًا كَانَ أَوْ مَغْفُورًا لَهُ.

⁸⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 75

⁸⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 76

⁸⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 77

And whichever Momin is stingy with his power (position) upon his Momin brother, and he is of more power (influence) than him, except deprivation and disgrace will touch him in the world and the Hereafter, and on the Day of Qiyamah his face will be hit by the flashes of fires, whether he were to be Punished or Forgiven for”.⁸⁰⁷

79- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن علي بن فضال عن علي بن عتبة عن أبي كهمس عن أبي عبد الله ع قال: قلت له أي الأعمال هو أفضل بعد المعرفة

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahab, from Muhammad Bin Ahmad Bin Zakariya, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqbah, from Abu Kahmas,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Which of the deeds is superior, after the recognition?’

قال ما من شيء بعد المعرفة يغدل هذه الصلاة ولا بعد المعرفة والصلاة شيء يغدل الزكاة ولا بعد ذلك شيء يغدل الصوم ولا بعد ذلك شيء يغدل الحج وقاحته ذلك كله معرفتنا وخاتمته معرفتنا

He^{-asws} said: ‘There is nothing, after the recognition, equating this Salat, nor after the recognition and the Salat is there anything equating the Zakat, nor after that is there anything equating the fasting, nor after that is there anything equating the Hajj, and all of that is opened by having our^{-asws} recognition, and is ended by our^{-asws} recognition.

ولا شيء بعد ذلك كبير الإخوان والمواساة ببذل الدينار والدرهم فإنهما حجران مئسوخان بهما امتحن الله خلقه بعد الذي عدت لك

And there is nothing after that magnifying the brethren and the consolation by spending the Dinars and the Dirhams, for these two are morphed rocks. Allah^{-azwj} Tests His^{-azwj} creatures by these two, after that which I^{-asws} have counted for you.

وما رأيت شيئاً أسرع غنى ولا أنفى للفقير من إيمان حج هذا البيت وصلاة فريضة يغدل عند الله ألف حجة وألف عمرة مبرورات متقبلات وحجة عنده خير من بيت مملوء ذهباً لا بل خير من ملء الدنيا ذهباً وفضة ينفقه في سبيل الله عز وجل

And I^{-asws} have not seen anything quicker to riches and nor negating of the poverty than being habitual of the Hajj of this House (Kabah); and the Obligatory Salat equates in the Presence of Allah^{-azwj} to a thousand Hajj and a thousand Umrah, accomplished, Accepted, and a Hajj in His^{-azwj} Presence is better than a house filled with gold. No, but better than the world filled with gold spend in the Way of Allah^{-azwj} Mighty and Majestic.

والذي بعث محمداً بالحق بشيراً ونذيراً لقضاء حاجة امرئ مسلم وتنفيس كربته أفضل من حجة وطواف وحجة وطواف حتى عقد عشرة

By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth as a giver of glad tidings and a warner! Fulfilling a need of a Muslim person and removing his distress is better than a Hajj, and a Tawaaf, and a Hajj, and a Tawaaf” – until he^{-asws} had counted ten by his^{-asws} fingers.

ثُمَّ خَلَا يَدَهُ وَ قَالَ اتَّقُوا اللَّهَ وَ لَا تَمْلُوا مِنَ الْخَيْرِ وَ لَا تَكْسُلُوا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ رَسُولُهُ صَ غَيَّانٍ عَنْكُمْ وَ عَنْ أَعْمَالِكُمْ وَ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِطُفْهِ سَبَبًا يُدْخِلُكُمْ بِهِ الْجَنَّةَ.

Then he^{-asws} opened his^{-asws} hand and said: ‘Fear Allah^{-azwj} and do not be fed up with the good deeds, nor be lazy, for Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} are both needless from you all, and from your deeds, while you are poor (needy) to Allah^{-azwj} Mighty and Majestic, and rather Allah^{-azwj} Mighty and Majestic Wanted a cause for His^{-azwj} Kindness to enter you all into the Paradise due to it’.⁸⁰⁸

80- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ حَوَائِجَ النَّاسِ إِلَيْكُمْ مِنْ نِعَمِ اللَّهِ عَلَيْكُمْ فَلَا تَمْلُوا النِّعَمَ.

(The book) ‘Al Durr Al Bahira’ –

‘Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘Needs of the people to you all are bounties of Allah^{-azwj} upon you, so do not give up on the bounties’.⁸⁰⁹

81- دَعَاؤُ الرَّاوَدِيِّ، قَالَ الصَّادِقُ ع إِنَّ لِلَّهِ عِبَادًا مِنْ خَلْقِهِ يُفْرَعُ الْعِبَادُ إِلَيْهِمْ فِي حَوَائِجِهِمْ أُولَئِكَ هُمُ الْآمِنُونَ يَوْمَ الْقِيَامَةِ.

(The book) ‘Dawat’ of Al Rawandi –

‘Al-Sadiq^{-asws} said: ‘For Allah^{-azwj} there are (special) servants from His^{-azwj} creatures, the (generality) of the servants can panic to them^{-asws} regarding their needs. They^{-asws} will be the secure ones on the Day of Qiyamah’.⁸¹⁰

82- نَهْجُ الْبَلَاغَةِ قَالَ ع لَا يَسْتَقِيمُ قَضَاءُ الْحَوَائِجِ إِلَّا بِثَلَاثٍ بِاسْتِغْنَائِهَا لِنِعْمَتِهَا وَ بِاسْتِغْنَائِهَا لِنِعْمَتِهَا وَ بِتَعْجِيلِهَا لِنِعْمَتِهَا.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘Fulfilling the needs is not straight except with three – belittling it for it to be magnified, and concealing it for it to be revealed, and by hastening it for it to be pleasant’.⁸¹¹

وَ قَالَ ع لِكُمَيْلِ بْنِ زِيَادٍ النَّخَعِيِّ يَا كُمَيْلُ مَرَّ أَهْلَكَ أَنْ يَزُوحُوا فِي كَسْبِ الْمَكَارِمِ وَ يُدْجُوا فِي حَاجَةٍ مِنْ هُوَ نَائِمٌ

And he^{-asws} said to Kumeyl Bin Ziyad Al-Nakhaie: ‘O Kumeyl! Instruct your people to be striving regarding the noble manners and strive regarding needs of the ones sleeping (at night).

فَوَ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ مَا مِنْ أَحَدٍ أَوْدَعَ قَلْبًا سُورًا إِلَّا وَ خَلَقَ اللَّهُ مِنْ ذَلِكَ السُّرُورَ لُطْفًا فَإِذَا نَزَلَتْ بِهِ نَائِيَةٌ جَرَى إِلَيْهَا كَالْمَاءِ فِي الْحِدَارِ حَتَّى يَطْرُدَهَا عَنْهُ كَمَا تُطْرَدُ غَرِيْبَةُ الْإِبِلِ.

By the One^{-azwj} in Whose Hand is my^{-asws} soul! No one will enter gladness unto the heart of a Momin except Allah^{-azwj} will Create from that gladness a nicety. Whenever a trouble descends

⁸⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 79

⁸⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 80

⁸¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 81

⁸¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 82 a

with him, it would be quicker to it than the torrent is in its rolling down until it repels it away from him, just as the strange camel is repelled”⁸¹²

83- عُذَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: مَنْ أَكْرَمَ أَخَاهُ فَإِنَّمَا يُكْرِمُ اللَّهَ فَمَا ظَنُّكُمْ بِمَنْ يُكْرِمُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُفْعَلَ بِهِ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘One who honours his brother, rather he has honoured Allah^{-azwj}. So what are your thoughts of the one who honours Allah^{-azwj} Mighty and Majestic, what He^{-azwj} will Do with him?’⁸¹³

و عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كُنْتُ أَطُوفُ بِالْبَيْتِ الْحَرَامِ فَأَعْتَمَدَ عَلَيَّ أَبُو عَبْدِ اللَّهِ ع فَقَالَ لَا أُخْبِرُكَ يَا إِبْرَاهِيمُ مَا لَكَ فِي طَوَافِكَ هَذَا

And from Ibrahim Al Tameemi who said,

‘I was performing Tawaaf of the Sacred House (Kaaba). Abu Abdullah^{-asws} leant upon me. He^{-asws} said: ‘O Ibrahim! Shall I^{-asws} inform you what is for you regarding this Tawaaf of yours?’

قَالَ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘Yes, may I be sacrificed for you^{-asws}!’

قَالَ مَنْ جَاءَ إِلَى هَذَا الْبَيْتِ عَارِفًا بِحَقِّهِ فَطَافَ بِهِ أَسْبُوعًا وَ صَلَّى رَكْعَتَيْنِ فِي مَقَامِ إِبْرَاهِيمَ ع كَتَبَ اللَّهُ لَهُ عَشْرَةَ آلَافٍ حَسَنَةٍ وَ رَفَعَ لَهُ عَشْرَةَ آلَافٍ دَرَجَةٍ

He^{-asws} said: ‘One who comes to this House (Kaaba) recognising its rights, so he performs Tawaaf of it, seven (circuits), and prays two Cycles Salat, Allah^{-azwj} will Write for him ten thousand good deeds and Raise for him ten thousand ranks’.

ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِخَيْرٍ مِنْ ذَلِكَ

The he^{-asws} said: ‘Shall I^{-asws} inform you with better than that?’

قَالَ قُلْتُ بَلَى جَعَلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘Yes, may I be sacrificed for you^{-asws}!’

فَقَالَ مَنْ قَضَى أَخَاهُ الْمُؤْمِنُ حَاجَةً كَانَ كَمَنْ طَافَ طَوَافًا وَ طَوَافًا حَتَّى عَدَّ عَشْرًا وَ قَالَ إِنَّمَا مُؤْمِنٌ سَأَلَهُ أَخُوهُ الْمُؤْمِنُ حَاجَةً وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا وَ لَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شَجَاعًا فِي قَبْرِهِ يَنْهَشُ أَصَابِعَهُ.

He^{-asws} said: ‘One who fulfils a need for his Momin brother would be like the one who has performed a Tawaaf, and a Tawaaf’ – until he^{-asws} counted ten, and said, ‘Whichever Momin

⁸¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 82 b

⁸¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 83 a

his Momin brothers asks him a need, and he is able upon fulfilling it and he does not fulfil it for him, Allah^{-azwj} will Cause a serpent to overcome upon him in his grave biting his fingers”^{.814}

84- مَشْكَاتُ الْأَنْوَارِ، قَالَ مُوسَى بْنُ جَعْفَرٍ ع إِنَّ لِلَّهِ عِبَاداً فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ هُمْ الْأَمِينُونَ يَوْمَ الْقِيَامَةِ.

(The book) ‘Mishkat Al Anwar’ –

‘Musa^{-asws} Bin Ja’far^{-asws} said: ‘For Allah^{-azwj} there are servants in the earth striving regarding needs of the people. They will be the secured ones on the Day of Qiyamah”^{.815}

85- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَعَاثَ أَخَاهُ الْمُؤْمِنَ اللَّهْفَانَ اللَّهْفَانَ عِنْدَ جَهْدِهِ فَتَفَسَّ كُرْبَتَهُ وَ أَعَاثَهُ عَلَى نَجَاحِ حَاجَتِهِ أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ اثْنَتَيْنِ وَ سَبْعِينَ رَحْمَةً مِنَ اللَّهِ يُعَجِّلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَتِهِ وَ يَدْخِرُ لَهُ إِخْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Isa, from Ibn Mahoub, from Zayd Al Shaham who said,

‘One who helps his Momin brother, the grieved, gasping for breath during his struggle, so he relieves his suffering and helps him upon the success of (fulfilling) his need, Allah^{-azwj} Mighty and Majestic would Write for him, due to that, seventy-two Mercies from Allah^{-azwj}, Making one of these as being correction by it the affairs of his life, and Hoards seventy Mercies for him for the panic of the Day of Qiyamah and its horrors”^{.816}

86- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَانَ مُؤْمِناً نَفْسَ اللَّهِ عَزَّ وَ جَلَّ عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدُّنْيَا وَ تُنْتَبِئُ وَ سَبْعِينَ كُرْبَةً عِنْدَ كُرْبِهِ الْعُظْمَى

(The book) ‘Al Kafi’ – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who assists a Momin, Allah^{-azwj} Mighty and Majestic will Remove from him seventy-three distresses, one in the world and seventy-two during the Mighty distress (Day of Qiyamah)’.

قَالَ حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ.

He^{-asws} said: ‘When the people will be pre-occupied with their own selves”^{.817}

87- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ عَنْ مِسْمَعٍ أَبِي سَبَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ ثَلِيحُ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ شَرِبَهُ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

⁸¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 83 b

⁸¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 84

⁸¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 85

⁸¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 86

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Nueym, from Misma'a Abu Sayyar who said,

'I heard Abu Abdullah^{-asws} saying: 'The one who removes a distress from a Momin, Allah^{-azwj} will Remove from him distress of the Hereafter, and he will come out from his grave and he would be of a cool heart; and one who feeds him from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise; and one who quenches him a drink, Allah^{-azwj} will Quench him from the Sealed Nectar''.⁸¹⁸

88- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ الرِّضَا ع قَالَ: مَنْ فَرَّجَ عَنْ مُؤْمِنٍ فَرَّجَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa,

'From Al-Reza^{-asws} having said: 'One who relieves from a Momin, Allah^{-azwj} will Relieve his heart on the Day of Qiyamah''.⁸¹⁹

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Salih, from Zareh who said,

89- كا، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ دَرِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّمَا مُؤْمِنٍ نَفْسٌ عَنْ مُؤْمِنٍ كُرْبَةً وَهُوَ مُغْسِرٌ يَسِّرُ اللَّهُ لَهُ حَوَائِجَهُ فِي الدُّنْيَا وَالْآخِرَةِ

'I heard Abu Abdullah^{-asws} saying: 'Whichever Momin relieves a suffering from a Momin and he is insolvent, Allah^{-azwj} would Ease his needs for him in the world and the Hereafter'.

قَالَ وَ مَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا سَتَرَ اللَّهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِ الدُّنْيَا وَالْآخِرَةِ قَالَ وَ اللَّهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ فَاتَّقُوا بِالْعِظَةِ وَ ارْغَبُوا فِي الْخَيْرِ.

He^{-asws} said: 'And the one who veils upon a Momin an exposure which he fears, Allah^{-azwj} would Veil seventy exposures from the exposures of the world and the Hereafter. And Allah^{-azwj} Assists upon the Momin what the Momin was in assisting his brother, therefore benefit yourselves with the advice and be desiring regarding the goodness''.⁸²⁰

90- كا، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ بَكَّارِ بْنِ كَزْدَمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا مُفَضَّلُ اسْمِعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ افْعَلْهُ وَ أَخْبِرْ بِهِ عَلَيْهِ إِخْوَانِكَ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Al-Hassan Bin Ali, from Bakkar Bin Kardam, from Al Mufazzal,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'He^{-asws} said to me: 'O Mufazzal! Listen to what I^{-asws} am saying to you, and know that it is the truth, and do it (yourself) and inform your brothers of the high standing'.

⁸¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 87

⁸¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 88

⁸²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 89

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عَلَيْهِ إِخْوَانِي

I said, 'May I be sacrificed for you^{-asws}! And what are my brothers of 'high standing'?'

قَالَ الرَّاعِيُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ

He^{-asws} said: 'Those who are desirous in fulfilling the needs of their brethren'.

قَالَ ثُمَّ قَالَ وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أُولَئِكَ الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخَلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نَصَابًا

He (the narrator) said, 'Then he^{-asws} said: 'And the one who fulfils a need of his Momin brother, Allah^{-azwj} Mighty and Majestic would Fulfil for him a hundred thousand needs of the Day of Qiyamah – from that the first one is the Paradise, and from that is that he would enter his relatives and his acquaintances, and his brethren into the Paradise, after (it is clarified) that they do not happen to be Hostile ones (*Nasibis*)'.

وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخَا مِنْ إِخْوَانِهِ قَالَ لَهُ أ مَا تَشْتَهِي أَنْ تَكُونَ مِنْ عَلَيْهِ الْإِخْوَانِ.

And it was so that whenever Al-Mufazzal (the narrator) asked for a need from a brother from his brethren, said to him, 'Do you not desire that you happen to be from the brethren of high standing?'⁸²¹

91- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَرْبُودٍ عَنِ الْمُفَضَّلِ بْنِ عُمرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقًا مِنْ خَلْقِهِ انْتَجَبَهُمْ لِقَضَاءِ حَوَائِجِ فَقَرَاءِ شَيْعَتِنَا لِيُصِيبَهُمْ عَلَى ذَلِكَ الْجَنَّةِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ فَكُنْ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Ziyad who said, 'It is narrated to me by Khalid Bin Yazeed, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic has Created creature Selecting them for fulfilling needs of the poor ones of our^{-asws} Shias, so He^{-azwj} would Reward them with the Paradise upon that. So if you are able to be from them, be so'.

ثُمَّ قَالَ لَنَا وَ اللَّهُ رَبُّ نَعْبُدُهُ وَ لَا نُشْرِكُ بِهِ شَيْئًا.

Then he^{-asws} said to us: 'And Allah^{-azwj} is a Lord^{-azwj} we^{-asws} worship and do not associate anything with Him^{-azwj}'.⁸²²

92- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ ابْنِ أَمْعَنَ عَنْ صَدَقَةَ الْأَخْطَبِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقَبَةٍ وَ خَيْرٌ مِنْ مُحْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللَّهِ.

⁸²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 90

⁸²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 91

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Ziyad, from Ibn Ayman, from Sadaqah Al Ahdab,

'From Abu Abdullah^{-asws} having said: 'Fulfilling a need of the Momin is better than liberating a thousand necks, and better than loading (equipping) a thousand horses in the Way of Allah^{-azwj}'.⁸²³

93- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَقَضَاءِ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَيَّ اللَّهُ مِنْ عِشْرِينَ حِجَّةً كُلُّ حِجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ.

(The book) 'Al Kafi' – From Ali, from his father, from Muhammad Bin Ziyad, from Sandal, from Abu Al Sabbah Al Kinany who said,

'Abu Abdullah^{-asws} said: 'Fulfilling a need of a Muslim person is more Beloved to Allah^{-azwj} than twenty Hajj, each Hajj its performer spends in it one hundred thousand (Dirhams or Dinars)'.⁸²⁴

94- كَا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّبْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتَ فِدَاكَ الْمُؤْمِنُ رَحْمَةً عَلَى الْمُؤْمِنِ

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from Haroun Bin Al Jahm, from Ismail Bin Ammar Al Sayrafi who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The Momin is a mercy upon the Momin?'

قَالَ نَعَمْ قُلْتُ وَكَيْفَ ذَلِكَ

He^{-asws} said: 'Yes'. I said, 'And how is that so?'

قَالَ أَيْمًا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةُ اللَّهِ سَاقَهَا إِلَيْهِ وَ سَبَبَهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقُبُولِهَا وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَغْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ سَاقَهَا إِلَيْهِ وَ سَبَبَهَا لَهُ

He^{-asws} said: 'Whichever Momin comes over to a Momin regarding a need, so rather that is a Mercy from Allah^{-azwj} urging him towards him, and its cause for him. So if he were to fulfil his need, it would be so that he would have accepted the Mercy by accepting it; and if he were to repel him from his need while he is able upon fulfilling it, so rather he would have repelled from himself a Mercy from Allah^{-azwj} Mighty and Majestic urging him to him, and a cause for him'.

وَ دَخَرَ اللَّهُ عَزَّ وَ جَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمُ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَ إِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ

⁸²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 92

⁸²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 93

And Allah^{-azwj} Mighty and Majestic would Hoard that Mercy up to the Day of Qiyamah until the one who had been repelled from his need would judge with regards to it. If he so desires to, divert it towards himself, and if he so desires to, divert it towards someone else.

يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَهُوَ الْحَاكِمُ فِي رَحْمَةٍ مِنَ اللَّهِ قَدْ شَرَعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا

O Ismail! So when it will be the Day of Qiyamah and he would be the judge regarding a Mercy from Allah^{-azwj} having commenced for it (its decision), so to whom do you see that he would be diverting it to?’

قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ

I said, ‘I don’t think he would divert it away from himself’.

قَالَ لَا تَظُنُّ وَلَكِنْ اسْتَيْقِنْ فَإِنَّهُ لَنْ يَرْدَّهَا عَنْ نَفْسِهِ

He^{-asws} said: ‘Do not guess, but be certain, for he would never repel it away from himself.

يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَغْدُرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَطَ اللَّهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِيَّاهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذِّباً.

O Ismail! The one who goes over to his brother regarding a need, him being able upon fulfilling it, but he does not fulfil it for him, Allah^{-azwj} would Cause a hydra to gnaw away his big toe in his grave up to the Day of Qiyamah, whether there is Forgiveness for him or Punishment’.⁸²⁵

95- كا، الكافي عن عليٍّ عن أبيه عن ابنِ أبي عميرٍ عن الحكمِ بنِ الحَكَمِ بنِ أَمِّنٍ عن أَنَانَ بنِ تَعْلَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ طَافَ بِالْبَيْتِ أُسْبُوعاً كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَحَافَ عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَرَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Aban Bin Taghlib who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who performs Tawaaf of the House (Kaaba) seven (circuits), Allah^{-azwj} Mighty and Majestic will Write for him six thousand good deeds, and Delete from him six thousand evil deeds, and Raise for him six thousand ranks’.

قَالَ وَزَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ وَفَضَى لَهُ سِتَّةَ آلَافٍ حَاجَةً

He (the narrator) said, ‘And there is an increase in it by Is’haq Bin Ammar: ‘And Fulfil for him six thousand needs’.

ثُمَّ قَالَ وَقَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَطَوَافٍ حَتَّى عَدَّ عَشْرًا.

Then he^{-asws} said: ‘And fulfilling a need of the Momin is superior to performing a Tawaaf, and a Tawaaf’ – until he^{-asws} had counted ten’.⁸²⁶

⁸²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 94

⁸²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 95

96- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا قَضَى مُسْلِمٌ لِمُسْلِمٍ حَاجَتَهُ إِلَّا نَادَاهُ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَيَّ ثَوَابُكَ وَ لَا أَرْضَى لَكَ بِدُونِ الْجَنَّةِ.

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

'From Abu Abdullah^{-asws} having said: 'A Muslim will not fulfil for a Muslim his need except Allah^{-azwj} Blessed and Exalted will Call out to him: "Upon Me^{-azwj} is your Reward, and I^{-azwj} will not be Satisfied for you with less than the Paradise".⁸²⁷

97- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافًا وَاحِدًا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَ نَحَا عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ حَتَّى إِذَا كَانَ عِنْدَ الْمُلتَزِمِ فَتَحَ اللَّهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَّةِ

(The book) 'Al Kafi' – From Al-Husayn Bin Muhammad, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'One who performs Tawaaf of this House, one Tawaaf, Allah^{-azwj} Mighty and Majestic will Write for him six thousand good deeds, and Delete from him six thousand evil deeds, and Raise for him six thousand ranks, until when he would be by Al Multazim (between the door of the Kaaba and the Black Stone), Allah^{-azwj} will Open for him seven doors from the doors of Paradise'.

قُلْتُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَّوَّافِ

I said, 'May I be sacrificed for you^{-asws}! This merit, all of it is regarding the Tawaaf?'

قَالَ نَعَمْ وَ أُخْبِرُكَ بِأَفْضَلٍ مِنْ ذَلِكَ قَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَّافٍ وَ طَوَّافٍ حَتَّى بَلَغَ عَشْرًا.

He^{-asws} said: 'Yes, and I^{-asws} shall inform you with better than that – fulfilling a need of the Muslim is better than performing a Tawaaf, and a Tawaaf' – until he^{-asws} reached ten".⁸²⁸

98- كَأ، الكافي عَنِ مُحَمَّدٍ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْخَارِقِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللَّهِ حَتَّى تُقْضَى لَهُ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَّةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحَرَمِ وَ اغْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Ibrahim Al Khariqy who said,

'I heard Abu Abdullah^{-asws} saying: 'The one who walks regarding a need of his Momin brother, seeking by that what is in the Presence of Allah^{-azwj}, until he fulfils it for him, Allah^{-azwj} Mighty and Majestic would Write for him due to that, the like of the Recompense of a Hajj and an Umrah, both having performed correctly, and Fasts of two months from the Sacred months, and both during Itikaaf (isolation) in the Sacred Masjid.

⁸²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 96

⁸²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 97

وَمَنْ مَشَى فِيهَا بِنِيَّةٍ وَلَمْ يُفِضْ كَتَبَ اللَّهُ بِذَلِكَ لَهُ مِثْلَ حِجَّةٍ مَبْرُورَةٍ فَارْعَبُوا بِالْحَيَةِ .

And the one who walks regarding it with an intention but could not fulfil it, Allah^{-azwj} would Write for him, due to that, similar (Reward) of a correctly performed Hajj. Therefore, be desiring regarding the goodness”.⁸²⁹

99- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَكُونُوا مِنْ أَهْلِهِ فَإِنَّ لِلْجَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ - لَا يَدْخُلُهُ إِلَّا مَنْ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُّنْيَا

(The book) ‘Al Kafi’ – from the number, from Sahl, from Muhammad Bin Awrama, from Al-Hassan Bin Ali, from Abu Hamza, from his father, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘Compete with each other regarding the acts of kindness to your brethren, and become from its deserving ones, for the Paradise has a Door called ‘The acts of kindness’, none shall enter it except the one who did the acts of kindness during the life of the world.

فَإِنَّ الْعَبْدَ لَيَمُشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكََيْنِ وَاحِدًا عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرُونَ لَهُ رَبَّهُ وَ يَدْعُونَ بِقَضَاءِ حَاجَتِهِ

If the servant were to walk regarding a need of his Momin brother, Allah^{-azwj} Mighty and Majestic would Allocate two Angels to him, one on his right and the other on his left, both seeking Forgiveness for him from his Lord^{-azwj}, and both supplicating for the fulfilment of his needs’.

ثُمَّ قَالَ وَ اللَّهُ لَرَسُولُ اللَّهِ ص أَسْرُ بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ.

Then he^{-asws} said: ‘By Allah^{-azwj}! Rasool-Allah^{-saww} was more joyful with the fulfilment of a need of the Momin when it (news) arrived to him^{-saww} than the needy one was himself”.⁸³⁰

100- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ اللَّهُ لَأَنَّ أَحَجَّ حِجَّةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْنِيَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from Khalaf Bin Hammad, from one of his companions,

‘From Abu Ja’far^{-asws} having said: ‘By Allah^{-azwj}! My^{-asws} performing a Hajj is more beloved to me^{-asws} than freeing a neck, and a neck, and a neck, and similar to it, and similar to it until it reaches ten, and similar to it, and similar to it until it reaches seventy.

وَ لَأَنَّ أَعْوَلَ أَهْلِ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسَدٌ جَوْعَتُهُمْ وَ أَكْسُو عَوْرَتُهُمْ وَ أَكْفُ وَجُوهِهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْجَّ حِجَّةً وَ حِجَّةً وَ حِجَّةً وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى بَلَغَ عَشْرًا وَ مِثْلَهَا حَتَّى بَلَغَ السَّبْعِينَ.

⁸²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 98

⁸³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 99

And if^{-asws} were to look after a family from the Muslims, satiating their hunger, and clothing their bareness, so that it would preserve their faces from the people, it would be more beloved to me^{-asws} than if I^{-asws} were to perform a Hajj, and a Hajj, and a Hajj, and similar to it, and similar to it, until it reaches ten, and similar to it, and similar to it, until it reaches seventy”.⁸³¹

101- كذا، الكافي عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ الشَّعْبِ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع أَنَّ مِنْ عِبَادِي مَنْ يَتَقَرَّبُ إِلَيَّ بِالْحَسَنَةِ فَأُحْكِمُهُ فِي الْجَنَّةِ

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Abu Ali author of ‘Al Shaeer’, from Muhammad Bin Qas,

‘From Abu Ja’far^{-asws} having said: “From My^{-azwj} servants there is one who comes nearer to Me^{-azwj} by the good deeds so I^{-azwj} Judge him to be in the Paradise”.

فَقَالَ مُوسَى يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ

Musa^{-as} said: ‘O Lord^{-azwj}! And what is that good deed?’

قَالَ يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ فَضِيَّتْ أَمْ لَمْ تُقَضَّ.

He^{-azwj} Said: “Walking with his Momin brother regarding fulfilment of his need, whether it gets fulfilled or does not get fulfilled!”⁸³²

102- كذا، الكافي عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع 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 مُوَصَّلٌ بِوَلَايَةِ اللَّهِ

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah,

‘From Ali son of Ja’far^{-asws} said, ‘I heard Abu Al-Hassan^{-asws} saying: ‘The one who comes over to his Momin brother regarding a need, so rather it is a Mercy from Allah^{-azwj} Blessed and High being urged towards him. So if he were to accept that, so it would link him with our^{-asws} Wilayah, and it is linked with the Wilayah of Allah^{-azwj}.

وَ إِنْ رَدَّ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلَّطَ اللَّهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مُعْفُوراً لَهُ أَوْ مُعَذِّباً فَإِنْ عَذَرَهُ الطَّالِبُ كَانَ أَسْوَأَ حَالاً.

And if he were to repel him from his need while he is able upon its fulfilment, Allah^{-azwj} would Cause a hydra of fire to overcome him in his grave, gnawing him up to the Day of Qiyamah, be it as a Forgiveness for him or a Punishment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him”.⁸³³

⁸³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 100

⁸³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 101

⁸³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 102

P.s. – The number 103 is missing

104- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنَ لَتَرِدَّ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تُكُونُ عِنْدَهُ فَيَهْتُمُ بِهَا قَلْبُهُ فَيُدْخِلُهُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَمِّهِ الْجَنَّةَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Bazie, from Salih Bin Uqbah, from Abdullah Bin Muhammad Al Jufi,

'From Abu Ja'far^{-asws} having said: 'The Momin to whom is referred to a need of his brother, so it does not happen to be in his presence, but he intends it in his heart, so Allah^{-azwj} Blessed and Enter would Enter him into the Paradise due to his having intended it".⁸³⁴

105- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: مَشَى الرَّجُلُ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'The walking of the man regarding a need of his Momin brother would have ten good deeds Written for him, and ten sins Deleted from him, and ten levels would be Raised for him'.

قَالَ وَ لَا أَعْلَمُهُ إِلَّا قَالَ وَ تَعْدِلُ عَشْرَ رِقَابٍ وَ أَفْضَلُ مِنْ اغْتِكَافٍ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ.

He (the narrator) said, 'And I do not know it except that he^{-asws} said: 'And it equates to (freeing) ten necks, and superior to performing Itikaaf (isolation) for a month in the Sacred Masjid".⁸³⁵

106- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ لِلَّهِ عِبَاداً فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ النَّاسِ هُمْ الْأَمْنُونَ يَوْمَ الْقِيَامَةِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُوءاً فَرَّخَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muammar Bin Khallad who said,

'I heard Abu Al-Hassan^{-asws} saying: 'For Allah^{-azwj} there are servants in the earth striving regarding the needs of the people. They would be secure on the Day of Qiyamah. And the one who causes the gladness to enter upon a Believer, Allah^{-azwj} would Gladden his heart on the Day of Qiyamah".⁸³⁶

107- كذا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ رَجُلٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ أَطْلَعَهُ اللَّهُ بِخَمْسَةِ وَ سَبْعِينَ أَلْفَ مَلَكٍ وَ لَمْ يَرْفَعْ قَدَمًا إِلَّا كَتَبَ اللَّهُ لَهُ حَسَنَةً وَ حُطَّ عَنْهُ بِهَا سَيِّئَةٌ وَ يُرْفَعُ لَهُ بِهَا دَرَجَةٌ فَإِذَا فَرَغَ مِنْ حَاجَتِهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا أَجْرٌ حَاجٍ وَ مُعْتَمِرٍ.

⁸³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 104

⁸³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 105

⁸³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 106

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad, from Usman Bi Isa, from a man, from Abu Ubeyda Al Haza'a who said,

'Abu Ja'far^{-asws} said: 'The one who walks regarding a need of his Muslim brother, Allah^{-azwj} would Shade him by seventy thousand Angels, and he would not raise a foot except that Allah^{-azwj} would Write a good deed for him, and drop a sin from him due to it, and Raise a level for him due to it. So when he is free from his need, Allah^{-azwj} Mighty and Majestic would Write for him, due to it, the Recompense of a performer of a Hajj and an Umrah".⁸³⁷

108- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ صَدَقَةَ رَجُلٍ مِنْ أَهْلِ خُلَوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ وَأَحْمَلَ فِي سَبِيلِ اللَّهِ عَلَى أَلْفِ فَرَسٍ مُسْتَرْجَعَةٍ مُلْجَمَةٍ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Haroun Bin Kharjah, from Sadaqa a man from the people of Hulwan,

'From Abu Abdullah^{-asws} having said: 'If I^{-asws} were to walk regarding a Muslim brother of mine^{-asws}, it would be more beloved to me^{-asws} than if I^{-asws} were to free the necks of a thousand persons and load a thousand horses in the Way of Allah^{-azwj}, saddled and harnessed".⁸³⁸

109- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُسْلِمِ فِي حَاجَةٍ إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَحُطَّ بِهَا عَنْهُ سَيِّئَةٌ وَرَفَعَ لَهُ بِهَا دَرَجَةً وَزِيدَ بَعْدَ ذَلِكَ عَشْرُ حَسَنَاتٍ وَ شُفِّعَ فِي عَشْرِ حَاجَاتٍ.

(The book) 'Al Kafi' – From Ali, from his father, from Hammad, from Ibrahim Bin Umar Al Yamani,

From Abu Abdullah^{-asws} having said: 'There is none from a Momin who walks for his Momin brother regarding a need, except that Allah^{-azwj} Mighty and Majestic Writes a good deed for him with each step taken, and Drop a sin from him due to it, and Elevate a level for him, increasing ten good deeds after that, and (Allow) intercession regarding ten needs".⁸³⁹.

110- كا، الكافي عَنِ الرَّبِّعِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهَ اللَّهِ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَلْفَ حَسَنَةٍ يَغْفِرُ فِيهَا لِأَقْرَبِيهِ وَجِيرَانِهِ وَإِخْوَانِهِ وَمَعَارِفِهِ وَمَنْ صَنَعَ إِلَيْهِ مَعْرُوفًا فِي الدُّنْيَا

(The book) 'Al Kafi' – From Al Barqy from Usman Bin Isa, from Abu Ayoub Al Khazaz,

'From Abu Abdullah^{-asws} having said: 'The one who strives regarding a need of his Muslim brother seeking the Face of Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic would Write a million deeds, Forgiving during it, his relatives, and his neighbours, and his brethren, and his acquaintances, and the ones who had done something good for him in the world.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ لَهُ ادْخُلِ النَّارَ فَمَنْ وَجَدْتَهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفًا فِي الدُّنْيَا فَأَخْرَجَهُ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يَكُونَ نَاصِبًا.

So when it will be the Day of Qiyamah, it would be Said to him: 'Enter the Fire. So the one whom you find who had done something good to you in the world, extract him by the

⁸³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 107

⁸³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 108

⁸³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 109

Permission of Allah^{-azwj} Mighty and Majestic, unless if he happens to be a Hostile one (Nasibi)”.⁸⁴⁰

111- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَعَى فِي حَاجَةٍ أَخِيهِ الْمُسْلِمِ فَاجْتَهَدَ فِيهَا فَأَجْرَى اللَّهُ عَلَى يَدَيْهِ قَضَاءَهَا كَتَبَ اللَّهُ لَهُ حِجَّةً وَ عُمْرَةً وَ اعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَ صِيَامَهُمَا فَإِنْ اجْتَهَدَ فِيهَا وَ لَمْ يُجِرِ اللَّهُ قَضَاءَهَا عَلَى يَدَيْهِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ حِجَّةً وَ عُمْرَةً.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from his father, from Khalaf Bin Hammad, from Is’haq Bin Ammar, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘The one who strive regarding a need of his Muslim brother, but he struggles regarding it, Allah^{-azwj} would Cause its fulfilment to flow upon his hands. Allah^{-azwj} Mighty and Majestic would Write for him a Hajj, and an Umrah and Itikaaf (isolation) of two months in the Sacred Masjid, and its Fasts; and if he struggles regarding it and Allah^{-azwj} does not Cause its fulfilment to flow upon his hands, Allah^{-azwj} Mighty and Majestic would Write for him a Hajj and an Umrah’”.⁸⁴¹

112- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَفَى بِالْمَرْءِ اعْتِمَاداً عَلَى أَخِيهِ أَنْ يُنْزَلَ بِهِ حَاجَتُهُ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Jameel Bin Darraj,

‘From Abu Abdullah^{-asws} having said: ‘It suffices with the person as a reliance upon his brother, if he were to place his need with him’”.⁸⁴²

113- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: كُنْتُ جَالِساً مَعَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ مَيْمُونٌ فَشَكَا إِلَيْهِ تَعَدُّرَ الْكِرَاءِ عَلَيْهِ فَقَالَ لِي فَمَ فَأَعِنِ أَخَاكَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Safwan Al Jammal who said,

‘I was seated with Abu Abdullah^{-asws} when a man from the people call Maymoun entered to see him^{-asws}. He complained to him^{-asws} of the impossibility of renting upon him. He^{-asws} said to me: ‘Stand and assist your brother!’

فَقُمْتُ مَعَهُ فَيَسَّرَ اللَّهُ كِرَاءَهُ فَرَجَعْتُ إِلَى جُلَيْسِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا صَنَعْتَ فِي حَاجَةِ أَخِيكَ

I stood up with him, and Allah^{-azwj} Eased his rent, so I returned to my gathering. Abu Abdullah^{-asws} said: ‘What happened regarding the need of your brother?’

فَقُلْتُ قَضَاهَا اللَّهُ بِأَيِّ أَنْتَ وَ أُمِّي

⁸⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 110

⁸⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 111

⁸⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 112

I said, 'Allah^{-azwj} Fulfilled it. May my father and my mother be (sacrificed) for you^{-asws}'.

فَقَالَ أَمَا إِنَّكَ أَنْ تُعِينَ أَحَاكَ الْمُسْلِمَ أَحَبُّ إِلَيَّ مِنْ طَوَافِ أُسْبُوعٍ بِالْبَيْتِ مُبْتَدِئاً

He said, 'As for you, if you were to assist your Muslim brother, it would be more beloved to me than performing seven circuits of Tawaaf of the House (Kaaba) initiating'.

ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي أُعِيَّ عَلَى فَضَاءٍ حَاجَةٍ فَانْتَقِلْ وَ قَامَ مَعَهُ

Then he^{-asws} said: 'A man came to Al Hasan Bin Ali^{-asws}. He said, 'May my father and my mother be (sacrificed) for you^{-asws}! Assist me upon fulfilling a need'. He^{-asws} went and stood with him.

فَمَرَّ عَلَى الْحُسَيْنِ ع وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ ع أَتَيْتَ كُنْتُ عَنْ أَبِي عَبْدِ اللَّهِ تَسْتَعِينُهُ عَلَى حَاجَتِكَ

He^{-asws} passed by Al-Husayn^{-asws} while he^{-asws} was standing praying Salat. He^{-asws} said: 'Where were you from Abu Abdullah^{-asws} to seek his^{-asws} assistance upon your need?'

قَالَ قَدْ فَعَلْتُ يَا أَبِي أَنْتَ وَ أُمِّي فَذَكِّرْ أَنَّهُ مُعْتَكِفٌ

He said, 'I had done so. May my father and my mother be (sacrificed) for you^{-asws}! It was mentioned that he^{-asws} was in Itikaaf (seclusion)'.

فَقَالَ لَهُ أَمَا إِنَّهُ لَوْ أَعَانَكَ كَانَ خَيْرًا لَهُ مِنْ اعْتِكَافِهِ شَهْرًا.

He^{-asws} said: 'But, had he^{-asws} assisted you, it would have been better for him^{-asws} than his^{-asws} seclusion (Itikaaf) for a month"⁸⁴³

114- كذا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي حَبِيلَةَ عَنْ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ الْخُلُقُ عَيْنَالِي فَأَحْبَبُهُمْ إِلَيَّ أَلَطُهُمْ بِحِمٍّ وَ أَسْعَاهُمْ فِي حَوَائِجِهِمْ.

(The book) 'Al Kafi' – From Ali, from his father, from Al-Hassan Bin Ali, from Abu Jameela, from Ibn Sinan who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: "The creatures are My^{-azwj} dependants, and the most Beloved of them to me it the most kind of them and the most striving of them regarding their needs!"⁸⁴⁴

115- كذا، الكافي عَنْ الْعِدَّةِ عَنِ الرَّقِيِّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُمَارَةَ قَالَ كَانَ حَمَّادُ بْنُ أَبِي حَنْبَلَةَ إِذَا لَقِينِي قَالَ: كَرَّرَ عَلَيَّ حَدِيثَكَ فَأَحَدَيْتُهُ قُلْتُ رُوَيْنَا أَنَّ عَابِدَ بْنَ إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْعَايَةَ فِي الْعِبَادَةِ صَارَ مَشَاءً فِي حَوَائِجِ النَّاسِ عَانِيًا بِمَا يُصْلِحُهُمْ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from his father, from one of his companions, from Abu Umarah who said,

⁸⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 113

⁸⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 114

‘Hammad Bin Abu Hanifa, when he met me, said, ‘Repeat to me your Hadeeth’. So I narrated it. I said, ‘We are reporting that a worshipper of the children of Israel, whenever he reached the peak in the worship, would walk regarding needs of the people, enduring with what was correct for them’’.⁸⁴⁵

116- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

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

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who comes to a morning nor concerned with affairs of the Muslims, he isn’t a Muslim’’.⁸⁴⁶

117- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَنْتَكَ النَّاسُ نُسْكَأُ أَنْصَحُهُمْ خَيْرًا وَأَسْلَمُهُمْ قُلُوبًا لِجَمِيعِ الْمُسْلِمِينَ.

(The book) ‘Al Kafi’ – By the precious chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The most diligent of the people in rituals is the one most sincere in advising them, and the most submissive of them in hearts to the entirety of the Muslims’’.⁸⁴⁷

118- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عَلَيْكَ بِالنَّصِيحِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Sufyan Bin Uyayna who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Upon you is with the advising among His^{-azwj} creatures, for you will never (be able to) meet Him^{-azwj} with a deed more superior than it’’.⁸⁴⁸

119- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَمْ يَهْتَمَّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Muhammad Bin Al Qasim Al Hashimy,

‘From Abu Abdullah^{-asws} having said: ‘One who is not concerned with affairs of the Muslims, so he isn’t a Muslim’’.⁸⁴⁹

120- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمْرِو عَاصِمٍ الْكُوزِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ يَسْمَعُ رَجُلًا يُنَادِي يَا لِلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ.

⁸⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 115

⁸⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 116

⁸⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 117

⁸⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 118

⁸⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 119

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Salamah Bin Al Khattab, from Suleyman Bin Sama'at, from his uncle Aasim Al Kowzy,

'From Abu Abdullah^{-asws}: 'The Prophet^{-saww} said: 'One who comes to a morning not concerned with affairs of the Muslims, so he isn't from them, and one who hears a man calling out, 'O Muslims!' (Crying out for help), and he does not answer him, so he isn't a Muslim''.⁸⁵⁰

121- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِي النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ نَفَعَ عِيَالُ اللَّهِ وَ أَدْخَلَ عَلَى أَهْلِ بَيْتِ سُرُورًا.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The people are the dependants of Allah^{-azwj}. Therefore, the most beloved of the people to Allah^{-azwj} is the one who benefits the dependants of Allah^{-azwj} the most and enters the cheerfulness upon the family members''.⁸⁵¹

122- كَا، الكافي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص مَنْ أَحَبَّ النَّاسَ إِلَى اللَّهِ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ali Bin Al Hakam, from Sayf Bin Ameyra who said,

'It is narrated to me by the one who heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} was asked, 'Who is the most Beloved of the people of Allah^{-azwj}?'

قَالَ أَنْفَعُ النَّاسِ لِلنَّاسِ.

He^{-saww} said: 'The most beneficial of the people to the people''.⁸⁵²

123- كَا، الكافي عَنْ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُثَنَّى بْنِ الْوَلِيدِ الْخَنَّاطِ عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَلَى قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةً مَاءٍ أَوْ نَارٍ أُوجِبَتْ لَهُ الْجَنَّةُ.

(The book) 'Al Kafi' – From Al Barqy, from Ali Bin Al Hakam, from Musanna Bin Al Waleed, from Fitr Bin Khaleefa,

'From Umar son of Ali Bin Al-Husayn^{-asws}, from his father^{-asws} having said: 'Rasool-Allah^{-saww} said: "The one who repels from a group of Muslims, an adversity of water or fire, the Paradise would be Obligated for him''.⁸⁵³

124- كَا، الكافي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ حُسْنًا وَ لَا تَقُولُوا إِلَّا خَيْرًا حَتَّى تَعْلَمُوا مَا هُوَ.

⁸⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 120

⁸⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 121

⁸⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 122

⁸⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 123

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said regarding Words of Allah^{azwj} Mighty and Majestic: **and you shall speak to the people good words [2:83]**. He^{asws} said: 'Speak good words to the people and do not be saying except good until you know what it is".⁸⁵⁴

بيان

Explanation (Ahadeeth only)

وَرَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ لَكُمْ فَإِنَّ اللَّهَ يُبْغِضُ اللَّعَانَ السَّبَّابَ الطَّعَّانَ عَلَى الْمُؤْمِنِينَ الْفَاحِشَ الْمُتَفَحِّشَ السَّائِلَ الْمُلْجِفَ وَ يُحِبُّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ.

And it is reported by Jabir, from Abu Ja'far^{asws} regarding His^{azwj} Words: **and you shall speak to the people good words [2:83]**. He^{asws} said: 'Speak to the people as excellent as what you would love to be said to you, for Allah^{azwj} hates the cursing one, the reviling one, the one taunting upon the Momineen, the immoral, the obscene, and persistent beggar, and He^{azwj} Loves the lenient, the chaste, the virtuous".

و فِي تَفْسِيرِ الْعَسْكَرِيِّ قَالَ الصَّادِقُ ع قُولُوا لِلنَّاسِ حُسْنًا أَيَّ لِلنَّاسِ كُلِّهِمْ مُؤْمِنِهِمْ وَ مُخَالِفِهِمْ أَمَّا الْمُؤْمِنُونَ فَيَسِطُ لَهُمْ وَجْهَهُ وَ أَمَّا الْمُخَالَفُونَ فَيَكْلِمُهُم بِالْمَدَارَةِ لاجْتِنَائِهِمْ إِلَى الْإِيمَانِ فَإِنْ بَاسَرَ مِنْ ذَلِكَ يَكْفِ شُرُورَهُمْ عَنْ نَفْسِهِ وَ عَنْ إِخْوَانِهِ الْمُؤْمِنِينَ.

And in Tafseer of Al-Askari^{asws} – Al-Sadiq^{asws} said: **'and you shall speak to the people good words [2:83]** – i.e. to the people, all of them, their Momineen and their adversaries. As for the Momin, he should extend his face to them, and as for the adversaries, he should speak to them with the politeness in order to attract them to the Eman, for the least from that, it would restrain their evils from himself and from his Momineen brothers".

125- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنِ الرَّحْمَنِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ أَبِي حَمِيْلَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قُولُوا لِلنَّاسِ حُسْنًا قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ فِيكُمْ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ibn Abu Najran, from Abu Jameela, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} having said regarding Words of Allah^{azwj} Mighty and Majestic: **and you shall speak to the people good words [2:83]**, he^{asws} said: 'Speak to the people as excellent as what you are loving for it to be said among you".⁸⁵⁵

126- كَأ، الْكَافِي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ قَالَ نَفَاعًا.

⁸⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 124

⁸⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 125

(The book) 'Al Kafi' – From the number, from Sahl, from Yahya Bin Al Mubarik, from Abdullah Bin Jabala, from a man,

'From Abu Abdullah^{-asws} having said regarding Words of Allah^{-azwj} Mighty and Majestic: ***And He has Made me (Isa^{-as}) Blessed wherever I may be [19:31]***: He^{-asws} said: 'Beneficial (to the people)'.⁸⁵⁶

⁸⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 20 H 126

CHAPTER 21 – VISITING THE BRETHREN, AND MEETING THEM, AND SITTING WITH THEM IN REVIVING THE MATTER OF THEIR IMAMS^{-asws}

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لِعَبْرَةِ التَّمَّاسِ مُوْعِدِ اللَّهِ وَ تَنْجُزَ مَا عِنْدَ اللَّهِ وَكُلَّ اللَّهِ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ali Bin Uqba, from Abu Hamza,

'From Abu Abdullah^{-asws} having said: 'One who visits his brother for the Sake of Allah^{-azwj}, not for others, seeking Promise of Allah^{-azwj} and accomplishing what is in the Presence of Allah^{-azwj}, Allah^{-azwj} will Allocate seventy thousand Angels with him calling out: 'Indeed! You have done well, and the Paradise is (Made to be) better for you''.⁸⁵⁷

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ حَيْثَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع أَوْدَعُهُ فَقَالَ يَا حَيْثَمَةُ أُنْبِئْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ أَوْصِيَهُمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَغُودَ غَيْرُهُمْ عَلَى فِقْرِهِمْ وَ قُوَّتُهُمْ عَلَى ضَعْفِهِمْ وَ أَنْ يَشْهَدَ حَيْثُ جَنَازَةً مَيِّتِهِمْ وَ أَنْ يَتَلَاقُوا فِي بُيُوتِهِمْ فَإِنَّ لِقَاءَ بَعْضِهِمْ بَعْضًا حَيَاةٌ لَأْمُرِنَا رَحِمَ اللَّهُ عَبْدًا أَحْبَبْنَا أَمَرْنَا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Ibn Muskan, from Khaysama who said,

'I entered to see Abu Ja'far^{-asws} to bid him^{-asws} farewell. He^{-asws} said: 'O Khaysama! Deliver the greetings to the ones in our^{-asws} Wilayah you come across, and advise them with the fear of Allah^{-azwj} the Magnificent and that their rich ones should be supporting upon their poor ones, and their strong ones upon their weak ones, and their living ones should attend the funerals of their dead ones, and they should meet up in their houses, for the meeting of some of them with others is a revival of our^{-asws} matter (Wilayah). May Allah^{-azwj} have Mercy on a servant who revives our^{-asws} matter.

يَا حَيْثَمَةُ أُنْبِئْ مَوَالِينَا أَنَّا لَا نُعْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئًا إِلَّا بِعَمَلٍ وَ أَتَمُّ لَنْ يَنَالُوا وَلَا يَنَالَنَا إِلَّا بِالْوَرَعِ وَ أَنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَذْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

O Khaysama! Deliver to the ones in our^{-asws} Wilayah that we^{-asws} will not make them needless of anything from Allah^{-azwj} except with deeds, and they will never attain our^{-asws} Wilayah except with the piety, and that the one with the most intense of regrets among the people on the Day of Judgement would be the one who ascribes the justice, then opposes it to something else''.⁸⁵⁸

⁸⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 1

⁸⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 2

3- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جَبْرِئِيلُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكًا فَأَقْبَلَ ذَلِكَ الْمَلَكُ بِمِثْقَلِ حَقِّي دُفِعَ إِلَيَّ بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ

(The book) 'Al Kafi' – From Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} narrated to me^{-asws}: 'Allah^{-azwj} Mighty and Majestic Sent down an Angel to the earth. That Angel went on to walk until he arrived to a door, there was a man at it seeking permission to see lord (owner) of the house.

فَقَالَ لَهُ الْمَلَكُ مَا حَاجَّتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ

The Angel said to him, 'What is your need to the lord (owner) of this house?'

قَالَ أَخْ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى

He said, '(He is) a Muslim brother of mine. I am visiting him for the Sake of Allah^{-azwj} Blessed and Exalted'.

قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَاكَ

The Angel said to him, 'Nothing has made you come except that?'

فَقَالَ مَا جَاءَ بِي إِلَّا ذَاكَ

He said, 'Nothing has made me come except that'.

قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُغْرِثُكَ السَّلَامَ وَ يَقُولُ وَجَبَتْ لَكَ الْجَنَّةُ

He said, 'I am a messenger of Allah^{-azwj} to you, and He^{-azwj} Conveys the Greetings to you and Says: "The Paradise is obligated for you!"'

وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّمَا مُسْلِمٌ زَارَ مُسْلِمًا فَلَيْسَ إِثْمُهُ زَارَ بَلَى إِثْمِي زَارَ وَ ثَوَابُهُ عَلَيَّ الْجَنَّةُ.

And the Angel said, 'Allah^{-azwj} Mighty and Majestic Says: "Whichever Muslim visits a Muslim, so he isn't visiting him, but he is visiting Me^{-azwj}, and his Reward upon Me^{-azwj} is the Paradise!"'⁸⁵⁹

4- كَأ، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ النَّهْدِيِّ عَنِ الْخَصَنِئِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي زُرْتُ وَ ثَوَابُكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ ثَوَابًا دُونَ الْجَنَّةِ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Ali Al Nahdy, from Al-Husayn,

‘One who visits his brother for the Sake of Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic Says: “It is Me^{-azwj} you have visited, and your Reward is upon Me^{-azwj}, and I^{-azwj} won’t be Satisfied for you as Reward less than the Paradise!”⁸⁶⁰

5- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي جَانِبِ الْمَصْرِ ابْتِغَاءَ وَجْهِ اللَّهِ فَهُوَ زَوْرُهُ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَهُ.

(The book) ‘Al Kafi’ – From the number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Yaquob Bin Shueyb who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who visits his brother in an outskirt of the city seeking the Face of Allah^{-azwj}, so he has visited Him^{-azwj} and there is a right upon Allah^{-azwj} to honour his visitor’^{.861}

6- كَأ، الكافي بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ أَنْتَ ضَيْفِي وَ زَائِرِي عَلَيَّ قِرَاكَ وَ قَدْ أُوجِبْتُ لَكَ الْجَنَّةَ بِحُبِّكَ إِيَّاهُ

(The book) ‘Al Kafi’ – By the chain, from Ali Bin Al Hakam, from Ibn Ameyra, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who visits his brother in his house, Allah^{-azwj} Mighty and Majestic Says to him: “You are My^{-azwj} guest and My^{-azwj} visitor. Your hospitality is upon Me^{-azwj}, and I^{-azwj} have Obligated the Paradise for you due to your love for him”^{.862}

7- كَأ، الكافي بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَزَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللَّهِ فِي مَرَضٍ أَوْ صِحَّةٍ- لَا يَأْتِيهِ خِدَاعاً وَ لَا اسْتِبْدَالاً وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ فَأَنْتُمْ زَوَارُ اللَّهِ وَ أَنْتُمْ وَفَدَ الرَّحْمَنِ حَتَّى يَأْتِيَ مَنْزِلَهُ

(The book) ‘Al Kafi’ – By the chain from Ali Bin Al Hakam, from Is’haq Bi Ammar, from Abu Azza who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who visits his brother for the Sake of Allah^{-azwj} during an illness or well-being, neither coming to him for a deception nor for an exchange (being reciprocal), Allah^{-azwj} would Allocate seventy thousand Angels to him calling out behind his back: ‘You have done well, and the Paradise is (Made to be) better for you, for you are a visitor of Allah^{-azwj}, and you are a delegate of the Beneficent’, until he comes to his house’.

فَقَالَ لَهُ يُسَيِّرُ جُعِلْتُ فِدَاكَ وَ إِنْ كَانَ الْمَكَانُ بَعِيداً

Yusayr said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! And even if the place was distant?’

قَالَ نَعَمْ يَا يُسَيِّرُ وَ إِنْ كَانَ الْمَكَانُ مَسِيرَةَ سَنَةٍ فَإِنَّ اللَّهَ جَوَادٌّ وَ الْمَلَائِكَةُ كَثِيرَةٌ يُسَيِّرُونَهُ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

⁸⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 4

⁸⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 5

⁸⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 6

He^{-asws} said: ‘Yes, O Yusayr, and even if the place was at a travel distance of a year, for Allah^{-azwj} is the most Benevolent, and the Angels are numerous. They would be escorting him until he returns to his own house’.⁸⁶³

8- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ أَخَاهُ فِي اللَّهِ وَ لِلَّهِ جَاءَ يَوْمَ الْقِيَامَةِ يُحْطَرُ بَيْنَ قَبَاطِيٍّ مِنْ نُورٍ - لَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَقِفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Ali Al Nahdy,

‘From Abu Abdullah^{-asws} having said: ‘The one who visits his brother regarding Allah^{-azwj} and for Allah^{-azwj}, would come on the Day of Qiyamah swaying between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allah^{-azwj} Mighty and Majestic.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ مُرْحَبًا وَ إِذَا قَالَ اللَّهُ لَهُ مُرْحَبًا أَجْزَلَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْعَطِيَّةُ.

Allah^{-azwj} Mighty and Majestic would be Saying to him: “Welcome!” And when He^{-azwj} Says: “Welcome!” Allah^{-azwj} Mighty and Majestic would be Liberal towards him with the Gifts’.⁸⁶⁴

9- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْخَلِّيِّ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِرًا أَخَاهُ لِلَّهِ لَا لِعَيْزِهِ الْتِمَاسَ وَجْهِ اللَّهِ رَغْبَةً فِيمَا عِنْدَهُ وَكُلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ أَلَا طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Khalid and Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘When the Muslims servant goes out from his out to visit his brother for the Sake of Allah^{-azwj}, not for something else, seeking the Face of Allah^{-azwj} wishing regarding what is in His^{-azwj} Presence, Allah^{-azwj} would Allocate seventy thousand Angels calling out to him from behind him until he returns to his own house: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you’.⁸⁶⁵

10- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللَّهِ وَ لِلَّهِ إِلَّا نَادَاهُ اللَّهُ عَزَّ وَ جَلَّ أَتَيْهَا الرَّائِظُ طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ.

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Bakr Bin Muhammad,

‘From Abu Abdullah^{-asws} having said: ‘No Muslim would visit his Muslim brother regarding Allah^{-azwj} and for the Sake of Allah^{-azwj}, except that Allah^{-azwj} Mighty and Majestic would Call out to him: “O you visitor! You have done well, and the Paradise is (Made to be) better for you!”⁸⁶⁶

⁸⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 7

⁸⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 8

⁸⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 9

⁸⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 10

11- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَنِ الْعِدَّةِ عَنْ سَهْلِ جَمِيعاً عَنِ ابْنِ حُبُوبٍ عَنْ أَبِي أُيُوبَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جَنَّةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ وَ رَجُلٌ أَتَرَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, and from the number, from Sahl, altogether from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qaya,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic has a Garden which none can enter into except for three – a man judging against himself with the truth, and a man who visits his brother Momin regarding Allah^{azwj}, and a man preferring his Momin brother regarding Allah^{azwj}'.⁸⁶⁷

12- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيُخْرِجُ إِلَى أَخِيهِ يَزُورُهُ فَيُؤَكِّلُ اللَّهُ عَزَّ وَ جَلَّ بِهِ مَلَكًا فَيَضَعُ جَنَاحًا فِي الْأَرْضِ وَ جَنَاحًا فِي السَّمَاءِ يُظِلُّهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Bazir, from Salih Bin Uqbah, from Abdullah Bin Muhammad Al Ju'fy,

'From Abu Ja'far^{asws} having said: 'The Momin goes out to his brother to visit him, so Allah^{azwj} Mighty and Majestic Allocates an Angel with him, so he places a wing in the earth and a wing in the sky, to shade him.

فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي الْمَتَّبِعُ لِأَثَارِ نَبِيِّ حَقٍّ عَلَيَّ إِعْظَامُكَ سَلَنِي أُعْطِكَ ادْعُنِي أُجَنِّكَ اسْكُتْ أَبْتَدِئُكَ

When he enters into his house, the Subduer, the Blessed and Exalted Calls out: "O you servant! The respector of My^{azwj} Right and the follower of the traces (Ahadeeth) of My^{azwj} Prophet^{saww}. There is a right upon Me^{azwj} to Respect you. Ask Me^{azwj}, I^{azwj} shall Give you. Supplicate to Me^{azwj}, I shall Answer you. If you are silent, I^{azwj} shall Initiate you".

فَإِذَا انْصَرَفَ شَيَعَةُ الْمَلِكُ يُظِلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يَنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعْظَمُ لِحَقِّي حَقٌّ عَلَيَّ إِكْرَامُكَ قَدْ أُوجِبْتُ لَكَ جَنَّتِي وَ شَقَّعْتُكَ فِي عِبَادِي.

When he leaves, the Angel escorts him, shading him with his wings until he enters into his own house. Then the Blessed and High Calls out to him: "O you servant! The respector of My^{azwj} Right. There is a right upon Me^{azwj} to Honour you. I^{azwj} have Obligated My^{azwj} Paradise for you, and (allowed) your intercession among My^{azwj} servants!"⁸⁶⁸

13- كَأ، الكافي بِالْإِسْنَادِ الْمُتَّفَلِّمِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ ع قَالَ: لَرِيَاةُ مُؤْمِنٍ فِي اللَّهِ خَيْرٌ مِنْ عَشْرِ رِقَابٍ مُؤْمِنَاتٍ وَ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَفَى اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ غَضُوٍّ غَضُوًّا مِنَ النَّارِ حَتَّى أَنَّ الْفَرْجَ يَبْقَى الْفَرْجَ.

(The book) 'Al Kafi' – By the previous chain, from Salih Bin Uqbah,

'From Abu Abdullah^{asws} having said: 'For a visitation of the *Momin* regarding Allah^{azwj} is better than the freeing of ten necks of the Believing women, and the one who frees the neck of a

⁸⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 11

⁸⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 12

Believing woman, every body part of theirs would free a body part from the Fire to the extent that the private part would save the private part”⁸⁶⁹.

14- كذا، الكافي بالإسناد عن صالح بن عتبة عن صفوان الجمال عن أبي عبد الله ع قال: أئمة ثلاثة مؤمنين اجتمعوا عند أخ لهم يؤمنون بوائقه و لا يخافون غوائله و يرجون ما عنده إن دعوا الله أجابهم و إن سألوا أعطاهم و إن استزادوا زادهم و إن سكتوا ابتدأهم.

(The book) ‘Al Kafi’ – By the chain, from Salih Bin Uqba, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘Wherever three Momineen gather in the presence of a brother of theirs, feeling secured of his actions, not fearing his ravages, hoping for what is with Him^{-azwj} if they were to supplicate to Allah^{-azwj}, He^{-azwj} would Answer them, and if they were to ask, He^{-azwj} would Give them, and if they was an increase, He^{-azwj} would Increase it for them, and if they are silent, He^{-azwj} would Initiate them”⁸⁷⁰.

15- كذا، الكافي عن علي عن أبيه عن ابن أبي عمير عن أبي أيوب قال سمعت أبا حمزة يقول سمعت العبد الصالح ع يقول من زار أخاه المؤمن لله لا لغیره يطلب به ثواب الله و تنجز ما وعده الله عز و جل و كل الله عز و جل به سبعين ألف ملك من حين يخرج من منزله حتى يعود إليه فينادونه ألا طبت و طابت لك الجنة نبأت من الجنة منزلاً.

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said,

‘I heard Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) saying: ‘The one who visits his brother Momin for the Sake of Allah^{-azwj}, not for anything else, seeking by it the Rewards of Allah^{-azwj}, and accomplishment of what Allah^{-azwj} Mighty and Majestic Promised, Allah^{-azwj} Mighty and Majestic would Allocate seventy thousand Angels with him, from when he goes out from his house until he returns to it, calling out to him: ‘Indeed! You have done well, and the Paradise is (Made to be) better for you for assuming a house in the Paradise!’⁸⁷¹

16- كذا، الكافي عن علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال أمير المؤمنين ع لقاء الإخوان معتم جسيم و إن قلوا.

(The book) ‘Al Kafi’ – From Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Meeting the brethren is a mighty gain, and even if it is scarce”⁸⁷².

17- ب، قرب الإسناد ابن سعد عن الأزدی قال سمعت أبا عبد الله ع يقول ما زار مسلم أخاه المسلم في الله و لله إلا ناداه الله تبارك و تعالى فيها الزائر طبت و طابت لك الجنة.

(The book) ‘Qurb Al Asnaad’ – from Al Azdy who said,

⁸⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 13

⁸⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 14

⁸⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 15

⁸⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 16

'I heard Abu Abdullah^{-asws} saying: 'A Muslim will not visit his Muslim brother regarding Allah^{-azwj} and for Allah^{-azwj}, except Allah^{-azwj} Blessed and Exalted will Call out to him: "O you visitor! You have done well, and the Paradise is Made good for you!"'⁸⁷³

18- ب، قرب الإسناد ابن سَعْدٍ عَنِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِفُضَيْلٍ تَجْلِسُونَ وَ تُحَدِّثُونَ

(The book) Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to Fuzeyl: 'Are you gathering and discussing (with each other)?'

قَالَ نَعَمْ جُعِلْتُ فِدَاكَ

He said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ إِنَّ تِلْكَ الْمَجَالِسَ أُجِبُهَا فَأَحْيُوا أَمْرَنَا يَا فَضَيْلُ فَرَحِمَ اللَّهُ مَنْ أَحْيَا أَمْرَنَا يَا فَضَيْلُ مَنْ ذَكَرَنَا أَوْ ذُكِرْنَا عَنْهُ فَخَرَجَ مِنْ عَيْنِهِ مِثْلُ جَنَاحِ الذُّبَابِ عَفَرَ اللَّهُ لَهُ ذُنُوبَهُ وَ لَوْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

He^{-asws} said: 'That gathering, I^{-asws} love it. Revive our^{-asws} matter, O Fuzeyl! May Allah^{-azwj} have Mercy on the one who revives our^{-asws} matter. O Fuzeyl! One who mentions us^{-asws}, or we^{-asws} are mentioned in his presence, so there comes out from his eyes (a tear) like a wing of the fly, Allah^{-azwj} will Forgive his sins and even if these were more that foam of the sea".⁸⁷⁴

19- لي، الأماالي للصدوق أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ مَلَكًا مِنَ الْمَلَائِكَةِ مَرَّ بِرَجُلٍ قَائِمٍ عَلَى بَابِ دَارٍ فَقَالَ لَهُ الْمَلَكُ يَا عَبْدَ اللَّهِ مَا يَقِيْمُكَ عَلَى بَابِ هَذِهِ الدَّارِ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'An Angel from the Angels passed by a man standing at the door of a house. The Angel said to him, 'O servant of Allah^{-azwj}! What made you stand at the door of this house?'

قَالَ فَقَالَ أَخٌ لِي فِيهَا أَرَدْتُ أَنْ أُسَلِّمَ عَلَيْهِ

He (the narrator) said, 'He said, 'A brother of mine is in it. I wanted to greet unto him'.

فَقَالَ الْمَلَكُ هَلْ بَيْنَكَ وَ بَيْنَهُ مَاسَّةٌ أَوْ هَلْ نَزَعْتَكَ إِلَيْهِ حَاجَةٌ

The Angel said, 'Is there any sparkling kinship between you and him? Or has a need brought you to him?'

قَالَ فَقَالَ لَا مَا بَيْنِي وَ بَيْنَهُ قَرَابَةٌ وَ لَا نَزَعْتَنِي إِلَيْهِ حَاجَةٌ إِلَّا أَخُوَّةَ الْإِسْلَامِ وَ حُرْمَتَهُ وَ أَنَا أَتَعَاهِدُهُ وَ أُسَلِّمُ عَلَيْهِ فِي اللَّهِ رَبِّ الْعَالَمِينَ

⁸⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 17

⁸⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 18

He (the narrator) said, 'He said, 'There is no relationship between me and him nor has any need brought me to him, except brotherhood of Al-Islam, and it's sanctity, and I had promised him, and I shall greet unto him for the Sake of Allah^{-azwj}, Lord^{-azwj} of the worlds'.

فَقَالَ الْمَلَكُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَهُوَ يُغْرِثُكَ السَّلَامَ وَ يَقُولُ إِنَّمَا إِنِّي أَرَدْتُ وَ لِي تَعَاهَدْتُ وَ قَدْ أُوجِبْتُ لَكَ الْجَنَّةَ وَ أَعْقَبْتُكَ مِنْ غَضَبِي وَ أَجَزْتُكَ مِنَ النَّارِ.

The Angels said, 'I am a messenger of Allah^{-azwj} to you, and He^{-azwj} Conveys the Greetings to you and Says: "But rather, it is Me^{-azwj} you intended, and to Me^{-azwj} you had promised, and I^{-azwj} have Obligated the Paradise for you, and I^{-azwj} have Excused you from My^{-azwj} Wrath and Rescue you from the Fire!"⁸⁷⁵

20- ماء، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن العرقطوني قال سمعت أبا عبد الله ع يقول لأصحابه و أنا حاضر انقلوا الله و كونوا إخوة بركة متحابين في الله متواصلين متراجمين تزاوروا و تلاقوا و تذاكروا و أحيوا أمتنا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayh, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al Aqarquqi who said,

'I heard Abu Abdullah^{-asws} saying to his^{-asws} companions, and I was present: 'Fear Allah^{-azwj} and be brothers, loving each other for the Sake of Allah^{-azwj}, connecting, merciful, visiting, and meeting, and reminding each other, and revive our^{-asws} matter!"⁸⁷⁶

21- ل، الخصال أبي عن علي عن أبيه عن ابن أبي عمير عن محمد بن حمران عن خزيمة قال: قال لي أبو جعفر ع تزاوروا في بيوتكم فإن ذلك حياة لأمتنا رحم الله عبداً أحيانا أمتنا.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Abu Umeir, from Muhammad Bi Humran, from Khaysama who said,

'Abu Ja'far^{-asws} said to me: 'Visit each other in your houses, for that is a revival of our^{-asws} matter. May Allah^{-azwj} have Mercy on a servant reviving our^{-asws} matter"⁸⁷⁷.

22- ل، الخصال أبي عن علي عن أبيه عن ابن مزار عن يونس رفعه إلى أبي عبد الله ع قال كان فيما أوصى به رسول الله ص علياً يا علي ثلاث فرحات للمؤمن لقي الإخوان و الإفطار من الصيام و التهجد من آخر الليل.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Marrar, from Yunus,

'Raising it to Abu Abdullah^{-asws} having said: 'It was among what Rasool-Allah^{-saww} had bequeathed to Ali^{-asws}: 'O Ali^{-asws}! Three are joys for the Momineen – meeting the brothers, and the breaking from the fast, and the vigil at the end of the night"⁸⁷⁸.

⁸⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 19

⁸⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 20

⁸⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 21

⁸⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 22

23- ل، الخصال ماجيلويه عن عبيد بن البرقي عن ابن محبوب عن عمار بن صهيب قال سمعت جعفر بن محمد ع يحدث قال: إن صيف الله عز وجل رجل حج و اعتمر فهو صيف الله حتى يرجع إلى منزله و رجل كان في صلاته فهو في كنف الله حتى ينصرف و رجل زار أخاه المؤمن في الله عز وجل فهو زائر الله في ثوابه و خزائنه رحمه.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from Ammar Bin Suheyb who said,

'I heard Ja'far^{-saww} Bin Muhammad^{-saww} narrating. He^{-asws} said: 'A guest of Allah^{-azwj} Mighty and Majestic is a man performing Hajj and Umrah. He is a guest of Allah^{-azwj} until he returns to his house; and a man who were to be in his Salat, so he is in the Patronage of Allah^{-azwj} until he leaves; and a man visiting his Momin brother for the Sake of Allah^{-azwj} Mighty and Majestic, so he is a visitor of Allah^{-azwj} regarding His^{-azwj} Rewards and treasures of His^{-azwj} Mercy'.⁸⁷⁹

24- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن محبوب عن أبي أيوب عن محمد بن قيس عن أبي جعفر ع قال: لله عز وجل جنة لا يدخلها إلا ثلاثة رجل حكم في نفسه بالحق و رجل زار أخاه المؤمن في الله و رجل أثر أخاه المؤمن في الله عز وجل.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Qays,

'From Abu Ja'far^{-asws} having said: 'For Allah^{-azwj} Mighty and Majestic there is a Garden, none will enter it except three – a man judging regarding himself with the truth, and a man visiting his Momin brother for the Sake of Allah^{-azwj}, and a man preferring his Momin brother for the Sake of Allah^{-azwj} Mighty and Majestic'.⁸⁸⁰

25- ل، الخصال أبي عن سعد عن محمد بن عبد الحميد عن محمد بن راشد عن عمر بن سهل عن سهيل بن عروان قال سمعت أبا عبد الله ع يقول إن امرأة من الجني كان يقال لها عفراء وكانت تنتاب النبي ص فتسمع من كلامه فتأتي صالح الجني فيسلمون على يديها

(The book) 'Al Khisaal' – My father, from Sa'ad, from Muhammad Bin Abdul Hameed, from Muhammad Bin Rashid, from Umar Bin Sahl, from Suheyl Bin Gazwan who said,

'I heard Abu Abdullah^{-asws} saying: 'There was a woman from the Jinn called Afra'a, haunting the Prophet^{-saww}. She heard from his^{-saww} speech, so she came to the righteous Jinn. They became Muslim upon her hand.

و إنما فقدتها النبي ص فسأل عنها جبرئيل فقال إنما زارت أختاً لها فحجبها في الله

And the Prophet^{-saww} missed her, so he^{-saww} asked Jibrael^{-as} about her. He^{-as} said: 'She is visiting a sister of hers. She loves her for the Sake of Allah^{-azwj}'.

فقال النبي ص طوبى للمتحابين في الله إن الله تبارك و تعالى خلق في الجنة عموداً من ياقوتة حمراء عليه سبعون ألف قصر في كل قصر سبعون ألف غرفة خلقتها الله عز وجل للمتحابين و المتزاورين في الله.

The Prophet^{-saww} said: 'Beatitude is for the ones loving each other for the Sake of Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted has Created a pillar of red ruby in the Paradise. There are

⁸⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 23

⁸⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 24

seventy thousand castles upon it. In each castle there are seventy thousand rooms. Allah^{-azwj} Mighty and Majestic has Created it for the ones loving each other and visiting each other for the Sake of Allah^{-azwj}.⁸⁸¹

26- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيّد عن الحسن بن حمزة العلوي عن علي بن الفضل عن عبيد الله بن موسى عن عبد العظيم الحسيني عن أبي جعفر الثاني ع قال: ملاقاته الإخوان نثرة و تلقيح العقل و إن كان نزرًا قليلًا.

(The books) 'Al-Majaalis' of Al Mufeed, (and) 'Al Amaali' of Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Ali Bin Al Fuzeyl, from Ubeydullah Bin Musa, from Abdul Azeem Al-Hassany,

'From Abu Ja'far^{-asws} the 2nd having said: 'Meeting the brethren is a spiritual remedy, and vaccination of the intellect, and even if the visitation was little'.⁸⁸²

27- ما، الأماالي للشيخ الطوسي المفيّد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن محبوب عن أبيان بن عثمان عن بحر السقاء عن أبي عبد الله ع قال: إن من روح الله تعالى ثلاثة التهجّد بالليل و إبطار الصائم و لقاء الإخوان.

(The book) 'Al Amaali' of Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Aban Bin Usman, from Bahr Al Saqqa,

'From Abu Abdullah^{-asws} having said: 'From the comforts of Allah^{-azwj} the Exalted there are three – the vigil at night (praying Salat), and breaking the fast, and meeting the brethren'.⁸⁸³

28- ل، الخصال المظفر العلوي عن ابن العباسي عن أبيه عن الحسن بن إشكيب عن محمد بن علي الكوفي عن أبي جميلة عن أبي بكر الحضرمي عن سلمة بن كهيل رفعه عن ابن عباسي قال قال رسول الله ص سبعة في ظل عرش الله عزّ و جلّ يوم لا ظلّ إلاّ ظلّه إمام عادلّ و شاب نشأ في عبادة الله عزّ و جلّ و رجل تصدّق بيمينه فأخفاه عن شماليه و رجل ذكر الله عزّ و جلّ خاليًا ففاضت عيناه من خشية الله

(The book) 'Al Khisaal' – Al Muzaffar Al Alaqqy, from Ibn Al Ayyashy, from his father, from Al-Hassan Bin Ishkeyb, from Muhammad Bin Ali Al Kufi, from Abu Jameela, from Abu Bakr Al Hazramy, from Salama Bin Kuheyl, raising it from Ibn Abbas having said,

'Rasool-Allah^{-saww} said: 'Seven (persons) will be in the Shade of the Throne of Allah^{-azwj} Mighty and Majestic on a Day there will be no shade except His^{-azwj} Shade – a just Imam^{-asws}, and a youth growing in the worship of Allah^{-azwj} Mighty and Majestic, and a man giving charity with his right hand, hiding from his left, and a man doing Zikr of Allah^{-azwj} Mighty and Majestic in private, so his eyes fill upon from fear of Allah^{-azwj}.

و رجل لقي أخاه المؤمن فقال إني لأجيبك في الله عزّ و جلّ و رجل خرج من المسجد و في يمينه أن يرجع إليه و رجل دعته امرأة ذات جمال إلى نفسها فقال إني أخاف الله رب العالمين.

And a man meeting his brother Momin for the Sake of Allah^{-azwj}, so he said, 'I am your brother for the Sake of Allah^{-azwj} Mighty and Majestic, and a man exiting from the Masjid and it is in

⁸⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 25

⁸⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 26

⁸⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 27

his interion that he will return to it, and a man invited by a woman with beauty to herself, so he says, 'I fear Allah^{-azwj}, Lord^{-azwj} of the worlds".⁸⁸⁴

29- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى رَفَعَهُ عَنِ الصَّادِقِ ع قَالَ: مَنْ لَمْ يَقْدِرْ عَلَى صَلَاتِنَا فَلْيَصِلْ صَالِحِي مَوَالِينَا وَ مَنْ لَمْ يَقْدِرْ عَلَى زِيَارَتِنَا فَلْيُزِرْ صَالِحِي مَوَالِينَا يُكْتَبَ لَهُ ثَوَابُ زِيَارَتِنَا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa raising it,

'From Al-Sadiq^{-asws} having said: 'One who is not able upon connecting with us^{-asws}, let him connect with our^{-asws} righteous friends, and the one who is not able upon visiting us^{-asws}, let him visit our^{-asws} righteous friends, it shall be Written for him the Rewards of having visited us^{-asws}'.⁸⁸⁵

30- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ خُبُوبٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ مَلَكًا مِنَ الْمَلَائِكَةِ مَرَّ بِرَجُلٍ قَائِمًا عَلَى بَابِ دَارٍ فَقَالَ لَهُ الْمَلَكُ يَا عَبْدَ اللَّهِ مَا يَقِيمُكَ عَلَى بَابِ هَذِهِ الدَّارِ

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'An Angel from the Angels passed by a man standing at a door. The Angel said to him, 'O servant of Allah^{-azwj}! What makes you stand at this door?'

قَالَ فَقَالَ لَهُ أَخٌ لِي فِيهَا أَرَدْتُ أَنْ أُسَلِّمَ عَلَيْهِ

He (the narrator) said, 'He said to him, 'A brother of mine is in it. I want to greet unto him'.

فَقَالَ لَهُ الْمَلَكُ هَلْ بَيْنَكَ وَ بَيْنَهُ رَحِمٌ مَاسَّةٌ أَوْ هَلْ نَزَعْتِكَ إِلَيْهِ حَاجَةٌ

The Angels said to him, 'Is there any sparkling kinship between you and him? Or has a need brought you to him?'

قَالَ فَقَالَ لَا مَا بَيْنِي وَ بَيْنَهُ قَرَابَةٌ وَ لَا نَزَعْتَنِي إِلَيْهِ حَاجَةٌ إِلَّا الْحَوَّةُ الْإِسْلَامُ وَ حُرْمَتُهُ فَإِنَّمَا أَتَعَهَّدُهُ وَ أُسَلِّمُ عَلَيْهِ فِي اللَّهِ رَبِّ الْعَالَمِينَ

He (the narrator) said, 'No! There is no relationship between me and him, nor has any need brought me to him except brotherhood of Al-Islam and its sanctity. But rather I had promised and, and I shall greet unto him for the Sake of Allah^{-azwj}, Lord^{-azwj} of the world'.

فَقَالَ لَهُ الْمَلَكُ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُقْرِئُكَ السَّلَامَ وَ هُوَ يَقُولُ إِنَّمَا إِنِّي أَرَدْتُ وَ لِي تَعَاهَدْتُ وَ قَدْ أُوجِبْتُ لَكَ الْجَنَّةَ وَ أَغْفِيْتُكَ مِنْ غَضَبِي وَ أَجْزَيْتُكَ مِنَ النَّارِ.

The Angel said to him, 'I am a messenger of Allah^{-azwj} to you, and He^{-azwj} Conveys the Greetings to you and Says: "But rather you intended Me^{-azwj}, and you had promised to Me^{-azwj}, and I^{-azwj}

⁸⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 28

⁸⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 29

have Obligated the Paradise for you, and I^{-azwj} have Excused you from My^{-azwj} Wrath and Rescued you from the Fire!”⁸⁸⁶

31- بشاء، بشارة المصطفى ابن شَيْخ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُؤْلُوَيْهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُعْتَبِرٍ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لِدَاوُدَ بْنِ سِرْحَانَ يَا دَاوُدُ أُنَبِّئُكَ مَوَالِيَ مِثِّي السَّلَامَ وَ أَنِّي أَقُولُ رَحِمَ اللَّهُ عَبْدًا اجْتَمَعَ مَعَ آخَرَ فَتَذَاكَّرَ أَمْرًا فَإِنْ تَالَيْتُهُمَا مَلَكَ يَسْتَغْفِرُ لَهُمَا

(The book) ‘Bashaarat Al Musatafa^{-saww}’ – Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Ibn Qawlawayya, from Al Qasim Bin Muhammad, from Ali Bin Ibrahim, from his father, from his grandfather, from Abdullah Bin Hammad Al Anasary, from Jameel Bin Darraj,

‘From Muattab a slave of Abu Abdullah^{-asws} said, ‘I heard him^{-asws} saying to Dawood Bin Sirhan: ‘O Dawood! Deliver the greetings from me to the friends, and I^{-asws} am saying to them: ‘May Allah^{-azwj} have Mercy on a servant gathering with another, so they mention our^{-asws} matter, for their third would be an Angel seeking Forgiveness for them both.

وَمَا اجْتَمَعْتُمْ فَاشْتَغِلُوا بِالذِّكْرِ فَإِنَّ فِي الْجَمَاعَةِ كُمْ إِحْيَاءٌ لِأَمْرِنَا وَ خَيْرُ النَّاسِ مِنْ بَعْدِنَا مَنْ ذَكَرَ بِأَمْرِنَا وَ عَادَ إِلَى ذِكْرِنَا.

And whenever you gather you should pre-occupy with the Zikr, for in y our gathering and your Zikr is revival of our^{-asws} matter; and best of the people from after us^{-asws} is the one who reminds of our^{-asws} matter and returns to mentioning us^{-asws}”⁸⁸⁷.

32- ختص، الإختصاص بإسناده عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ عَنِ النَّبِيِّ ص قَالَ: حَدَّثَنِي جِبْرِئِيلُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ مَلَكًا إِلَى الْأَرْضِ

(The book) ‘Al Ikhtisaas’ – By his chain, from Jabir,

‘From Abu Ja’far^{-asws}, from Ali Bin Al-Husayn^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from the Prophet^{-saww} having said: ‘It is narrated to me^{-saww} by Jibraeel^{-as} that Allah^{-azwj} Mighty and Majestic Sent down an Angel to the earth.

فَأَقْبَلَ ذَلِكَ الْمَلَكُ حَتَّى دَفَعَ إِلَى بَابِ رَجُلٍ فَإِذَا رَجُلٌ يَسْتَأْذِنُ عَلَى بَابِ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ

That Angel came until he was at the door of a man. There was a man seeking permission at the door of the house. The Angel said to him, ‘What is your need to the owner of his house?’

قَالَ أَخٌ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَعَالَى

He said, ‘A Muslim brother of mine. I am visiting him for the Sake of Allah^{-azwj} the Exalted’.

قَالَ تَاللَّهِ مَا جَاءَ بِكَ إِلَّا ذَلِكَ

He said: ‘By Allah^{-azwj}! Nothing has made you come except that?’

⁸⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 30

⁸⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 31

قَالَ مَا جَاءَ بِي إِلَّا ذَلِكَ

He said, 'Nothing has made me come except that'.

قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَهُوَ يُغْفِرُكَ السَّلَامَ وَ يَقُولُ وَجَبَتْ لَكَ الْجَنَّةُ

He said, 'I am a messenger of Allah^{-azwj} to you, and He^{-azwj} Conveys the Greetings to you and Says: "I^{-azwj} have Obligated the Paradise for you!"

قَالَ فَقَالَ إِنَّ اللَّهَ تَعَالَى يَقُولُ مَا مِنْ مُسْلِمٍ زَارَ مُسْلِمًا فَلَيْسَ إِثْمُهُ يَزُورُ بَلْ إِثْمَايَ يَزُورُ وَ ثَوَابُهُ الْجَنَّةُ.

He (the narrator) said, 'He said, 'Allah^{-azwj} the Exalted Says: "Whenever a Muslim visits a Muslim, it isn't him that he is visiting, but he is visiting Me^{-azwj}, and his Reward is the Paradise!"'⁸⁸⁸

33- ختص، الإختصاص عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِكُلِّ شَيْءٍ شَيْءٌ يَسْتَرِيحُ إِلَيْهِ وَ إِنَّ الْمُؤْمِنَ يَسْتَرِيحُ إِلَى أَخِيهِ الْمُؤْمِنِ كَمَا يَسْتَرِيحُ الطَّائِرُ إِلَى شَكْلِهِ أَوْ مَا رَأَيْتَ ذَلِكَ.

(The book) 'Al Ikhtisaas' – From Umar Bin Yazeed who said,

'I heard Abu Abdullah^{-asws} saying: 'For everything there is something it is comforted to, and the Momin is comforted to his Momin brother just as the bird is to its form (species). Or have you not seen that?'⁸⁸⁹

34- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللَّهِ نَادَاهُ اللَّهُ أَيُّهَا الرَّائِي طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ.

(The book) 'Al Ikhtisas' –

'Amir Al-Momineen^{-asws} said: 'One who visits his brother Momin for the Sake of Allah^{-azwj}, Allah^{-azwj} Calls out to him: "O you visitor! You have done well, and the Paradise has been Made good for you".⁸⁹⁰

35- عُدَّةُ الدَّاعِي قَالَ الصَّادِقُ أَيُّمَا مُؤْمِنَيْنِ أَوْ ثَلَاثَةٍ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بِوَأْتِهِ وَ لَا يَخَافُونَ عَوَائِلَهُ وَ يَزُجُونَ مَا عِنْدَهُ إِنْ دَعَا اللَّهُ أَجَابَهُمْ وَ إِنْ سَأَلُوا أَعْطَاهُمْ وَ إِنْ اسْتَزَادُوا زَادَهُمْ وَ إِنْ سَكَنُوا ابْتَدَأَهُمْ.

(The book) 'Uddat Al Daie' –

'Al-Sadiq^{-asws} said: 'Whichever two Momineen, or three were to gather in the presence of a brother of theirs, they are safe from his remaining and not fearing from his suffering, and hoping for what is in His^{-azwj} Presence, if they were to supplicate to Allah^{-azwj} He^{-azwj} will Answer

⁸⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 32

⁸⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 33

⁸⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 34

them, and if they ask, He^{-azwj} will Give them, and if they seek increase, He^{-azwj} will Increase for them, and if they are silent, He^{-azwj} will Initiate them”^{.891}

وَقَالَ ع مَنْ زَارَ أَخَاهُ لِلَّهِ لَا لِشَيْءٍ غَيْرِهِ بَلْ لِاتِّمَاسٍ مَا وَعَدَ اللَّهُ وَ تَنْجُزٍ مَا عِنْدَهُ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتُ وَ طَابَتْ لَكَ الْجَنَّةُ.

And he^{-asws} said: ‘One who visits his brother for Allah^{-azwj}, not for something else, but for the seeking of what Allah^{-azwj} has Promised and accomplish what is in His^{-azwj} Presence, Allah^{-azwj} will Allocate seventy thousand Angels calling out to him: ‘Indeed, you have done well, and the Paradise has been Made good for you!’^{.892}

36- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الزِّيَارَةُ تُنْبِثُ الْمَوَدَّةَ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – From Muhammad Bin Abdullah, from Muhammad Bin Ja’far Al Razaz, from his maternal uncle Ali Bin Muhammad, from Amro Bin Usman Al Khazzaz, from Al Nowfali, from Al Sakuny,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The visitation builds the cordiality’^{.893}

وَقَالَ ص زُرْ غَيْبًا تَزِدُّ حُبًّا.

And he^{-saww} said: ‘Visit intermittently, you will increase in love’^{.894}

⁸⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 35 a

⁸⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 35 b

⁸⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 36 a

⁸⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 21 H 36 b

CHAPTER 22 – GETTING THE MOMIN MARRIED, OR PAYING OFF HIS DEBTS, OR PROVIDING SERVANT TO HIM OR SERVING HIM, AND ADVISING HIM

1- ب، قرب الإسناد مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدٍ عَنْ عَبْدِ الْمُسْلِمِ بْنِ سَالِمٍ عَنِ الْحَسَنِ بْنِ سَالِمٍ قَالَ: بَعَثَنِي أَبُو الْحَسَنِ مُوسَى ع إِلَى عَمَّتِهِ يَسْأَلُهَا شَيْئًا كَانَ لَهَا نُعَيْنٌ بِهِ مُحَمَّدُ بْنُ جَعْفَرٍ فِي صَدَاقِهِ فَلَمَّا قَرَأَتْ الْكِتَابَ ضَحِكَتْ ثُمَّ قَالَتْ لِي فُلٌ لَهُ بَابِي أَنْتَ وَأُمِّي الْأُمُّرُ إِلَيْكَ فَاصْنَعْ بِهِ مَا تُرِيدُ فِي ذَلِكَ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Abdul Hameed, from Abdul Muslim Bin salim, from Al-Hassan Bin Salim who said,

'Abu Al-Hassan Musa^{asws} send me to his^{asws} paternal aunt asking her something which was for her to assist Muhammad son of Ja'far^{asws} with it regarding his dowry. When she saw the letter, she laughed, then said to me, 'Say to him^{asws}, 'May my father and my mother be (sacrificed) for me! The matter is up to you^{asws}, so deal with him whatever you want to regarding that'.

فَقُلْتُ لَهَا فَدَيْتُكَ أَيُّ شَيْءٍ كَتَبَ إِلَيْكَ

I said to her, 'May I be your ransom! Which thing has he^{asws} written to you?'

فَقَالَتْ يُهْدَى إِلَيْكَ قَدْرُ بَرَامٍ أَخْبَرْتُكَ بِهِ

She said, 'He^{asws} has guided to you a worthy container. I shall inform you with it'.

قُلْتُ نَعَمْ

I said, 'Yes'.

فَأَعْطَنِي الْكِتَابَ فَقَرَأْتُهُ فَإِذَا فِيهِ إِنَّ لِلَّهِ ظِلًّا تَحْتَ يَدِهِ يَوْمَ الْقِيَامَةِ لَا يَسْتَظِلُّ تَحْتَهُ إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ مُؤْمِنٌ أَعْتَقَ عَبْدًا مُؤْمِنًا أَوْ مُؤْمِنٌ قَضَا مَغْرَمَ مُؤْمِنٍ أَوْ مُؤْمِنٌ كَفَّ أَلَمَةَ مُؤْمِنٍ.

She gave me the letter. I read it, and there was (written) in it: 'For Allah^{azwj} there will be a Shade under His^{azwj} Hand on the Day of Qiyamah. No one will be shaded until it except a Prophet^{as}, or a successor^{as} of a Prophet^{as}, or a Momin who had liberated a Momin slave, or a Momin having paid off a creditor of a Momin, or a Momin taking responsibility of a widow of a Momin".⁸⁹⁵

2- ل، الخصال أَبِي عَنِ سَعْدٍ عَنِ الرَّقِيِّ عَنِ النَّهْكَي عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: ثَلَاثَةٌ يَسْتَظِلُّونَ بِظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ رَوَّجَ أَخَاهُ الْمُسْلِمَ أَوْ أَلْخَذَهُ أَوْ كَتَمَ لَهُ سِرًّا.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Al Naheyki,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} having said: 'Three will be shaded with the Shade of the Throne of Allah^{-azwj} on a Day there will be no shade except His^{-azwj} Shade – a man getting his Muslim brother to be married, or serving him, or concealing a secret for him".⁸⁹⁶

3- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفَّيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ عَنْ أَبِي الْمُعْتَمِرِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا مُسْلِمٌ خَدَمَ قَوْمًا مِنَ الْمُسْلِمِينَ إِلَّا أَعْطَاهُ اللَّهُ مِثْلَ عَدَدِهِمْ خَدَامًا فِي الْجَنَّةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Aban, from Salih Bin Abu Al Aswad, raising it from Abu Al Mu'tamar who said,

'I heard Amir Al-Momineen^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Whichever Muslim serves a group of Muslims, Allah^{-azwj} will Give him servants in the Paradise like their number".⁸⁹⁷

4- كا، الكافي عن الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ.

(The book) 'Al Kafi' – From the number, form Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Aban, from Isa Bin Abu Mansour,

'From Abu Abdullah^{-asws} having said: 'It is obligatory for the Momin upon the Momin that he should advise him".⁸⁹⁸

5- كا، الكافي عن الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَالْمَغِيبِ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'It is obligatory for the Momin upon the Momin, the good advice to him during the presence and the absence".⁸⁹⁹

6- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ.

(The book) 'Al Kafi' – By the chain, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'It obligates for the Momin upon the Momin, the good advice for him".⁹⁰⁰

⁸⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 2

⁸⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 3

⁸⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 4

⁸⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 5

⁹⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 6

7- كا، الكافي بالإِسْنَادِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَنْصَحَ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنْصِيحَتِهِ لِنَفْسِهِ.

(The book) 'Al Kafi' – By the chain, from Ibn Mahboub, from Umar Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} having said: 'Let the man from you be advising his brother like his advising to himself''.⁹⁰¹

8- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ أَمْسَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The mightiest of the people in status in the Presence of Allah^{-azwj} on the Day of Qiyamah will be their most walking in His^{-azwj} earth with the goodly advice to His^{-azwj} creatures''.⁹⁰²

9- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عَلَيْكُمْ بِالنَّصِيحَةِ لِلَّهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ.

(The book) 'Al Kafi' – From Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna who said,

'I heard Abu Abdullah^{-asws} saying: 'Upon you all with goodly advising for the Sake of Allah^{-azwj} among His^{-azwj} creatures, for you will never meet Him^{-azwj} with any deed superior to it''.⁹⁰³

⁹⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 7

⁹⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 8

⁹⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 22 H 9

CHAPTER 23 – FEEDING THE MOMIN, AND QUENCHING HIM, AND CLOTHING HIM, AND PAYING OFF HIS DEBTS

الآيات

The Verses

الحاقه إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ وَ لَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ وَ لَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ

(Surah) Al Haaqa - **Surely, he did not believe in Allah, the Magnificent [69:33] Nor did he urge upon feeding the poor [69:34] So today, there is no friend for him over here [69:35] Nor any food except from pus [69:36]**

المدثر وَ لَمْ نَكُ نَطْعُمُ الْمَسْكِينِ

(Surah) Al Muddasir - **And we did not used to feed the poor [74:44]**

الدهر وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِيناً وَ يَتِيماً وَ أَسِيراً إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكُوراً

(Surah) 'Al Dahr - **And they fed the food to a poor, and an orphan and a captive out of love [76:8] (They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]**

الفجر وَ لَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ

(Surah) Al Fajr - **And you are not urging upon feeding the poor [89:18]**

البلد أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيماً ذَا مَقْرَبَةٍ أَوْ مَسْكِيناً ذَا مَفْرَقَةٍ

(Surah) Al Balad - **Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor person with destitution [90:16]**

الماعون فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ وَ لَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ

(Surah) Al Mamoun - **So that is the one who forsakes the orphan [107:2] And he does not urge upon feeding the poor [107:3]**

1- مل، كامل الزيارات الحسن بن علي بن يوسف عن أبي عبد الله البجلي عن بعض أصحابه عن أبي عبد الله ع قال: أَرْبَعٌ مَنْ أَتَى بِوَاحِدَةٍ مِنْهُنَّ دَخَلَ الْجَنَّةَ مَنْ سَقَى هَامَةً ظَامَةً أَوْ أَشْبَعَ كَبِدًا جَائِعَةً أَوْ كَسَا جِلْدَةً عَارِيَةً أَوْ أَعْتَقَ رَقَبَةً عَانِيَةً.

(The book) 'Kaamil Al-Ziyaraat' – Al-Hassan Bin Ali Bin Yusuf, from Abu Abdullah Al Bajaly, from one of his companions,

'From Abu Abdullah^{asws} having said: 'Four (things), one who comes with even one of these will enter the Paradise – one who quenches a thirsty head, or satiates a hungry liver, or clothes a bare skin, or frees a captive neck''.⁹⁰⁴

2- مل، كامل الزيارات مُحَمَّدُ بْنُ عِيسَى الْأَزْمَعِيُّ عَنِ الْعَزْمِيِّ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ ثَلَاثَةٌ إِشْبَاعُ جُوعَةِ الْمُسْلِمِ وَ قَضَاءُ دَيْنِهِ وَ تَنْفِيسُ كُرْبَتِهِ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Isa Al Armany from Al Azramy, from Al Wassafy,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The most Beloved of the deeds to Allah^{azwj} are three – satiating hunger of a Muslim, and paying off his debts, and removing his distress''.⁹⁰⁵

3- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنِ ابْنِ عَمِيرَةَ عَنْ فَيْضِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُنْجِيَاتُ إِطْعَامُ الطَّعَامِ وَ إِفْشَاءُ السَّلَامِ وَ الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامًا.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Ibn Ameyra, from Fayz Bin Al Mukhtar,

'From Abu Abdullah^{asws} having said: 'The saviours are – feeding food, and initiating the greetings, and the Salat at night while the people are sleeping''.⁹⁰⁶

4- سن، المحاسن عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسَبِيُّ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَ أَفْشَى السَّلَامَ وَ صَلَّى وَ النَّاسُ نِيَامًا.

(The book) 'Al Mahasin' – Ali Bin Muhammad Al Qasany, from the one who narrated it, from Abdullah Bin Al Qasim Al Ja'fary,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Best of you is the one who feeds the food, and initiating the greetings, and praying Salat while the people are sleeping''.⁹⁰⁷

5- سن، المحاسن عُثْمَانُ بْنُ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَمَعَ رَسُولُ اللَّهِ ص بَنِي عَبْدِ الْمُطَّلِبِ فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَفْشُوا السَّلَامَ وَ صَلُّوا الْأَرْحَامَ وَ تَهَجَّدُوا وَ النَّاسُ نِيَامًا وَ أَطْعِمُوا الطَّعَامَ وَ أَطِيبُوا الْكَلَامَ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

(The book) 'Al Mahasin' – Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} gathered the clan of Abdul Muttalib^{as}. He^{saww} said: 'O clan of Abdul Muttalib^{as}! Initiate the greetings, and connect the kinship, and pray the night Salat while the people are sleeping, and feed the food, and be of good speech you will enter the Paradise with the safety''.⁹⁰⁸

⁹⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 1

⁹⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 2

⁹⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 3

⁹⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 4

⁹⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 5

6- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ إِنَّا أَهْلُ بَيْتٍ أُمِرْنَا أَنْ نُطْعِمَ الطَّعَامَ وَ نُؤَدِّيَ فِي النَّائِيَةِ وَ نُصَلِّيَ إِذَا نَامَ النَّاسُ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali, from Ibn Ameyra, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} had said: 'We^{-asws}, People^{-asws} of the Household, we^{-asws} are Commanded to feed the food, and being cordial during the adversities, and pray while the people are sleeping''.⁹⁰⁹

7- سن، المحاسن أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ خَالِدِ بْنِ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْمُنْكَدِرِ قَالَ: أَخَذَ رَجُلٌ بِلِجَامِ ذَاتِ النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ

(The book) 'Al Mahasin' – My father, from Abdullah Bin Al Fazl Al Nowfaly, from Isa Bin Abdullah Al Hashimy, from Khalid Bin Muhammad Bin Suleyman, from a man, from Abu Al Munkadir who said,

'A man grabbed a rein of a riding animal of the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! Which of the deeds is best?'

فَقَالَ إِيْطْعَامُ الطَّعَامِ وَ إِيْطْيَابُ الْكَلَامِ.

He^{-saww} said: 'Feeding the food and the good speech''.⁹¹⁰

8- سن، المحاسن ابْنُ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ إِيْطْعَامَ الطَّعَامِ وَ هِرَاقَةَ الدِّمَاءِ.

(The book) 'Al Mahasin' – Ibn Fazzal, from Sa'alba, from Muhammad Bin Qays who said,

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Loves (people) feeding the food and spilling the blood (sacrificial animal)'.⁹¹¹

9- سن، المحاسن الْحَسَنُ بْنُ عَلِيٍّ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ إِيْطْعَامَ الطَّعَامِ وَ إِفْشَاءَ السَّلَامِ.

(The book) 'Al Mahasin' – Al-Hassan Bin Ali, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Loves (people) feeding the food and initiating the greetings''.⁹¹²

10- سن، المحاسن عَلِيُّ بْنُ الْحَكَمِ عَنِ الْبُطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ هِرَاقَةَ الدِّمَاءِ وَ إِيْطْعَامَ الطَّعَامِ.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Al Batainy, from Abu Baseer,

⁹⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 6

⁹¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 7

⁹¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 8

⁹¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 9

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Loves (people) spilling the blood (sacrificial offering) and feeding the food''.⁹¹³

11- سن، المحاسن جَعْفَرُ الْأَشْعَرِيُّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ مُسْلِمًا حَتَّى يُشْبِعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ - لَا مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

(The book) 'Al Mahasin' – Ja'far Al Ashary, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'One who feeds a Muslim until he satiates him, no one from the creatures of Allah^{-azwj} knows what is for him from the Recompense in the Hereafter, neither an Angel of Proximity, nor a Messenger^{-as} Prophet^{-as}, except Lord^{-azwj} of the worlds'.

ثُمَّ قَالَ مِنْ مُوجِبَاتِ الْجَنَّةِ وَالْمَغْفِرَةِ إِطْعَامُ الطَّعَامِ السَّعْبَانَ

Then he^{-asws} said: 'From the (actions) obligating the Paradise and the Forgiveness is feeding the food in the time of hunger'.

ثُمَّ تَلَا قَوْلَ اللَّهِ تَعَالَى إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ - يَتِيمًا ذَا مَقْرَبَةٍ - أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ - ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا.

Then he^{-asws} recited Words of Allah^{-azwj} the Exalted: ***Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor person with destitution [90:16] Then he would be from those who believe, [90:17]***'.⁹¹⁴

12- سن، المحاسن أَبِي عَنِ ابْنِ الْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ مِنْ مُوجِبَاتِ مَغْفِرَةِ الرَّبِّ إِطْعَامُ الطَّعَامِ.

(The book) 'Al Mahasin' – My father, from Ibn Al Mugheira, from Musa Bin Bakr,

'From Abu Al-Hassan^{-asws} having said: 'From (actions) obligating Forgiveness by the Lord^{-azwj}, is feeding the food''.⁹¹⁵

13- سن، المحاسن أَبِي عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ السَّعْبَانَ.

(The book) 'Al Mahasin' – from Sa'dan Bin Muslim, from one of his companions,

'From Abu Abdullah^{-asws} having said: 'From (actions) obligating the Forgiveness is feeding the hungry''.⁹¹⁶

14- سن، المحاسن عُثْمَانُ بْنُ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَشْبَعَ كَيْدًا جَائِعَةً وَجَبَتْ لَهُ الْجَنَّةُ.

(The book) 'Al Mahasin' – Usman Bin Isa, from Sama'at,

⁹¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 10

⁹¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 11

⁹¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 12

⁹¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 13

‘From Abu Abdullah^{-asws} having said: ‘One who satiates a hungry liver, the Paradise is obligated for him’’.⁹¹⁷

15- سن، المحاسن بهذا الإسناد قال من أشبع جائعاً أجري له نهر في الجنة.

(The book) ‘Al Mahasin’ – By this chain,

‘He^{-asws} said: ‘One who satiates a hungry one, a river will flow for him in the Paradise’’.⁹¹⁸

16- سن، المحاسن إسماعيل بن مهران عن صفوان الجمال عن أبي عبد الله ع مثله.

(The book) ‘Al Mahasin’ – Ismail Bin Mihran, from Safwan,

‘From Abu Abdullah^{-asws} – similar to it’’.⁹¹⁹

17- سن، المحاسن ابن فضال عن ميمون عن أبي عبد الله ع قال قال رسول الله ص الرزق أسرع إلى من يطعم الطعام من السكين في السنام.

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Maymoun,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The sustenance is quicker to the one who feeds the food than the Knife is into the hump (of the camel)’’.⁹²⁰

18- سن، المحاسن أبي عن محمد بن سنان عن موسى بن بكر عن الفضيل قال أخبرني من سمعه عن أبي عبد الله ع قال قال رسول الله ص الخير أسرع إلى البيت الذي يطعم فيه الطعام من الشفرة في سنام الإبل.

(The book) ‘Al Mahasin’ – My father, from Muhammad Bin Sinan, from Musa Bin Bakr, from Al Fuzeyl who said,

‘He informed me, the one who heard it from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The good is quicker to the house in which the food is fed, than the blade is in the hump of a camel’’.⁹²¹

19- سن، المحاسن الجافوراني عن الحسن بن علي بن أبي حمزة عن أحمد بن عمرو بن جهمع عن أبيه رفعه قال قال رسول الله ص البيت الذي يمتار منه الخير والبركة أسرع إليه من الشفرة في سنام البعير.

(The book) ‘Al Mahasin’ – Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from Ahmad Bin Amro Bin Jumie, from his father raising it, said,

‘Rasool-Allah^{-saww} said: ‘The house from which the bread is provided, the Blessings are quicker to it than the blade is into the hump of a camel’’.⁹²²

⁹¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 14

⁹¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 15

⁹¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 16

⁹²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 17

⁹²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 18

⁹²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 19

20- سن، المحاسن عثمان بن عيسى عن حسين بن نعيم الصحاف قال: قال لي أبو عبد الله ع أتحب إخوانك يا حسين قلت نعم

(The book) 'Al Mahasin' – Usman Bin Isa, from Husayn Bin Nueym Al Sahhaf who said,

'Abu Abdullah^{asws} said to me: 'Do you love your brethren, O Husayn?' I said, 'Yes'.

قال تنفع فقراءهم قلت نعم

He^{asws} said: 'Do you benefit their poor ones?' I said, 'Yes'.

قال أما إنه يحق عليك أن تحب من يحب الله أما والله لا تنفع منهم أحداً حتى تحبهم تدعوهم إلى منزلك

He^{asws} said: 'But rather, it is a right upon you to love the one who loves Allah^{azwj}. But, by Allah^{azwj}, you will not benefit anyone of them until you invite them to your house'.

قلت ما أكل إلا ومعهم الرجلان والثلاثة وأقل وأكثر

I said, 'I don't eat except and with them are two men from them and three, and less, and more'.

فقال أبو عبد الله ع فضلهم عليك أعظم من فضلك عليهم

Abu Abdullah^{asws} said: 'Their merit upon you is mightier than your merit is upon them'.

فقلت أَدْعُوهُمْ إِلَى مَنْزِلِي وَأُطْعِمُهُمْ طَعَامِي وَأَسْقِيهِمْ وَأُطِيقُهُمْ رَحْلِي وَيَكُونُونَ عَلَيَّ أَفْضَلَ مِنِّي

I said, 'I call them to my house and feed them my food, and I quench them, and I give them my riding animal, and they happen to be superior to me?'

قال نعم إنهم إذا دخلوا منزلك دخلوا بمغفرتك ومغفرة عيالِكَ وإذا خرجوا من منزلك خرجوا بدُئوبِكَ ودُئوب عيالِكَ.

He^{asws} said: 'Yes! When they enter your house, they enter with Forgiveness for you and Forgiveness of your dependants, and when they exit from your house, they exit with your sins and sins of your dependants (having been Forgiven)'.⁹²³

21- سن، المحاسن أبي عن معمر بن خلاد قال: رأيْتُ أبا الحسن الرضا ع يأكل فتلا هذه الآية- فَلَا اقْتَحَمَ الْعَقَبَةَ- وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ- فَكُ رَقَبَةً إِلَى آخِرِ الْآيَةِ ثُمَّ قَالَ عَلِمَ اللَّهُ أَنَّ لَيْسَ كُلُّ خَلْقِهِ يَقْدِرُ عَلَى عَتَقِ رَقَبَةٍ فَجَعَلَ لَهُمْ سَبِيلًا إِلَى الْجَنَّةِ بِإِطْعَامِ الطَّعَامِ.

(The book) 'Al Mahasin' – My father, from Muammar Bin Khallad who said,

'I saw Abu Al-Hassan Al Reza^{asws} eating. He^{asws} recited this Verse: **And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13]** – up to end of the Verse. Then

⁹²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 20

he^{-asws} said: 'Allah^{-azwj} Knows that every one of His^{-azwj} creatures isn't able upon freeing a neck, so He^{-azwj} Made a way for them to the Paradise by feeding the food".⁹²⁴

22- سن، المحاسن مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شُمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَازِمٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا بَا الْمِقْدَامِ وَاللَّهِ لَأَنْ أُطْعِمَ رَجُلًا مِنْ شِيعَتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُطْعِمَ أَفْقًا مِنَ النَّاسِ

(The book) 'Al Mahasin' – Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan, from Umar Bin Abu Al Miqdam, from his father having said:

'Abu Ja'far^{-asws} said to me: 'O Abu Al Miqdam! By Allah^{-azwj}, if I^{-asws} were to feed a man from my^{-asws} Shias, it would be more beloved to me than if I^{-asws} were to feed an 'Ufq' from the people!'

قُلْتُ كَمْ الْأَفْقُ

I said, 'How many is the 'Ufq'?'

قَالَ مِائَةُ أَلْفٍ.

He^{-asws} said: 'One hundred thousand".⁹²⁵

23- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُقَرَّرٍ عَنْ عُبَيْدِ اللَّهِ الْوَصَائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَأَنْ أُطْعِمَ رَجُلًا مُسْلِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَفْقًا مِنَ النَّاسِ

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Muhammad Bin Muqarrin, from Ubeydullah Al Wassafy,

'From Abu Ja'far^{-asws} having said: 'Because my^{-asws} feeding a Muslim man is more beloved to me^{-asws} than if I^{-asws} were to liberate an 'Ufq' from the people'.

قُلْتُ وَ كَمْ الْأَفْقُ

I said, 'And how many is the 'Ufq'?'

قَالَ عَشْرَةُ أَلْفٍ.

He^{-asws} said: 'Ten thousand".⁹²⁶

24- سن، المحاسن عَلِيُّ بْنُ الْحَكَمِ عَنِ ابْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مِهْرَانَ عَنْ صَالِحِ بْنِ مَيْمَنٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِطْعَامُ مُسْلِمٍ يَغْدِلُ عِتْقُ نَسَمَةٍ.

(The book) 'Al Mahasin' – Ali Bin Al Hakam, from Ibn Ameyra, from Hassan Bin Mihran, from Salih Bin Maysam,

⁹²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 21

⁹²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 22

⁹²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 23

‘From Abu Ja’far^{asws} having said: ‘Feed a Muslim equates to liberating a person’.⁹²⁷

25- سن، المحاسن أبي عن بعض أصحابنا عن صفوان بن مهران الجمال قال قال أبو عبد الله ع لأن أطعم رجلاً من أصحابي حتى يشبع أحب إلي من أن أخرج إلى السوق فأشتري رقبة فأعتقها و لأن أعطي رجلاً من أصحابي درهماً أحب إلي من أن أتصدق بمائة.

(The book) ‘Al Mahasin’ – My father, from one of our companions, from Safwan Bin Mihran Al Jammal who said,

‘Abu Abdullah^{asws} said: ‘If I^{asws} were to feed a man from my^{asws} companions until he is satiated, it would be more beloved to me^{asws} than if I^{asws} were to go out to the market and buy a neck (slave) and liberate him; and if I^{asws} were to give a Dirham to a man from my^{asws} companions, it would be more beloved to me^{asws} than if I^{asws} were to give in charity with ten (Dirhams); and if I^{asws} were to give him ten, it would be more beloved to me^{asws} than giving a hundred in charity’.⁹²⁸

26- سن، المحاسن محمد بن علي بن علي بن يعقوب الهاشمي عن هارون بن مسلم عن أيوب بن الحر عن الوصافي عن أبي جعفر ع قال: لأكله أطعمها أحب إلي في الله أحب إلي من أن أشبع مسكيناً و لأن أشبع أخاً في الله أحب إلي من أن أشبع عشرة مساكين و لأن أعطيه عشرة دراهم أحب إلي من أن أعطي مائة درهم في المساكين.

(The book) ‘Al Mahasin’ – Muhammad Bin Ali, from Ali Bin Yaqoub Al Hashimy, from Haroun Bin Muslim, from Ayoub Bin AL Hurr, from Al Wassafy,

‘From Abu Ja’far^{asws} having said: ‘A meal I^{asws} feed a brother of mine^{asws} for the Sake of Allah^{azwj} is more beloved to me than if I^{asws} were to satiate a poor one, and if I^{asws} were to satiate a brother for the Sake of Allah^{azwj} it would be more beloved to me^{asws} than if I^{asws} were to satiate ten poor ones, and if I^{asws} were to give him ten Dirham, it would be more beloved to me^{asws} than if I^{asws} were to give a hundred Dirhams among the poor ones’.⁹²⁹

27- سن، المحاسن أبي عن النضر عن يحيى الحلبي عن أيوب بن الحر عن الوصافي عن أبي جعفر ع قال: لأن أطعم أخاً في الله أكله أو لقمته أحب إلي من أن أشبع مسكيناً و لأن أشبع أخاً لي مواخياً في الله أحب إلي من أن أشبع عشرة مساكين.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Yahya Al Halby, from Ayoub Bin Al Hurr, from Al Wassafy,

‘From Abu Ja’far^{asws} having said: ‘If I^{asws} were to feed a brother for the Sake of Allah^{azwj} a meal, or a morsel, it would be more beloved to me^{asws} than if I^{asws} satiate a poor one, and if I^{asws} were to satiate a brother of mine establishing for the Sake of Allah^{azwj}, it would be more beloved to me^{asws} than if I^{asws} were to satiate a poor one’.⁹³⁰

28- سن، المحاسن محمد بن الحسن بن مثنوي عن عبد الله بن عمرو بن الأشعث عن عبد الله بن حماد الأنصاري عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: يا سدير تغني كل يوم نسمة فلت لا قال كل شهر فلت لا قال كل سنة فلت لا

⁹²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 24

⁹²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 25

⁹²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 26

⁹³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 27

(The book) 'Al Mahasin' – Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Amro Bin Al Ash'as, from Abdullah Bin Hammad Al Ansari, from hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{-asws} having said: 'O Sadeyr! Do you liberate a person every day?' I said, 'No'. He^{-asws} said: 'Every month?' I said, 'No'. He^{-asws} said: 'Every year?' I said, 'No'.

قَالَ سُبْحَانَ اللَّهِ أَمَا تَأْخُذُ بِبَيْدِ وَاحِدٍ مِنْ شِيعَتِنَا فَتُدْخِلُهُ إِلَى بَيْتِكَ فَتُطْعِمُهُ شَبْعَةً فَوَ اللَّهِ لَذَلِكَ أَفْضَلُ مِنْ عَتَقِ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

He^{-asws} said: 'Glory be to Allah^{-azwj}! Don't you hold the hand of one of our^{-asws} Shias and enter him into your house, so you feed him to satiation? By Allah^{-azwj}! That is better than liberating a neck from the sons of Ismail^{-as}!''⁹³¹

29- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن الحَكَم عن سدير الصيرفي قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا يَمْنَعُكَ مِنْ أَنْ تُعْتِقَ كُلَّ يَوْمٍ نَسَمَةً

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Sadeyr Al Sayrafi who said,

'Abu Abdullah^{-asws} said to me: 'What prevents you from liberating a person every day?'

فَقُلْتُ لَا يَجْتَمِلُ ذَلِكَ مَالِي

I said, 'My wealth cannot endure that'.

فَقَالَ أَطْعِمُ كُلَّ يَوْمٍ رَجُلًا مُسْلِمًا

He^{-asws} said: 'Feed a Muslim man every day!'

فَقُلْتُ مُوسِرًا أَوْ مُعْسِرًا

I said, 'Affluent or poor?'

فَقَالَ إِنَّ الْمُسِيرَ قَدْ يَشْتَهِي الطَّعَامَ.

He^{-asws} said: 'The affluent also desires the food''⁹³²

30- سن، المحاسن أبي عن صفوان عن فضيل بن عثمان عن نعيم الأحول قال: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي اجْلِسْ فَأَصِيبْ مَعِيَ مِنْ هَذَا الطَّعَامِ حَتَّى أَخْبِرَكَ بِحَدِيثٍ سَمِعْتُهُ مِنْ أَبِي كَانَ أَبِي يَقُولُ لِأَنْ أَطْعِمَ عَشْرَةَ مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رَقَبَاتٍ.

(The book) 'Al Mahasin' – My father, from Safwan, from Fuzeyl Bin Usman, from Nueym Al Ahwal who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said to me: 'Be seated and attain with me^{-asws} from this meal until I^{-asws} narrate to you with a Hadeeth I^{-asws} have heard from my^{-asws} father^{-asws}.

⁹³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 28

⁹³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 29

My^{-asws} father^{-asws} had said: 'If I^{-asws} were to feed ten from the Muslims, it would be more beloved to me that if I^{-asws} were to liberate ten necks (slaves)'.⁹³³

31- سن، المحاسن أبي عن صفوان عن أبي المغراء عن ركان الواسطي عن ثابت الثمالي قال: قال لي أبو جعفر ع يا ثابت أ ما تستطيع أن تُعَيِّقَ كُلَّ يَوْمٍ رَقَبَةً

(The book) 'Al Mahasin' – My father, from Safwan, from Abu Al Magra'a, from Rikaz Al Wasity, from Sabit Al Sumali who said,

'Abu Ja'far^{-asws} said to me: 'O Sabit! Are you not able to liberate a neck (slave) every day?'

قُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا أَقْوَى عَلَى ذَلِكَ

I said, 'No, by Allah^{-azwj}, may I be sacrificed for you^{-asws}! I am not strong upon (doing) that'.

قَالَ أ مَا تَسْتَطِيعُ أَنْ تُعَيِّقَ أَوْ تُعَدِّيَ أَرْبَعَةً مِنَ الْمُسْلِمِينَ

He^{-asws} said: 'Are you not able upon providing dinner or lunch for four of the Muslims?'

قُلْتُ أَمَا هَذَا فَأَنَا أَقْوَى عَلَيْهِ

I said, 'As for this, I am strong upon (doing) that'.

قَالَ هُوَ وَ اللَّهُ يَغْدِلُ عِنْدَ اللَّهِ عَنقَ رَقَبَةٍ.

He^{-asws} said: 'By Allah^{-azwj}! In the Presence of Allah^{-azwj} it equates to liberating a neck'.⁹³⁴

32- سن، المحاسن إسماعيل بن مهران عن صفوان الجمال عن أبي عبد الله ع قال قال: لَأَنْ أُشْبِعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هَذِهِ فَأَبْتَاعَ مِنْهَا رَأْسًا فَأُعْتِقَهُ.

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Safwan Al Jammal,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'If I^{-asws} were to satiate a man from my^{-asws} brothers, it would be more beloved to me that if I^{-asws} were to enter this market of yours and but a head (slave) from it and liberate him'.⁹³⁵

33- سن، المحاسن محمد بن الحسين بن أحمد عن خالد عن أبي عبد الله ع قال: إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِزَاقَةَ الدِّمَاءِ بِمِئَى.

(The book) 'Al Mahasin' – Muhammad Bin Al-Husayn Bin Ahmad, from Khalid,

⁹³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 30

⁹³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 31

⁹³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 32

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Loves, feeding the food and spilling the blood at Mina (sacrificial offering)'.⁹³⁶

34- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَّائِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ إِزَاقَةَ الدِّمَاءِ وَ إِطْعَامَ الطَّعَامِ وَ إِغَاثَةَ اللَّهْفَانِ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Sayf Bin Ameyra, from Abdullah Bin Al waleed Al Wassafy,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Loves spilling of the blood (sacrificial animal), and feeding the food, and helping the aggrieved (distressed)'.⁹³⁷

35- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ شُبْعَةً مُسْلِمٍ أَوْ قَضَاءَ دَيْنِهِ.

(The book) 'Al Mahasin' – My father, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'The most beloved of the deeds to Allah^{-azwj} is entering the gladness unto the Momin, satiating a Muslim, or paying off his debts'.⁹³⁸

36- سن، المحاسن إِسْمَاعِيلُ بْنُ مِهْرَانَ عَنِ ابْنِ عَمِيرَةَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ ثَلَاثٌ خِصَالٍ هُنَّ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ مُسْلِمٌ أَطْعَمَ مُسْلِمًا مِنْ جُوعٍ وَ فَكَ عَنْهُ كَرْبُهُ وَ قَضَى عَنْهُ دَيْنُهُ.

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Ibn Ameyra, from Aasim Bin Humejd, from Abu Hamza,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Three characteristics, there are from the most beloved of the deeds to Allah^{-azwj} – A Muslim feeding a Muslim from hunger, and removing distress from him, and paying off his debts'.⁹³⁹

37- أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ إِشْبَاعُ جُوعَةِ الْمُؤْمِنِ أَوْ تَنْفِيسُ كَرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ.

My father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'From the most beloved of the deeds to Allah^{-azwj} – satiating hunger of the Momin, or removing his distress, or paying off his debts'.⁹⁴⁰

38- سن، المحاسن إِبْرَاهِيمُ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ الْإِيمَانِ حُسْنُ الْخُلُقِ وَ إِطْعَامُ الطَّعَامِ.

(The book) 'Al Mahasin' – Ibrahim, from Ibn Abu Umeyr, from Hammad Bin usman,

⁹³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 33

⁹³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 34

⁹³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 35

⁹³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 36

⁹⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 37

'From Abu Abdullah^{-asws} having said: 'From the Eman is good manners and feeding the food''^{.941}

39- سن، المحاسن أحمد بن محمد بن الحكم بن أيمن عن ميثوم البان عن أبي جعفر ع قال قال رسول الله ص الإيمان حسن الخلق وإطعام الطعام وإراقة الدماء.

(The book) 'Al Mahasin' – Ahmad Bin Muhammad, from Al Hakam Bin Ayman, from Maymoun Al Ban,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Eman is the good manners, and feeding the food, and spilling the blood (sacrificial animal)''^{.942}

40- سن، المحاسن أبي عن سعدان عن حسين بن نعيم قال: قلت لأبي عبد الله ع الأخ لي أدخله في منزلي فأطعمه طعامي وأخدمه أهلي وخادمي أينما أعظم منة على صاحبه

(The book) 'Al Mahasin' – My father, from Sa'dan, from Husayn Bin Nueym who said,

'I said to Abu Abdullah^{-asws}, 'The brother of min, I enter him into my house, and I feed him my food, and my family and my servants serve him. Which of us is of mightier conferment upon his companion?'

قال هو عليك أعظم منة

He^{-asws} said: 'He is of mightier conferment upon you'.

قلت جئت فذاك أدخله منزلي وأطعمه طعامي وأخدمه بنفسي وأخدمه أهلي وخادمي ويكون أعظم منة علي مني عليه

I said, 'May I be sacrificed for you^{-asws}! I enter him into my house, and I feed him my food, and I serve him by myself, and my family and my servants serve him, and he happens to be of mightier conferment upon me and me upon him?'

قال نعم لأنه يسوق عليك الرزق ويحمل عنك الذنوب.

He^{-asws} said: 'Yes because he is ushering the sustenance upon you, and he is carrying the sins away from you (Forgiven)''^{.943}

41- سن، المحاسن أبي عن هارون بن الجهم عن الفضل عن سعد بن طريف عن أبي عبد الله ع قال: من أطعم جائعاً أطعمه الله من ثمار الجنة.

(The book) 'Al Mahasin' – My father, from Haroun Bin Al Jaham, from Al Mufazzal, from Sa'ad Bin Tareyf,

'From Abu Abdullah^{-asws} having said: 'One who feeds a hungry one, Allah^{-azwj} will Feed him from the fruits of Paradise''^{.944}

⁹⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 38

⁹⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 39

⁹⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 40

⁹⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 41

42- سن، المحاسن أبي عن حماد عن إبراهيم بن عمر عن الثمالي عن علي بن الحسين ع قال: مَنْ أَطْعَمَ مُؤْمِناً أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ.

(The book) 'Al Mahasin' – My father, from Hammad, from Ibrahim Bin Umar, from Al Suali,

'From Ali Bin Al-Husayn^{-asws} having said: 'One who feeds a Momin, Allah^{-azwj} will Feed him from the fruits of Paradise".⁹⁴⁵

43- سن، المحاسن أبي عن سعدان عن أبي حمزة عن أبي عبد الله ع قال: مَا مِنْ مُؤْمِنٍ يُطْعِمُ مُؤْمِناً شُبْعَةً مِنْ طَعَامٍ إِلَّا أَطْعَمَهُ اللَّهُ مِنْ طَعَامِ الْجَنَّةِ وَ لَا سَقَاهُ رَيَّةً إِلَّا سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

(The book) 'Al Mahasin' – My father, from Sa'dan, from Abu Hamza,

'From Abu Abdullah^{-asws} having said: 'There is none from a Momin who feeds a Momin satiating from good, except Allah^{-azwj} will Feed him from the food of Paradise, nor will he quench a thirsty one to saturation, except Allah^{-azwj} will Quench him from the Sealed Nectar".⁹⁴⁶

44- سن، المحاسن الوشاء عن البطائني عن أبي بصير عن أبي عبد الله ع قال: سئل مُحَمَّدُ بْنُ عَلِيٍّ ع مَا يَغْدِلُ عَتَقَ رَقَبَةٍ قَالَ إِطْعَامُ رَجُلٍ مُؤْمِنٍ.

(The book) 'Al Mahasin' – From Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Muhammad^{-asws} Bin Ali^{-asws} was asked, 'What equates to liberating a neck?' He^{-asws} said: 'Feeding a Momin man".⁹⁴⁷

45- سن، المحاسن ابن أبي نجران و علي بن الحَكَمِ معاً عن صفوان الجمال عن أبي عبد الله ع قال: أَكَلَةٌ يَأْكُلُهَا الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ عَتَقِ رَقَبَةٍ.

(The book) 'Al Mahasin' – Ibn Abu Najran and Ali Bin Al Hakam, both together from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'A meal eaten by the Muslims with me^{-asws} is more beloved to me^{-asws} than liberating a neck (slave)".⁹⁴⁸

46- سن، المحاسن عبد الرحمن بن حماد عن القاسم بن محمد عن إسماعيل بن إبراهيم عن أبي معاوية الأشجري قال سَعَيْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مُؤْمِنٍ يُطْعِمُ مُؤْمِناً مُوسِراً كَانَ أَوْ مُعْسِراً إِلَّا كَانَ لَهُ بِذَلِكَ عَتَقَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلِ.

(The book) 'Al Mahasin' – Abdul Rahman Bin Hammad, from Al Qasim Bin Muhammad, from Ismail Bin Ibrahim, from Abu Muawiyah Al Ashtar who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a Momin feeding a Momin, whether he was affluent or poor, except there would be for him due to that, (Rewards of) liberating a neck from the sons of Ismail".⁹⁴⁹

⁹⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 42

⁹⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 43

⁹⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 44

⁹⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 45

⁹⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 46

47- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنِ ابْنِ عَمِيرَةَ عَنْ حَسَّانَ بْنِ مِهْرَانَ عَنْ صَالِحِ بْنِ مَيْمَنٍ قَالَ: سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ ع فَقَالَ أَخْبِرْنِي بِعَمَلٍ يَعْدِلُ عُنُقَ رَقَبَةٍ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Ibn Ameyra, from Hassan Bin Mihran, from Salih Bin Maysam who said,

'A man asked Abu Ja'far^{-asws}. He said, 'Inform me of the deed which equates to freeing a neck (slave)'.

فَقَالَ أَبُو جَعْفَرٍ ع لَأَنْ أَدْعُو ثَلَاثَةً مِنَ الْمُسْلِمِينَ فَأُطْعِمَهُمْ حَتَّى يَشْبَعُوا وَ أُسْقِيَهُمْ حَتَّى يَرَوْوَا أَحَبُّ إِلَيَّ مِنْ عُنُقِ نَسَمَةٍ وَ نَسَمَةٍ حَتَّى عَدَّ سَبْعًا أَوْ أَكْثَرَ.

Abu Ja'far^{-asws} said: 'If I^{-asws} were to invite three from the Muslims, so I^{-asws} feed them until they are satiated, and I^{-asws} quench them until they are saturated, it would be more beloved to me^{-asws} than freeing a neck of a person, and a person' – until he^{-asws} counted seven or more".⁹⁵⁰

48- سن، المحاسن إِسْمَاعِيلُ بْنُ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَطْعَمَ ثَلَاثَةً مِنَ الْمُسْلِمِينَ غَفَرَ اللَّهُ لَهُ.

(The book) 'Al Mahasin' – Ismail Bin Mihran, from Ibn Ameyra, from Dawood Bin Al Numan, from Husayn Bin Ali who said,

'I heard Abu Abdullah^{-asws} saying: 'One who feeds three from the Muslims, Allah^{-azwj} will Forgive (his sins) for him".⁹⁵¹

49- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ زَكْرِيَّا بْنِ مُحَمَّدٍ عَنْ يُوسُفَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ مُؤْمِنَيْنِ شَبَعَهُمَا كَانَ ذَلِكَ أَفْضَلَ مِنْ عُنُقِ رَقَبَةٍ.

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Al-Hassan Bin Ali Bin Yusuf, from Zakariya Bin Muhammad, from Yusuf,

'From Abu Abdullah^{-asws} having said: 'One who feeds two Momineen satiating them, that would be better than freeing a neck (slave)".⁹⁵²

50- سن، المحاسن ابْنُ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ التُّعْمَانِ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَطْعَمَ عَشْرَةً مِنَ الْمُسْلِمِينَ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ.

(The book) 'Al Mahasin' – Ibn Mihran, from Ibn Ameyra, from Dawood Bin Al Numan, from Husayn Bin Ali who said,

'I heard Abu Abdullah^{-asws} saying: 'One who feeds ten from the Muslims, Allah^{-azwj} will Obligate the Paradise for him".⁹⁵³

⁹⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 47

⁹⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 48

⁹⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 49

⁹⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 50

51- سن، المحاسن أبي عن حماد عن ربيع عن أبي عبد الله ع قال: لَأَنْ أَخَذَ خَمْسَةَ دَرَاهِمٍ ثُمَّ أَخْرَجَ إِلَى سَوْقِكُمْ هَذِهِ فَأَشْتَرِيَ طَعَاماً ثُمَّ أَجْعَ عَلَيْهِ نَفْراً مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً.

(The book) 'Al Mahasin' – My father, from Hammad, from Rabie,

'From Abu Abdullah^{-asws} having said: 'If I^{-asws} were to take five Dirhams, then I^{-asws} go out to this market of yours, so I^{-asws} buy food, then I^{-asws} gather a number of Muslims upon it, it would be more beloved to me than liberating a person (slave)".⁹⁵⁴

52- سن، المحاسن أبي عن معمر بن خلاد عن أبي الحسن الرضا ع في قول الله وَ يُطْعَمُونَ الطَّعَامَ عَلَى حَيْثُ مِسْكِيناً قُلْتُ حُبِّ اللَّهِ أَوْ حُبِّ الطَّعَامِ قَالَ حُبِّ الطَّعَامِ.

(The book) 'Al Mahasin' – My father, from Muammar Bin Khallad,

'From Abu Al-Hassan^{-asws} Al Reza^{-asws} regarding Words of the Exalted: **And they fed the food to a poor, out of love [76:8]**, I said, 'Love of Allah^{-azwj} or love of the food?' He^{-asws} said: 'The love of food"⁹⁵⁵

53- شي، تفسير العياشي عن حريز عن رجل قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَ أَطْعِمُ رَجُلًا سَائِلًا لَا أَعْرِفُهُ مُسْلِمًا

Tafseer Al Ayyashi – From Hareyz, from a man who said,

'I said to Abu Abdullah^{-asws}, 'Should I feed a beggar man, I don't know him being a Muslim?'

قَالَ نَعَمْ أَطْعِمُهُ مَا لَمْ تَعْرِفْ يَوْلَايَةً وَ لَا بَعْدَاوَةً إِنَّ اللَّهَ يَقُولُ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ لَا تُطْعِمُ مَنْ يَنْصِبُ لِشَيْءٍ مِنَ الْحَقِّ أَوْ دَعَا إِلَى شَيْءٍ مِنَ الْبَاطِلِ.

He^{-asws} said: 'Yes, you should feed him for as long as you do not know him, either being with the friendship nor the enmity. Allah^{-azwj} Says: **'and you would be saying to the people good words, [2:83]**, and do not feed one who is hostile to something from the truth, or he calls to something from the falsehood"⁹⁵⁶

54- شي، تفسير العياشي عن أبي خديجة عن رجل عن أبي عبد الله ع قال: إِنَّمَا ابْتُلِيَ يَعْقُوبُ بِيُوسُفَ أَنَّهُ ذَبَحَ كَبْشاً سَمِيئاً وَ رَجُلٌ مِنْ أَصْحَابِهِ يُدْعَى يَوْمَ مُحْتَاجٍ لَمْ يَجِدْ مَا يُفْطِرُ عَلَيْهِ فَأَعْفَلَهُ وَ لَمْ يُطْعِمْهُ فَأَبْثَلِي بِيُوسُفَ

Tafseer Al Ayyashi – From Abu Khadeeja, from a man,

'From Abu Abdullah^{-asws} having said: 'But rather Yaqoub^{-as} was afflicted with Yusuf^{-saww} (because) he^{-as} had slaughtered a fat ram while a man from his^{-as} companions has called out in the day, 'Needy!' He had not found what he could break fast upon; He^{-as} was heedless of him and did not feed him^{-as}, so he^{-as} was afflicted with Yusuf^{-as}.

وَ كَانَ بَعْدَ ذَلِكَ كُلِّ صَبَاحٍ مُنَادِيهِ يُنَادِي مَنْ لَمْ يَكُنْ صَائِماً فَلْيَشْهَدْ عَدَاءَ يَعْقُوبَ فَإِذَا كَانَ الْمَسَاءُ نَادَى مَنْ كَانَ صَائِماً فَلْيَشْهَدْ عَشَاءَ يَعْقُوبَ.

⁹⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 51

⁹⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 52

⁹⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 53

And after that, it was so that his^{-as} caller was calling out every morning, ‘One who does not happen to be fasting, let him attend the lunch of Yaqoub^{-as}!’ So, when it was evening, he would call out, ‘One who was fasting, let him attend the dinner of Yaqoub^{-as}!’⁹⁵⁷

55- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْإِطْعَامَ فِي اللَّهِ وَ يُحِبُّ الَّذِي يُطْعِمُ الطَّعَامَ فِي اللَّهِ وَ الْبَرَكَهَ فِي بَيْتِهِ أَسْرَعُ مِنَ الشُّفْرِ فِي سَنَامِ الْبَعِيرِ.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Loves the feeding (others) for the Sake of Allah^{-azwj} and Loves the one who feeds the food for the Sake of Allah^{-azwj}, and the Blessings would be quicker in his house than the blade is in the hump of a camel’⁹⁵⁸.

56- ما، الأمايلي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ حُبَابٍ عَنْ حَمَّادٍ عَنْ ثَابِتٍ عَنْ أَبِي زَائِعٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al-Husayn Bin Musa, from Abdul Rahman Bin Khalid, from Zayd Bin Hubab, from Hammad, from Sabit, from Abu Rafie, from Abu Hureyra (a well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “O son of Adam^{-as}! I^{-azwj} was sick but you did not console Me^{-azwj}’.

قَالَ يَا رَبِّ كَيْفَ أَعُوذُكَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He said, ‘O Lord^{-azwj}! How can I console You^{-azwj} and You^{-azwj} are Lord^{-azwj} of the worlds?’

قَالَ مَرِضَ فُلَانٌ عَبْدِي فَلَوْ عُدْتُهُ لَوَجَدْتَنِي عِنْدَهُ وَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي

He^{-azwj} Said: “So and so servant of Mine^{-azwj} had fallen sick. Had you consoled him, you would have found Me^{-azwj} with him! And I^{-azwj} sought you to Quench Me^{-azwj} but you did not quench Me^{-azwj}!”

فَقَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He said, ‘How, and You^{-azwj} are Lord^{-azwj} of the worlds?’

فَقَالَ اسْتَسْقَاكَ عَبْدِي وَ لَوْ سَقَيْتُهُ لَوَجَدْتُ ذَلِكَ عِنْدِي وَ اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي

He^{-azwj} Said: “My^{-azwj} servant had asked you to quench him, and had you quenched him, you would have found with Me^{-azwj}! And I^{-azwj} had sought you to be fed but you did not feed Me^{-azwj}!”

⁹⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 54

⁹⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 55

قَالَ كَيْفَ وَ أَنْتَ رَبُّ الْعَالَمِينَ

He said, 'How, and You^{-azwj} are Lord^{-azwj} of the worlds?'

قَالَ اسْتَطَعَمَكَ عَبْدِي فَلَانَ وَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي.

He^{-azwj} Said: "My^{-azwj} so and so servant had asked you to be fed, and had you fed him, you would have found that with Me^{-azwj}".⁹⁵⁹

57- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَهْلَ النَّارِ عَذَابًا ابْنُ جُدْعَانَ

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

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The least of Punishment from people of the Fire would be Ibn Juz'an'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا بَأْسُ ابْنِ جُدْعَانَ أَهْلُ النَّارِ عَذَابًا

It was said, 'O Rasool-Allah^{-saww}! And what is the matter Ibn Juz'an will be of least Punishment of people of the Fire?'

قَالَ إِنَّهُ كَانَ يُطْعِمُ الطَّعَامَ.

He^{-saww} said: 'He used to feed the food'.⁹⁶⁰

58- ماء، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن حميد بن زياد عن القاسم بن إسماعيل عن عبد الله بن جبلة عن حميد بن جنادة عن أبي جعفر عن آبائِهِ ع عَنِ النَّبِيِّ ص قَالَ: مِنْ أَفْضَلِ الْأَعْمَالِ عِنْدَ اللَّهِ إِتْرَادُ الْكِبَادِ الْحَارَّةِ وَ إِشْبَاعُ الْكِبَادِ الْجَائِعَةِ

(The book) 'Al Amaali' of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Humeyd Bin Ziyad, from Al Qasim Bin Ismail, from Abdullah Bin Jabalah, from Humeyd Bin Junada,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'From the superior deeds in the Presence of Allah^{-azwj} is cooling the hot liver (by quenching) and satiating the hungry liver.

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يُؤْمِنُ بِي عَبْدٌ يَبِيتُ شَبْعَانَ وَ أَخُوهُ أَوْ قَالَ جَارُهُ الْمُسْلِمُ جَائِعًا.

By the One^{-azwj} in Whose Hand is the soul of Muhammad^{-saww}! He has not believed with Me^{-azwj}, a servant spending the night satiated while his brother' – or said: 'his Muslim neighbour is hungry'.⁹⁶¹

⁹⁵⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 56

⁹⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 57

⁹⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 58

59- أَغْلَامُ الدِّينِ، عَنِ النَّبِيِّ ص قَالَ: خَمْسٌ مَنْ أَتَى اللَّهَ بِحِجٍّ أَوْ بِوَاحِدَةٍ مِنْهُنَّ وَجَبَتْ لَهُ الْجَنَّةُ مَنْ سَقَى هَامَةً صَادِيَةً أَوْ حَمَلَ قَدَمًا خَافِيَةً أَوْ أَطْعَمَ كَبِدًا جَائِعَةً أَوْ كَسَى جُلْدَةً عَارِيَةً أَوْ أَعْتَقَ رَقَبَةً عَانِيَةً.

(The book) 'A'laam Al Deen' –

'From the Prophet^{-saww} having said: 'Five, one who comes to Allah^{-azwj} with these, or with one of these, the Paradise will be Obligated for him – one who quenches a skull of splitting headache, or carries a bare-footed, or feeds a hungry liver, or clothes a bare skin, or liberates a captive neck".⁹⁶²

60- كِتَابُ الْغَايَاتِ، قَالَ النَّبِيُّ ص أَفْضَلُ الصَّدَقَةِ عَلَى الْأَسِيرِ الْمُحْضَرِّ عَيْنَاهُ مِنَ الْجُوعِ.

(The book) 'Kitab Al Gayaat' –

'The Prophet^{-saww} said: 'The best charity is (given) upon the captive whose eyes have turned green from hunger".⁹⁶³

وَقَالَ ع أَفْضَلُ الصَّدَقَةِ سَقْيُ الْمَاءِ وَ أَفْضَلُ الصَّدَقَةِ صَدَقَةُ الْمَاءِ.

And he^{-asws} said: 'The best charity is quenching the water, and the best charity given is the water".⁹⁶⁴

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَفْضَلُ الصَّدَقَةِ إِبْرَادُ كَبِدٍ حَارَّةٍ.

And from Abu Abdullah^{-asws} having said: 'The best charity is cooling a hot liver (by quenching)".⁹⁶⁵

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الْأَعْمَالِ إِبْرَادُ الْكَبِدِ الْحَرَّى بِعَيْنِي سَقْيِ الْمَاءِ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Best of the deeds is cooling the hot liver, meaning quenching the water".⁹⁶⁶

61- وَمِنْهُ، عَنْ أَبِي عَلْقَمَةَ مَوْلَى بَنِي هَاشِمٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص الصُّبْحَ ثُمَّ التَفَتَ إِلَيْنَا فَقَالَ مَعَاشِرَ أَصْحَابِي رَأَيْتُ الْبَارِحَةَ عَيْنِي حَمْرَةً بَنَ عَبْدِ الْمُطَّلِبِ وَ أَخِي جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ بَيْنَ أَيْدِيهِمَا طَبَقٌ مِنْ نَبَقٍ

And from him, from Alqama a slave of the clan of Hashim^{-as} who said,

'Rasool-Allah^{-saww} prayed the morning (Salat) with us, then he^{-saww} turned towards us. He^{-saww} said: 'Community of my^{-saww} companions! Last night I^{-saww} saw my paternal uncle Hamza^{-asws}

⁹⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 59

⁹⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 60 a

⁹⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 60 b

⁹⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 60 c

⁹⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 60 d

Bin Abdul Muttalib^{-asws}, and my^{-saww} brother Ja'far^{-asws} Bin Abu Talib^{-asws}, and in front of them^{-asws} was a tray of buckthorn.

فَأَكَلَا سَاعَةً فَتَحَوَّلَ إِلَيْهِمَا النَّبِيُّ عِنبًا فَأَكَلَا سَاعَةً فَتَحَوَّلَ الْعِنَبُ رُطْبًا فَذَنَوْتُ مِنْهُمَا فَقُلْتُ يَا أَبِي أَنْتُمَا أَيُّ الْأَعْمَالِ أَفْضَلُ

They^{-as} ate for a while. The buckthorn were transformed to them as grapes. They^{-as} ate for a while. The grapes were transformed as dates. I^{-saww} approached them^{-as}. I^{-saww} said: 'May my^{-saww} father^{-as} be (sacrificed) for you^{-as} both Which of the deeds is best?'

فَقَالَا وَجَدْنَا أَفْضَلَ الْأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَ سَقْيَ الْمَاءِ وَ حُبَّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

They^{-as} said: 'We^{-as} found the best of the deeds as being (sending) the Salawaat upon you^{-saww}, and quenching the water, and loving Ali^{-asws} Bin Abu Talib^{-asws}'.⁹⁶⁷

62- وَ مِنْهُ، عَنْ مَالِكِ بْنِ عَطِيَّةٍ- عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سُئِلَ رَسُولُ اللَّهِ ص عَنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ سُرُورٌ تُدْخِلُهُ عَلَى مُؤْمِنٍ تَطْرُدُ عَنْهُ جُوعَةٌ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً.

And from him, from Malik Bin Atiya,

'From the one who heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} was asked about the most beloved of the deeds to Allah^{-azwj} Mighty and Majestic. He^{-saww} said: 'From the most beloved of the deeds to Allah^{-azwj} Mighty and Majestic is gladness you enter upon a momin, repelling hunger away from him, or removing a distress from him''.⁹⁶⁸

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ شُبْعَةُ جُوعِ الْمُسْلِمِ وَ قَضَاءُ دَيْنِهِ وَ تَنْفِيسُ كُرْبَتِهِ.

And from Abu Abdullah^{-asws} having said: 'The most beloved of the deeds to Allah^{-azwj} is satiating hunger of the Muslim, and paying off his debts, and removing his distress''.⁹⁶⁹

وَ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى إِشْبَاعُ جُوعَةِ مُؤْمِنٍ وَ تَنْفِيسُ كُرْبَتِهِ وَ قَضَاءُ دَيْنِهِ وَ إِنَّ مَنْ يَفْعَلْ ذَلِكَ لَقَلِيلٌ.

And from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws} having said: 'From the most beloved of the deeds to Allah^{-azwj} the Exalted is satiating hunger of a Momin, and removing his distress, and paying off his debts, and the ones who do that are few''.⁹⁷⁰

63- كَأَ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَشْبَعَ مُؤْمِنًا وَجَبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَشْبَعَ كَافِرًا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الرَّقُومِ مُؤْمِنًا كَانَ أَوْ كَافِرًا.

⁹⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 61

⁹⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 62 a

⁹⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 62 b

⁹⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 62 c

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Abu Yahya Al Wasity, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'One who satiates a Momin, the Paradise is Obligated for him, and the one who satiates a Kafir, there would be a right upon Allah^{-azwj} for fill his inside from the Zaqoum (bitter fruit of Hell), whether he was a Momin or a Kafir''.⁹⁷¹

64- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَأَنْ أُطْعِمَ رَجُلًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُطْعِمَ أَفْقًا مِنَ النَّاسِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from usman Bin Isa, from one of his companion, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'If I^{-asws} were to feed a man from the Muslims, it would be more beloved to me than if I^{-azwj} were to feed an 'Ufq' from the people'.

قُلْتُ وَ مَا الْاُفُقُ

I said, 'And what is the 'Ufq'?'

قَالَ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ.

He^{-asws} said: 'One hundred thousand or more''.⁹⁷²

65- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكُوتِ السَّمَاوَاتِ - الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى شَجَرَةً تَخْرُجُ فِي جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad, from Safwan Bi Yahya, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who feeds three person from the Muslims, Allah^{-azwj} will Feed him from three Gardens in the kingdoms of the skies – Al Firdows, and the Garden of Eden, and Tooba, a tree emerging in the Garden of Eden. Our Lord^{-azwj} Planted it by His^{-azwj} Hands''.⁹⁷³

66- كا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ رَجُلٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ فَيُطْعِمُهُمَا شَبَعَهُمَا إِلَّا كَانَ أَفْضَلَ مِنْ عَنَقِ نَسَمَةٍ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany,

'From Abu Abdullah^{-asws} having said: 'There is none from a man entered two Momineen into his house, so he feeds them satiating them, except it would be better than liberating a person (slave)'.⁹⁷⁴

⁹⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 63

⁹⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 64

⁹⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 65

⁹⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 66

67- كَأ، الكافي بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَى مُؤْمِنًا مِنْ ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ.

(The book) 'Al Kafi' – By the previous chain from Abu Hamza,

'From Ali Bin Al-Husayn^{-asws} having said: 'One who feeds a Momin from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise, and one who quenches a Momin from thirst, Allah^{-azwj} will Quench him from the Sealed Nectar''⁹⁷⁵

68- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ جَعْفَرٍ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا حَتَّى يُشْبِعَهُ لَمْ يَذَرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ - لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

(The book) 'Al Kafi' – from the number, from Sahl from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'One who feeds a Momin until he satiates him, no one from the creatures of Allah^{-azwj} knows what Recompense there would be for him in the Hereafter, neither an Angel of Proximity, nor a Messenger^{-as} Prophet^{-as}, except Allah^{-azwj}, Lord^{-azwj} of the worlds'.

ثُمَّ قَالَ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّعْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ - أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ - يَتِيمًا ذَا مَقْرَبَةٍ - أَوْ مِسْكِينًا ذَا مَقْرَبَةٍ.

Then he^{-asws} said: 'From the (actions) obligated the Forgiveness is feeding the hungry Muslim'. Then he^{-asws} recited Words of Allah^{-azwj} Mighty and Majestic: **Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor person with destitution [90:16]**'⁹⁷⁶

69- كَأ، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَقَى مُؤْمِنًا شَرْبَةً مِنْ مَاءٍ مِنْ حَيْثُ يَقْدِرُ عَلَى الْمَاءِ أَغْطَاهُ اللَّهُ بِكُلِّ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ إِنْ سَقَاهُ مِنْ حَيْثُ لَا يَقْدِرُ عَلَى الْمَاءِ فَكَأَنَّمَا أَغْتَقَ عَشْرَ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

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

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who quenches a Momin a drink of water from whereby he is able upon the water, Allah^{-azwj} will Give him seventy thousand good deeds for every drink, and if he were to quench him from whereby, he is not able upon the water, it is as if he has liberated ten slaves from the sons of Ismail^{-as}'⁹⁷⁷

70- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ نَعِيمٍ الصَّحَّافِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَ تُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ قُلْتُ نَعَمْ

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Husayn Bin Nueym Al Sahhaf who said,

⁹⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 67

⁹⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 68

⁹⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 69

'Abu Abdullah^{-asws} said: 'Do you love your brethren, O Husayn?' I said, 'Yes'.

قَالَ تَنْفَعُ فُقَرَاءَهُمْ قُلْتُ نَعَمْ

He^{-asws} said: 'Do you benefit their poor ones?' I said, 'Yes'.

قَالَ أَمَا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللَّهَ أَمَا وَاللَّهِ لَا تَنْفَعُ مِنْهُمْ أَحَدًا حَتَّى تُحِبَّهُ أَوْ تَدْعُوهُمْ إِلَى مَنْزِلِكَ

He^{-asws} said: 'But, there is a right upon you that you love the one who loves Allah^{-azwj}. But, by Allah^{-azwj}! You will not benefit anyone of them until you love him. Do you invite them to your house?'

قُلْتُ نَعَمْ مَا أَكُلُ إِلَّا وَمَعِيَ مِنْهُمْ الرَّجُلَانِ وَالثَّلَاثَةُ وَالْأَقَلُّ وَالْأَكْثَرُ

I said, 'Yes, I don't each except and with me are the two men, and the three, and the less, and the more'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّ فَضْلَهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ

Abu Abdullah^{-asws} said: 'But, their merit upon you is greater than your merit upon them'.

فَقُلْتُ جَعَلْتُ فِدَاكَ أَطْعَمُهُمْ طَعَامِي وَأُوطِئُهُمْ رَحْلِي وَيَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمَ

I said, 'May I be sacrificed for you^{-asws}! I feed them my food, and I give them my riding animal, and they merit upon me happens to be greater?'

قَالَ نَعَمْ إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ دَخَلُوا بِمَغْفِرَتِكَ وَ مَغْفِرَةِ عِيَالِكَ وَإِذَا خَرَجُوا مِنْ مَنْزِلِكَ خَرَجُوا بِذُنُوبِكَ وَ ذُنُوبِ عِيَالِكَ.

He^{-asws} said: 'Yes. When they enter your house, they enter with Forgiveness for you and Forgiveness for your dependants, and when they exit from your house, they exit with your sins and sins of your dependants (having been Forgiven)'.⁹⁷⁸

71- كَأَ، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ: ذُكِرَ أَصْحَابُنَا عِنْدَ أَبِي عَبْدِ اللَّهِ عَ قُلْتُ مَا أَتَعَدَّى وَ لَا أَتَعَشَّى إِلَّا وَمَعِيَ مِنْهُمْ الْإِثْنَانِ وَ الثَّلَاثَةُ وَ أَقَلُّ وَ أَكْثَرُ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Abu Muhammad Al Wabishy who said,

'Our companions were mentioned in the presence of Abu Abdullah^{-asws}. I said, 'I neither have lunch nor dinner except and with me there are two or three of them, and less and more'.

فَقَالَ عَ فَضْلُهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ

He^{-asws} said: 'Their merit upon you is greater than your merit upon them'.

⁹⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 70

فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ وَأَنَا أُطْعِمُهُمْ طَعَامِي وَأُنْفِقُ عَلَيْهِمْ مِنْ مَالِي وَأُخْدِمُهُمْ عِيَالِي

I said, 'May I be sacrificed for you^{-asws}! How, and I am feeding them, and spending upon them from my wealth, and my dependants serve them?'

فَقَالَ إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ دَخَلُوا بِرِزْقٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ كَثِيرٍ وَإِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ.

He^{-asws} said: 'When they enter upon you, they enter with a lot of sustenance from Allah^{-azwj} Mighty and Majestic, and when they exit, they exit with the Forgiveness for you (from Allah^{-azwj})'.⁹⁷⁹

72- كذا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُقَرِّنٍ عَنْ عُبَيْدِ اللَّهِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَأَنْ أُطْعِمَ رَجُلًا مُسْلِمًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أُفْقًا مِنَ النَّاسِ

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Muqarrin, from Ubeydullah Al Wassafy,

'From Abu Ja'far^{-asws} having said: 'If I were to feed a Muslim man, it would be more beloved to me than if I^{-asws} were to liberate an 'Ufq' from the people'.

فَقُلْتُ وَكَمْ الْأُفُقُ

I said, 'And how many is the 'Ufq'?'

فَقَالَ عَشْرَةُ آلَافٍ.

He^{-asws} said: 'Ten thousand'.⁹⁸⁰

73- كذا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أُطْعِمَ أَخَاهُ فِي اللَّهِ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أُطْعِمَ فِيمَا مِنْ النَّاسِ

(The book) 'Al Kafi' – From Ali, from his father, from Hammad Bin Isa, from Rabie who said,

'Abu Abdullah^{-asws} said: 'One who feeds his brother for the Sake of Allah^{-azwj}, there would be for him Recompense similar to the one feeding a 'Fi'am' from the people'.

قُلْتُ وَمَا الْفِقَامُ

I said, 'And what is the 'Fi'am'?'

قَالَ مِائَةُ أَلْفٍ مِنَ النَّاسِ.

⁹⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 71

⁹⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 72

He^{-asws} said: ‘One hundred thousand from the people’’.⁹⁸¹

74- كَا، الكافي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ سَدِيدِ الصَّرِيحِيِّ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَكَ أَنْ تُنْعِقَ كُلَّ يَوْمٍ نَسَمَةً

(The book) ‘Al Kafi’ – From Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Sadeyr Al Sayrafi who said,

‘Abu Abdullah^{-asws} said to me: ‘What prevents you from liberating a person every day?’

قُلْتُ لَا يَحْتَمِلُ مَالِي ذَلِكَ

I said, ‘My wealth cannot endure that’.

قَالَ تُطْعِمُ كُلَّ يَوْمٍ مُسْلِمًا

He^{-asws} said: ‘Can you feed a Muslim every day?’

قُلْتُ مُوسِرًا أَوْ مُعْسِرًا

I said, ‘Affluent or poor?’

فَقَالَ إِنَّ الْمُوسِرَ قَدْ يَشْتَهِي الطَّعَامَ.

He^{-asws} said: ‘The affluent does (also) desire the food’’.⁹⁸²

75- كَا، الكافي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجُمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكَلْتُ يَأْكُلُهَا أَخِي الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ibn Abu Nasr, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘A meal the Muslim eats with me^{-asws} is more beloved to me^{-asws} than if I^{-asws} were to liberate a slave’’.⁹⁸³

76- كَا، الكافي عَنْ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ الْجُمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِأَنْ أَشْبَعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هَذَا فَأَبْتَاعَ مِنْهَا رَأْسًا فَأَعْتَقَهُ.

(The book) ‘Al Kafi’ – From the number, from Al Barqy, from Ismail Bi Mihran, from Safwan Al Jammal,

⁹⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 73

⁹⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 74

⁹⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 75

'From Abu Abdullah^{-asws} having said: 'If I^{-asws} were to satiate a man from my^{-asws} brethren, it would be more beloved to me^{-asws} than if I^{-asws} were to enter this market of yours, so I^{-asws} buy a head (slave) from it and liberate him''.⁹⁸⁴

77- كذا، الكافي عن العدة عن البرقي عن علي بن الحكم عن أبان بن عثمان عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله ع قال: لَأَنْ أُخَذَ حَمْسَةٌ دَرَاهِمٍ [وَأَدْخُلَ إِلَى سَوْقِكُمْ هَذَا فَأُبْتَاعَ بِهَا الطَّعَامَ وَ أَجْمَعَ نَفَرًا مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ali Bin Al Hakam, from Aban Bin Usman,

'From Abdul Rahman son of Abu Abdullah^{-asws}, from Abu Abdullah^{-asws} said: 'If I^{-asws} were to take five Dirhams and enter into this market of yours, so I buy the food with it and gather a number of Muslims (for a meal), it would be more beloved to me^{-asws} and if I^{-asws} were to liberate a person (slave)'.⁹⁸⁵

78- كذا، الكافي عن العدة عن البرقي عن الوشاء عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال: سِئْلُ مُحَمَّدُ بْنُ عَلِيٍّ عَ مَا يَغْدِلُ عَتَقَ رَقَبَةٍ قَالَ إِطْعَامُ رَجُلٍ مُسْلِمٍ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Muhammad Bin Ali^{-asws} was asked, 'What equates to liberating a neck (slave)?' He^{-asws} said: 'Feeding a Muslim man''.⁹⁸⁶

79- كذا، الكافي عن محمد بن يحيى عن محمد بن الحسين بن أبي الخطاب عن محمد بن إسماعيل عن صالح بن عتبة عن أبي شبل قال قال أبو عبد الله ع ما أرى شيئاً يغدِلُ زِيَارَةَ الْمُؤْمِنِ إِلَّا إِطْعَامُهُ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِنًا مِنْ طَعَامِ الْجَنَّةِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Ismail, from Salih Bin Uqbah, from Abu Shibl who said,

'Abu Abdullah^{-asws} said: 'I^{-asws} don't see anything equating visiting the Momin except feeding him, and there is a right upon Allah^{-azwj} that He^{-azwj} Feeds the one who feeds a Momin, from the food of Paradise''.⁹⁸⁷

80- كذا، الكافي بالإسناد المتقدم عن صالح بن عتبة عن رفاعه عن أبي عبد الله ع قال: لَأَنْ أُطْعِمَ مُؤْمِنًا مُحْتَاجًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُزَوِّرَهُ وَ لَأَنْ أُزَوِّرَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ.

(The book) 'Al Kafi' – By the previous chain, from Salih Bin Uqbah, from Rifa'at,

'From Abu Abdullah^{-asws} having said: 'If I^{-asws} were to feed a needy Momin it would be more beloved to me^{-asws} than if I^{-asws} were to visit him, and if I^{-asws} were to visit him, it would be more beloved to me^{-asws} than if I^{-asws} were to liberate ten necks (slaves)'.⁹⁸⁸

⁹⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 76

⁹⁸⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 77

⁹⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 78

⁹⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 79

⁹⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 80

81- كَأ، الكافي بِإِسْنَادٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا مُوسِرًا كَانَ لَهُ يَغْدِلُ رَقَبَةً مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الدَّنَجِ وَ مَنْ أَطْعَمَ مُؤْمِنًا مُحْتَاجًا كَانَ لَهُ يَغْدِلُ مِائَةَ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الدَّنَجِ.

(The book) 'Al Kafi' – By the chain, from Salih Bin Uqbah, from Abdullah Bin Muhammad, from Abu Abdullah^{-asws}, and Yazeed Bin Abdul Malik,

'From Abu Abdullah^{-asws} having said: 'One who feeds an affluent Momin, for him would be equating (liberating) a neck from the sons of Ismail^{-as}, saving him from the slaughter; and the one who feeds a needy Momin, there would be for him equating (liberating) one hundred necks from the sons of Ismail^{-as}, saving them from the slaughter''⁹⁸⁹.

82- كَأ، الكافي بِإِسْنَادٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِإِطْعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِنَقِ عَشْرِ رِقَابٍ وَ عَشْرِ حَجَجٍ

(The book) 'Al Kafi' – By the chain, from Salih Bin Uqbah, from Nasr Bin Qabous,

'From Abu Abdullah^{-asws} having said: 'Feeding a Momin is more beloved to me^{-asws} than liberating ten necks and performing ten Hajj''.

قَالَ قُلْتُ عَشْرِ رِقَابٍ وَ عَشْرِ حَجَجٍ

He (the narrator) said, 'I said, 'Ten necks (liberated) and ten Hajj (performed)?''

قَالَ فَقَالَ يَا نَصْرُ إِنْ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تُذَلُّوهُ فَيَأْتِيَنِي إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ

He (the narrator) said, 'I said, 'O Nasr! If you don't feed him, he would die, or you will disgrace him so he would go to a Nasibi (hostile one) and ask him, and the death is better for him that asking a Nasibi (hostile one).

يَا نَصْرُ مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتُمُوهُ فَإِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ.

O Nasr! One who revives a Momin it is as if he has revived the people altogether. If you do not feed him, so you have killed him, and if you were to feed him, you will have revived him''⁹⁹⁰.

83- كَأ، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عِيْسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَسَا أَخَاهُ كِسْوَةً شِتَاءٍ أَوْ صَيْفٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَكْسُوهُ مِنْ ثِيَابِ الْجَنَّةِ وَ أَنْ يُهَوِّنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ أَنْ يُوسِّعَ عَلَيْهِ فِي قَبْرِهِ وَ أَنْ يُلْقَى الْمَلَائِكَةُ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرَى وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ- وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنتُمْ تُوعَدُونَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{-asws} having said: 'One who clothes his brother, whether it is winter or summer, would have a right upon Allah^{-azwj} that He^{-azwj} Clothes him from the clothes of Paradise, and Ease upon him the pangs of death, and Expand for him in his grave, and the

⁹⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 81

⁹⁹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 82

Angels will meet him with the glad tidings when he emerges from his grave, and it is Word of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **and the Angels would meet them: 'This is your Day which you were Promised' [21:103]**".⁹⁹¹

84- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَسَا أَحَدًا مِنْ فَقَرَاءِ الْمُسْلِمِينَ ثَوْبًا مِنْ غُرَيٍّ أَوْ أَعَانَهُ بِشَيْءٍ يَمَّا يَقُوتُهُ مِنْ مَعِيشَتِهِ وَكُلَّ اللَّهُ عَزَّ وَ جَلَّ بِهِ سَبْعَةَ آلَافٍ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُلِّ ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya Bin Muhammad, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullah Bin Ja'far Bin Ibrahim,

'From Abu Abdullah^{-asws} having said: 'One who clothes anyone from the poor Muslims from bareness with a cloth or assists him with something from what he can subsists from his livelihood, Allah^{-azwj} Mighty and Majestic will Allocate him with seven thousand Angels from the Angels seeking Forgiveness for every sin he had worked up to the Blowing into the Trumpet".⁹⁹²

85- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ ع عَنْ رَسُولِ اللَّهِ ص مِنْهُ إِلَّا أَنْ فِيهِ سَبْعِينَ أَلْفَ مَلَكٍ.

(The book) 'Al Kafi' – From Muhammad, from Ahmad, from Safwan, from Abu Hamza,

'From Abu Ja'far^{-asws}, from Rasool-Allah^{-sawww} – similar to it, except that in it is, 'Seven thousand Angels".⁹⁹³

86- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي حمزة الثُمَالِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ كَسَا مُؤْمِنًا كَسَاهُ اللَّهُ مِنَ الثِّيَابِ الْحُضْرِ.

(The book) 'Al Kafi' – From Ali from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from Abu Hamza Al Sumali,

'From Ali Bin Al-Husayn^{-asws} having said: 'One who clothes a Momin, Allah^{-azwj} will clothe him from the clothes of Paradise".⁹⁹⁴

وَقَالَ فِي حَدِيثٍ آخَرَ لَا يَزَالُ فِي ضَمَانِ اللَّهِ مَا دَامَ عَلَيْهِ سِلْكٌ.

And he^{-asws} said in another Hadeeth: 'He will not cease to be in the Guarantee of Allah^{-azwj} for as long as there is still a thread left upon it".⁹⁹⁵

87- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ - عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ مَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ غُرَيٍّ كَسَاهُ اللَّهُ مِنْ إِسْتَبْرَقِ الْجَنَّةِ وَ مَنْ كَسَا مُؤْمِنًا ثَوْبًا مِنْ غُرَيٍّ لَمْ يَزَلْ فِي سِتْرِ اللَّهِ مَا بَقِيَ مِنَ الثَّوْبِ خِرْقَةً.

⁹⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 83

⁹⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 84

⁹⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 85

⁹⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 86 a

⁹⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 86 b

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having had said: 'One who clothes a Momin from bareness with a cloth, Allah^{-azwj} will Clothe him from brocade of Paradise, and one who clothes a Momin from riches, will not cease to be in the Veil of Allah^{-azwj} for as long as a piece from the cloth still remains''⁹⁹⁶.

88- لي، الأماالي للصدوق ابن المتوكل عن السعدآبادي عن البرقي عن أبيه عن وهب بن وهب عن الصادق ع عن آتائه ع قال قال رسول الله ص من أطعم مؤمناً من جوع أطعمه الله من ثمار الجنة و من كساه من عري كساه الله من إستره و خدير

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his gather, from Wahab Bin Wahab,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who feeds a Momin from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise; and the one who clothes him from bareness, Allah^{-azwj} will Clothe him from brocade and silk.

و من سقاه شربة على عطش سقاه الله من الرحيق المختوم و من أعانته أو كشف كُرْبَتَهُ أَظْلَهُ اللهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

And one who quenches him a drink upon thirst, Allah^{-azwj} will Quench him from the Sealed Nectar; and the one who assists him or removes his distress, Allah^{-azwj} will Shade him in the Shad of His^{-azwj} Throne on a Day there will be no shade except His^{-azwj} Shade''⁹⁹⁷.

89- لي، الأماالي للصدوق علي بن أحمد عن الأسدي عن سهل عن عبد العظيم الحسيني عن أبي الحسن الثالث ع قال: لَمَّا كَلَّمَ اللهُ مُوسَى بْنَ عِمْرَانَ ع قَالَ مُوسَى إلهي ما جزاء من أطعم مسكيناً ابتغاء وجهك

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan^{-asws} the 3rd having said: 'When Allah^{-azwj} Spoke to Musa^{-as} Bin Imran^{-as}, Musa^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who feeds a poor one seeking Your^{-azwj} Face?'

قَالَ يَا مُوسَى أَمْرٌ مُنَادِيًا يُنَادِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ أَنَّ فُلَانٌ بْنُ فُلَانٍ مِنْ عَتَقَاءِ اللَّهِ مِنَ النَّارِ.

He^{-azwj} Said: "O Musa^{-as}! I^{-azwj} shall Command a caller on the Day of Qiyamah to call out upon heads of the creatures: 'So and so, son of so and so is from the ones Allah^{-azwj} has Liberated from the Fire!'"⁹⁹⁸

90- ب، قرب الإسناد ابن طريف عن ابن غلوان عن جعفر عن أبيه ع قال قال رسول الله ص من أطعم مؤمناً من جوع أطعمه الله من ثمار الجنة و من سقاه من ظمأ سقاه الله من الرحيق المختوم

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

⁹⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 87

⁹⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 88

⁹⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 89

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who feeds a Momin from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise; and one who quenches him from thirst, Allah^{-azwj} will Quench him from the Sealed Nectar.

وَمَنْ كَسَاهُ ثَوْبًا لَمْ يَزَلْ فِي ضَمَانِ اللَّهِ عَزَّ وَ جَلَّ مَا دَامَ عَلَى ذَلِكَ الْمُؤْمِنُ مِنْ ذَلِكَ الثَّوْبِ هُدْبَةً أَوْ سِلْكًا وَ اللَّهُ لَقَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَ اغْتِكَافِهِ.

And one who clothes him a cloth, he will not cease to be in the Guarantee of Allah^{-azwj} Mighty and Majestic for as long a piece or a thread from that cloth is still upon that Momin. By Allah^{-azwj}! Fulfilling a need of the Momin is better than fasting for a month and it's l'tikaaf (seclusion in the Masjid)".⁹⁹⁹

91- ل، الخصال ابن الوليد عن الصَّغَارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ ثَوْبَرِ بْنِ أَبِي فَاخْتَةَ عَنْ أَبِي حَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثٌ دَرَجَاتُ إِفْشَاءِ السَّلَامِ وَ إِطْعَامِ الطَّعَامِ وَ الصَّلَاةِ بِاللَّيْلِ وَ النَّاسِ نِيَامًا الْحَبَرِ.

(The book) ‘Al Khisaal’ – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Haroun Bin Al Jaham, from Suweyr Bin Abu Fakhta, from Abu Jameela, from Sa’ad Bin Tareyf,

‘From Abu Ja’far^{-asws} having said: ‘Three are (high) ranks – initiating the greetings, and feeding the food, and the Salat at night while the people are sleeping’ – the Hadeeth".¹⁰⁰⁰

ل، الخصال فيما أَوْصَى النَّبِيُّ عَلِيًّا ع مِثْلُهُ وَ فِيهِ ثَلَاثُ كَفَّارَاتٍ.

(The book) ‘Al Khisaal’ –

‘Amon what the Prophet^{-saww} had bequeathed to Ali^{-asws}’ – similar to it, and in it, ‘Three are expiators (of sins)'.¹⁰⁰¹

92- ل، الخصال أَبِي عَنِ الْحُمَيْرِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ خَالِهِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنِ ابْنِ الْمُنْكَدِرِ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُكُمْ مَنْ أَطْعَمَ الطَّعَامَ وَ أَفْشَى السَّلَامَ وَ صَلَّى وَ النَّاسُ نِيَامًا.

(The book) ‘Al Khisaal’ – My father, from Al Himeyri, from Al Barqy, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Isa Bin Abdullah Al Hashimy, from his maternal uncle Muhammad in Suleyman, from a man, from Ibn Al Munkadir, by his chain, said,

‘Rasool-Allah^{-saww} said: ‘The best of you is one who feeds the food, and initiates the greetings, and prays Salat while the people are sleeping".¹⁰⁰²

93- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص خَيْرُكُمْ مَنْ أَطَابَ الْكَلَامَ وَ أَطْعَمَ الطَّعَامَ وَ صَلَّى بِاللَّيْلِ وَ النَّاسُ نِيَامًا.

⁹⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 90

¹⁰⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 91 a

¹⁰⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 91 b

¹⁰⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 92

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the chain of Al-Tameemi, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'The best of you is the one of good speech, and feeds the food, and prays the Salat while the people are sleeping''.¹⁰⁰³

94- ماء، الأمايلي للشيخ الطوسي المفيض عن محمد بن الحسين الحلال عن الحسن بن الحسين الأنصاري عن زفر بن سليمان عن أشرس الخراساني عن أيوب السجستاني عن أبي قلابة قال قال رسول الله ص من أطعم مؤمناً لقمته أطعمه الله من ثمار الجنة ومن سقاه شربة من ماء سقاه الله من الرحيق المخبث ومن كساه ثوباً كساه الله من الإسترزق والخير وصلى عليه الملائكة ما بقي في ذلك الثوب سلك.

(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 Ashras Al Khurasani, from Ayoub Al Sijistany, from Abu Qalabah who said,

'Rasool-Allah^{-saww} said: 'One who feeds a morsel to a Momin, Allah^{-azwj} will Feed him from the fruits of Paradise, and one who quenches him a drink of water, Allah^{-azwj} will Quench from the Sealed Nectar, and one who clothes him a cloth, Allah^{-azwj} will Clothe him from the brocade and the silk, and the Angels will send Salawaat upon him for as long that a thread still remains from that cloth''.¹⁰⁰⁴

95- ع، علل الشرائع محمد بن عمرو البصري عن محمد بن إبراهيم بن خارج عن محمد بن عبد الله بن الجنيدي عن عمرو بن سعد عن علي بن داهر عن جابر عن الأعمش عن عطية العوفي عن جابر الأنصاري قال سمعت رسول الله ص يقول ما اتخذ الله إبراهيم خليلاً إلا لإطعامه الطعام وصلاته بالليل والناس نيام.

(The book) 'Ilal Al Sharaie' – Muhammad Bin Amro Al Basry, from Muhammad Bin Ibrahim Bin Kharij, from Muhammad Bin Abdullah Bin Al Juneyd, from Amro Bin Sa'ad, from Ali Bin Dahir, from Jareer Al Amsh, from Atiya Al Awfy, from Jabir Al Ansari who said,

'I heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} did not Take Ibrahim^{-as} as a friend except for his^{-as} feeding the food, and his^{-saww} praying Salat at night while the people were sleeping''.¹⁰⁰⁵

96- مع، معاني الأخبار أبي عن محمد بن أبي القاسم عن محمد بن علي الكوفي عن الحسن بن علي بن يوسف عن ابن عميرة عن سعيد بن الوليد قال: دخلنا مع أبان بن تغلب على أبي عبد الله ع فقال لأن أطعم مسلماً حتى يشبع أحب إلي من أن أطعم أبقاً من الناس

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Al-Hassan Bin Ali Bin Yusuf, from Ibn Ameyra, from Saeed Bin Al Waleed who said,

'We entered with Aban Bin Taghlib to see Abu Abdullah^{-asws}. He^{-asws} said: 'He^{-asws} said: 'If I^{-asws} were to feed a Muslim until he is satiated, it would be more beloved to me^{-asws} than if I^{-asws} were to feed an 'Ufq' from the people'.

قُلْتُ كَيْفَ الْأَفْقُ

¹⁰⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 93

¹⁰⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 94

¹⁰⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 95

I said, 'How many is the 'Ufq'?'

قَالَ مِائَةُ أَلْفٍ.

He^{-asws} said: 'One hundred thousand'.¹⁰⁰⁶

سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ مِثْلُهُ وَ فِي آخِرِهِ مِائَةُ أَلْفٍ إِنْسَانٍ مِنْ غَيْرِكُمْ.

(The book) 'Al Mahasin' –

'Muhammad Bin Ali^{-asws} – similar to it, and in its end: 'One hundred thousand human beings from others'.¹⁰⁰⁷

97- ما، الأماالي للشيخ الطوسي المُفِيدُ عَنِ ابْنِ قَوْلَوَيْهِ عَنِ الْكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ عَ أَصْحَابَنَا فَقَالَ كَيْفَ صَنَعْتُكَ بِهِمْ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawayya, from Al Kulayi, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Ziyad, from Abu Al Muhammad Al Wabishy who said,

'Abu Abdullah^{-asws} mentioned our companions. He^{-asws} said: 'How is your dealings with them?'

فَقُلْتُ وَ اللَّهُ مَا أَتَعَدَّى وَ لَا أَتَعَشَّى إِلَّا وَ مَعِيَ مِنْهُمْ اِثْنَانِ أَوْ ثَلَاثَةٌ أَوْ أَقَلُّ أَوْ أَكْثَرُ

I said, 'By Allah^{-azwj}! I neither have lunch nor dinner except with me there are two of them, or three, or less, or more'.

فَقَالَ فَضْلُهُمْ عَلَيْكَ يَا أَبَا مُحَمَّدٍ أَكْثَرُ مِنْ فَضْلِكَ عَلَيْهِمْ

He^{-asws} said: 'O Abu Muhammad! Their merit upon you is more than your merit upon them'.

فَقُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ ذَلِكَ وَ أَنَا أُطْعِمُهُمْ طَعَامِي وَ أَنْفِقُ عَلَيْهِمْ مَالِي وَ أُحْدِثُهُمْ حَادِمِي

I said, 'May I be sacrificed for you^{-asws}! How can that be so, and I am feeding them my food, and I am spending my wealth upon them, and I am getting my servants to serve them?'

فَقَالَ إِذَا دَخَلُوا دَخَلُوا بِالرِّزْقِ الْكَثِيرِ وَ إِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ.

He^{-asws} said: 'When they enter, they enter with a lot of sustenance for you, and when they exit, they exit with the Forgiveness (of Allah^{-azwj}) for you'.¹⁰⁰⁸

¹⁰⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 96 a

¹⁰⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 96 b

¹⁰⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 97

98- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ أَطْعَمَ مُؤْمِنًا مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَى مُؤْمِنًا مِنْ ظَمَلٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ مَنْ كَسَا مُؤْمِنًا كَسَاهُ اللَّهُ مِنَ الْبَيَاضِ الْخَضِرِ.

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

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who feeds a Momin from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise, and one who quenches a Momin from thirst, Allah^{-azwj} will Quench him from the Sealed Nectar, and one who clothes a Momin with a cloth, Allah^{-azwj} will Clothe him from the green clothes''.¹⁰⁰⁹

99- جاء المجالس للمفيد ابنُ قولويه عن أبيه عن سعدٍ مثله و زاد في آخره و لا يزال في ضمان الله عزَّ و حلَّ ما دام عليه منه سلْك.

(The book) 'Al Majalis' of Al Mufeed – Ibn Qawlawayi, from his father, from Sa'ad –

'Similar to it, and there is an increase in its end: 'And he will not cease to be in the Guarantee of Allah^{-azwj} Mighty and Majestic for as long as a thread from it is still upon him''.¹⁰¹⁰

100- ثَوَابُ الْأَعْمَالِ بِالْإِسْنَادِ إِلَى حَمَّادٍ عَنْ رُبَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ أَخًا فِي اللَّهِ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ أَطْعَمَ فَقَامًا مِنَ النَّاسِ

(The book) 'Sawaab Al Amaal' – By the chain to Hammad, from Rabie,

'From Abu Abdullah^{-asws} having said: 'One who feeds a brother for the Sake of Allah^{-azwj}, there would be Recompense for him similar to Recompense of the one who feeds a 'Fi'am' from the people'.

قُلْتُ وَ مَا الْفِقَامُ

I said, 'And what is the 'Fi'am'?'

قَالَ مِائَةُ أَلْفٍ مِنَ النَّاسِ.

He^{-asws} said: 'One hundred thousand from the people''.¹⁰¹¹

101- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْغَفَّارِيِّ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهْمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُؤْمِنِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ مَلَكُوتِ السَّمَاءِ - الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى وَ هِيَ شَجَرَةٌ مِنْ جَنَّةِ عَدْنٍ عَرَسَهَا رَبِّي بِيَدِهِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Abu Abdullah Bin Muhammad Al Ghifari, from Ali Bin Abu Ali Al Lahby,

'From Abu Abdullah^{-asws} having said: 'One who feeds three persons from the Momineen. Allah^{-azwj} will Feed him from three Gardens of the kingdoms of the skies – Al-Firdows, and the

¹⁰⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 98

¹⁰¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 99

¹⁰¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 100

Garden of Eden, and Tooba, and it is a tree from the Garden of Eden. My^{-asws} Lord^{-azwj} Planted it with His^{-azwj} Hands”.¹⁰¹²

102- ثواب الأعمال أبي عن الحِمَيري عن البرقي عن مُحَمَّد بن أَحْمَد عن أَنان بن عُثْمَانَ عن الفُضَيْل بن يسار عن أبي جَعْفَر ع قَالَ: شَبَّعَ أَرْبَعَةً مِنَ الْمُسْلِمِينَ تَغْدِلُ مُحَرَّرَةً مِنْ وَلَدِ إِسْمَاعِيلَ.

(The book) ‘Sawaab Al Amaal’ – My father, from Al Himeyri, from Al Barqy, from Muhammad Bin Ahmad, from Aban Bin Usman, from Al Fuzeyl Bin Yasaar,

‘From Abu Ja’far^{-asws} having said: ‘Satiating four from the Muslims equates to freeing (slaves) from the sons of Ismail^{-as}’.¹⁰¹³

103- ثواب الأعمال ماجيلويه عن عمه عن البرقي عن مُحَمَّد بن يُونُس عن مُحَمَّد بن جَعْفَر عن أبيه ع قَالَ: مَنْ أَشْبَعَ جُوعَةَ مُؤْمِنٍ وَضَعَ اللَّهُ لَهُ مَائِدَةً فِي الْجَنَّةِ يَصْدُرُ عَنْهُ الثَّقَلَانِ جَمِيعاً.

(The book) ‘Sawaab Al Amaal’ – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Yusuf,

‘From Muhammad son of Ja’far^{-asws}, from his father^{-asws} having said: ‘One who satiates hunger of a Momin, Allah^{-azwj} will Place a Table (meal) for him in the Paradise, the ‘Saqaalaan’ (human beings and the Jinn) will partake from it, altogether’.¹⁰¹⁴

104- ثواب الأعمال ابن الوليد عن الصفار عن جَعْفَر بن مُحَمَّد عن عُبَيْدِ اللَّهِ عن ابنِ الْقَدَّاح عن أبي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَطْعَمَ مُسْلِمًا حَتَّى يُشْبِعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللَّهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ - لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffat, from Ja’far Bin Muhammad, from Ubeydullah, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘One who feeds a Muslim until he satiates him, no one from the creatures of Allah^{-azwj} know what Recompense there is for him in the Hereafter – neither an Angel of Proximity, nor a Messenger^{-as} Prophet^{-as} except Lord^{-azwj} of the world’.

ثُمَّ قَالَ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السَّعْبَانَ ثُمَّ تَلَا قَوْلَ اللَّهِ عَزَّ وَ جَلَّ - أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ - يَتِيمًا ذَا مَقْرَبَةٍ - أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ.

Then he^{-asws} said: ‘From the (actions) obligating the Forgiveness is feeding the hungry Muslim’. Then he^{-asws} recited Words of Allah^{-azwj} Mighty and Majestic: **Or feeding during a day of starvation [90:14] (To) an orphan, possessing relationship [90:15] Or a poor person with destitution [90:16]’.**¹⁰¹⁵

105- ثواب الأعمال أبي عن علي عن أبيه عن ابنِ أَبِي عُمَيْرٍ عن الحسين بن نعيم عن مَسْمَعٍ كَزْدَبِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ نَفَسَ مِنْ مُؤْمِنٍ كُرْبَةً نَفَسَ اللَّهُ عَنْهُ كُرْبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ تَلَجُّ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَ مَنْ سَقَاهُ سَقَاءَ اللَّهِ مِنْ الرِّحْقِ الْمَحْتُونِ.

¹⁰¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 101

¹⁰¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 102

¹⁰¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 103

¹⁰¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 104

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Ibn Abu Umeyr, from Al-Husayn Bin Nueym, from Misma'a Kirdeen who said,

'One who removes a distress from a Momin, Allah^{-azwj} will Remove distress of the Hereafter from him, and he will emerge from his grave and he would be of a cool heart; and one who feeds him from hunger, Allah^{-azwj} will Feed him from the fruits of Paradise; and one who quenches him a drink, Allah^{-azwj} will Quench him from the Sealed Nectar".¹⁰¹⁶

106- ثو، ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ التَّوْقَلِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: لَأَنْ أَتَصَدَّقَ عَلَى رَجُلٍ مُسْلِمٍ بِقَدْرِ شُبْعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَشْبَعَ أَفْقًا مِنَ النَّاسِ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, from Al Nowfaly, raising it to,

'Abu Abdullah^{-asws} having said: 'If I^{-asws} were to give charity to a Muslim man a measurement of satiation, it would be more beloved to me^{-asws} than if I^{-asws} were to satiate an 'Ufq' from the people'.

قَالَ قُلْتُ وَ مَا الْأُفُقُ

He (the narrator) said, 'I said, 'And what is the 'Ufq'?'

قَالَ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ.

He^{-asws} said: 'One hundred thousand or more".¹⁰¹⁷

107- ثو، ثواب الأعمال مَا جِيلُونَهُ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنِ ابْنِ أَبِي عَثْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ الرَّقِصِيِّ عَنِ الرِّبَّانِ [الرَّبَابِ] امْرَأَتِهِ قَالَتْ اتَّخَذْتُ حَبِيبًا فَأَدْخَلْتُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ يَأْكُلُ فَوَضَعْتُ الْحَبِيبَ بَيْنَ يَدَيْهِ وَ كَانَ يُلَقِّمُ أَصْحَابَهُ فَسَمِعْتُهُ يَقُولُ مَنْ لَقِمَ مُؤْمِنًا لُقْمَةً خَلَاوَةً صَرَفَ اللَّهُ بِهَا عَنْهُ مَرَارَةَ يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Jamourany, from Ibn Abu Usman, from Muhammad Bin Suleyman, from Dawood Al Raqqy, from Al Rayyan (his wife) who said,

'I took 'Khabey's' (sweet dish) and took it to Abu Abdullah^{-asws} while he^{-asws} was eating. I placed it in front of him, and he^{-asws} was feeding his^{-asws} companions. I heard him^{-asws} saying: 'One who feeds a Momin, feeding him a sweet dish, Allah^{-azwj} will Turn away from him bitterness of the Day of Qiyamah".¹⁰¹⁸

108- ثو، ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْأَشْعَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْأَصْبَغِ عَنِ ابْنِ مِهْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَشْبَعَ جَائِعًا أَجْرَى اللَّهُ لَهُ تَهْرًا فِي الْجَنَّةِ.

¹⁰¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 105

¹⁰¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 106

¹⁰¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 107

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil from Muhammad Bin Yahya, from Al Ashari, from Ibrahim Bin Is'haq, from Muhammad Bin Al Asbagh, from Ibn Mihran, from Safwan Bin Yahya,

'From Abu Abdullah^{asws} having said: 'One who satiates a hungry one, Allah^{azwj} will Flow for him a river in the Paradise''.¹⁰¹⁹

109- ثو، ثواب الأعمال بهذا الإسناد عن إبراهيم بن إسحاق عن محمد بن خالد عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: مَنْ أَشْبَعَ كَبِدًا جَائِعَةً وَجَبَتْ لَهُ الْجَنَّةُ.

(The book) 'Sawaab Al Amaal' – By this chain from Ibrahim Bin Is'haq, from Muhammad Bin Khalid, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{asws} having said: 'One who satiates a hungry liver, the Paradise will be obligated for him''.¹⁰²⁰

110- ثو، ثواب الأعمال أبي عن محمد بن أبي القاسم عن محمد بن علي عن محمد بن سنان عن فُرات بن أحنف قال قال علي بن الحسين ع مَنْ كَانَ عِنْدَهُ فَضْلٌ فَتُوبَ فَعَلِمَ أَنَّ بِحَضْرَتِهِ مُؤْمِنًا يَخْتِاجُ إِلَيْهِ فَلَمْ يَدْفَعْهُ إِلَيْهِ أَكَبَهُ اللَّهُ عَزَّ وَ جَلَّ فِي النَّارِ عَلَى مَنْحَرَتِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Akhnaf who said,

'One who were to have a surplus of clothing with him, and he knows that there is a Momin in his presence who is needy to it, but he does not hand it to him, Allah^{azwj} Mighty and Majestic will Fling him into the Fire upon his nostrils''.¹⁰²¹

111- ثو، ثواب الأعمال أبي عن سعد بن البرقي عن الكوفي عن محمد بن سنان عن فُرات بن أحنف قال قال علي بن الحسين صَلَوَاتُ اللَّهِ عَلَيْهِمَا مَنْ بَاتَ شَبْعَانًا وَ بِحَضْرَتِهِ مُؤْمِنٌ جَانِعٌ طَاوٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَتِي أَشْهَدُكُمْ عَلَى هَذَا الْعَبْدِ أَنِّي أَمَرْتُهُ فَعَصَانِي وَ أَطَاعَ غَيْرِي وَ كَلَنَهُ إِلَى عَمَلِي وَ عَزَّتِي وَ جَلَالِي لَا عَقَرْتُ لَهُ أَبَدًا.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Barqy, from Al Kufy, from Muhammad Bin Sinan, from Furat Bin Akhnaf who said,

'Ali^{asws} Bin Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon them^{asws} both, said: 'One who spends a night satiated and, in his presence, there is a hungry Momin, folding (out of hunger), Allah^{azwj} Mighty and Majestic Says: "My^{azwj} Angels! I^{azwj} Keep you as witnessed upon this servant. I^{azwj} have Commanded him, so he disobeys Me^{azwj} and obeys others. I^{azwj} hereby Allocate him to his deed. By My^{azwj} Mighty and My^{azwj} Majesty! I^{azwj} will not Forgive for him, ever!'"¹⁰²²

وَ فِي رِوَايَةِ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا آمَنَ بِي مَنْ بَاتَ شَبْعًا وَ أَخُوهُ الْمُسْلِمُ طَاوٍ.

And in a report by Hareyz –

¹⁰¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 108

¹⁰²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 109

¹⁰²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 110

¹⁰²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 111 a

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "He has not believed in Me^{-azwj}, the one who spends a night satiated while his Muslim brother is folding (from hunger)!"'¹⁰²³

112- سن، المحاسن في رواية الوصافي عن أبي جعفر ع قال: قال الله تعالى ما آمن بي من أمسى شبعاناً و أمسى جائعاً جائعاً.

(The book) 'Al Mahasin' – In a report by Al Wassafy,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} the Exalted Says: "He has not believed in Me^{-azwj} who is satiated in the evening, and his neighbour is hungry in the evening!"'¹⁰²⁴

113- سن، المحاسن أبي عن عبد الله بن الفضل عن خاله محمد بن سليمان رفعه قال: أخذ رجل بلجام دابة رسول الله ص فقال يا رسول الله أي الأعمال أفضل

(The book) 'Al Mahasin' – My father, from Abdullah Bin Al Fazl, from his maternal uncle Muhammad Bin Suleyman, raising it, said,

'A man grabbed hold of a rein of a riding animal of Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! Which of the deeds is superior?'

فقال إطعام الطعام و إيتاب الكلام.

He^{-saww} said: 'Feeding the food and good speech''¹⁰²⁵

¹⁰²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 111 b

¹⁰²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 112

¹⁰²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 23 H 113

باب 24 ثواب من كفى لضرير حاجة

CHAPTER 24 – REWARD OF THE ONE SUFFICING FOR AN EMERGENCY NEED

1- لي، الأماالي للصدوق في خبر مناهي النبي ص أنه قال: مَنْ كَفَى ضَرِيرًا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ مَشَى فِيهَا حَتَّى يَفْضِي اللَّهُ لَهُ حَاجَتَهُ أَعْطَاهُ اللَّهُ بَرَاءَةً مِنَ النَّفَاقِ وَ بَرَاءَةً مِنَ النَّارِ وَ قَضَى لَهُ سَبْعِينَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ لَا يَزَالُ يُخَوِّضُ فِي رَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَرْجِعَ.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of prohibitions by the Prophet^{-saww} having said: 'One who suffices for an emergency deed from needs of the world and walks regarding it until Allah^{-azwj} Fulfils his need for him, Allah^{-azwj} will Give him a freedom from the hypocrisy, and a freedom from the Fire, and Fulfil seventy needs for him from needs of the world, and he will not cease to be immersed in Mercy of Allah^{-azwj} Mighty and Majestic until he returns''.¹⁰²⁶

باب 25 فضل إسماع الأصم من غير تضجر

CHAPTER 25 – MERITS OF LISTENING TO THE DEAF WITHOUT GETTING WEARY

1- ثو، ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن ابن يزيد قال وجدت في كتاب ابن فضال عن أبي البختري عن أبي عبد الله ع قال: إِسْمَاعُ الْأَصَمِّ مِنْ غَيْرِ تَضَجُّرٍ صَدَقَةٌ هَبِيئَةٌ.

(The book) 'Sawaab Al Amaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibn Yazeed who said, 'I found in the book of Ibn Fazzal, from Abu Al Bakhtary,

'From Abu Abdullah^{-asws} having said: 'Listening to the deaf from without getting weary is a pleasant charity''.¹⁰²⁷

¹⁰²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 24 H 1

¹⁰²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 25 H 1

CHAPTER 26 – REWARD OF THE ONE WHO SUPPORTS A FAMILY FROM THE MOMINEEN

1- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ ابْنِ أَبِي دِيَّانٍ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ إِسْمَاعِيلَ الْجَوْهَرِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَأَنَّ أَحَجَّ حِجَّةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُغْنِيَ رَقَبَةً حَتَّى انْتَهَى إِلَى عَشْرٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى انْتَهَى إِلَى سَبْعِينَ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Khalaf Bin Hammad, from Ismail AL Jowhary, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'If I^{-asws} were to perform a Hajj, it would be more beloved to me^{-asws} than if I^{-asws} were to free a neck (slave)' – until he^{-asws} ended to ten – 'And similar to it, and similar to it' – until he^{-asws} ended to seventy.

وَلَأَنَّ أَغْوَلَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ وَ أَشْبَعَ جُوعَتَهُمْ وَ أَكْسَوْ غُرْبَتَهُمْ وَ أَكْفَى وَجُوهَهُمْ عَنِ النَّاسِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَحَجَّ حِجَّةً وَ حِجَّةً وَ حِجَّةً حَتَّى انْتَهَى إِلَى عَشْرٍ وَ مِثْلَهَا وَ مِثْلَهَا حَتَّى انْتَهَى إِلَى سَبْعِينَ.

And if I^{-asws} were to support a family from the Muslims and satiate their hunger, and clothe their bareness, and restraining their faces (honour) from the people, it would be more beloved to me^{-asws} than if I^{-asws} were to perform a Hajj, and a Hajj, and a Hajj – until he^{-asws} ended to ten – 'and similar to it, and similar to it' – until he^{-asws} ended to seventy".¹⁰²⁸

2- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن هارون بن حميد عن محمد بن صالح عن المنذر بن زياد عن عبد الله بن الحسن عن آبائه عن النبي ص قال: مَنْ عَالَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ يَوْمَهُمْ وَ لَيْلَتَهُمْ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Haroun Bin Humeir, from Muhammad Bin Salih, from Al Munzir Bin Ziyad, from Abdullah Bin Al-Hassan, from his forefathers,

'From the Prophet^{-saww} having said: 'One who supports a family from the Muslims of their day and their night, Allah^{-azwj} will Forgive his sins for him".¹⁰²⁹

¹⁰²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 26 H 1

¹⁰²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 26 H 2

باب 27 من أسكن مؤمنا بيتا و عقاب من منعه عن ذلك

CHAPTER 27 – ONE WHO SETTLES A MOMIN IN A HOUSE, AND PUNISHMENT OF THE ONE WHO PREVENTS HIM FROM THAT

1- ثو، ثواب الأعمال أبي عن محمد بن أبي القاسم عن الكوفي عن محمد بن سنان عن الفضل قال قال أبو عبد الله ع من كان له دار و احتاج مؤمنا إلى سكناها فمَنَعَهُ إِيَّاهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَتِي عَبْدِي بَحَلَّ عَلَى عَبْدِي بِسُكْنَى الدُّنْيَا وَ عَزَّتِي لَا يَسْكُنُ جَنَّتِي أَبَدًا.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Al Qasim, from Al Kufi, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'One who were to have a house for him and a Momin is needy to settle in it, but he prevents it from him, Allah^{azwj} Mighty and Majestic Says: "My^{azwj} Angels! My^{azwj} servant has been miserly upon My^{azwj} servant with a dwelling of the world. By My^{azwj} Might! He will not settle in My^{azwj} Gardens, ever!"¹⁰³⁰

باب 28 التراحم و التعاطف و التودد و البر و الصلة و الإيثار و المواساة و إحياء المؤمنين

CHAPTER 28 – SHOWING THE MERCY, AND THE KINDNESS, AND THE CORDIALITY, AND THE HELPING, AND THE PREFERRING, AND THE CONSOLATION, AND MODESTY OF THE MOMIN

الآيات

The Verses

الفتح وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

(Surah) 'Al Fatah' - *and those with him are hard upon the Kafirs, merciful between themselves. [48:29]*

الحديد وَ جَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَ رَحْمَةً

(Surah) 'Al Hadeed' - *and We Made kindness and mercy to be in the hearts of those that followed him. [57:27]*

¹⁰³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 27 H 1

البلد وَ تَوَاصَوْا بِالْمَرْحَمَةِ

(Surah) 'Al Balad' - **and enjoin the patience and enjoin the compassion [90:17].**

1- ع، علل الشرائع لي، الأمايلي للصدوق الفامي عن مُحَمَّدٍ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا رَأَى أَهْلَ قَرْيَةٍ قَدْ أَسْرَفُوا فِي الْمَعَاصِي وَ فِيهَا ثَلَاثَةٌ نَفَرٍ مِنَ الْمُؤْمِنِينَ نَادَاهُمْ جَلَّ جَلَالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ

(The books) 'Ilal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, from Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Blessed and Exalted Sees people of a town to have been extravagant in the disobedience, and in it there are three persons from the Momineen, He^{-azwj}, Majestic is His^{-azwj} Majesty, and Holy are His^{-azwj} Names, Calls out to them:

يَا أَهْلَ مَعْصِيَتِي لَوْ لَا مَنْ فِيكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ بِجَلَالِي الْعَامِرِينَ بِصَلَاتِهِمْ أَرْضِي وَ مَسَاجِدِي وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ خَوْفًا مِنِّي لَأَنْزَلْتُ بِكُمْ عَذَابِي ثُمَّ لَا أُبَالِي.

"O people disobeying Me^{-azwj}! Had it not been for the Momineen being among you, the ones loving each other for My^{-azwj} Majesty, the ones living in My^{-azwj} earth and My^{-azwj} Masjids with their Salats, and the ones seeking Forgiveness at pre-dawn out of fear from Me^{-azwj}, I^{-azwj} would have Sent down My^{-azwj} Punishment, and I^{-azwj} would not have cared!"¹⁰³¹

2- ب، قرب الإسناد ابنُ سَعْدٍ عَنِ الْأَزْدِيِّ قَالَ: كَانَ [أَكْثَرُ] مَا كَانَ يُوصِينَا بِهِ أَبُو عَبْدِ اللَّهِ ع الْبِرَّ وَ الصِّلَةَ.

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy who said,

'The most of what Abu Abdullah^{-asws} had advised us with was the righteousness and the connecting (the kinship)".¹⁰³²

3- ب، قرب الإسناد هَارُونَ عَنْ ابْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اِمْتَحِنُوا شِيعَتَنَا عِنْدَ مَوَاقِبِ الصَّلَاةِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا وَ إِلَى أَسْرَارِنَا كَيْفَ حِفْظُهُمْ لَهَا عِنْدَ عَدُوِّنَا وَ إِلَى أَمْوَالِهِمْ كَيْفَ مُوَاسَاةُهُمْ لِأَخْوَانِهِمْ فِيهَا.

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

'Test our^{-asws} Shias at the timings of Salat how they are preserving upon it, and to our^{-asws} secrets how protective they are in the presence of our enemies, and to their wealth how consoling they are to their brethren regarding it".¹⁰³³

4- ل، الخصال ابنُ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا أَذْنَى حَقِّ الْمُؤْمِنِ عَلَى أَخِيهِ

¹⁰³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 1

¹⁰³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 2

¹⁰³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 3

(The book) 'Al Khisal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, from Al Fuzeyl who said,

'Abu Abdullah^{-asws} was asked, 'What is the least right of the Momin upon his brother?'

قَالَ أَنْ لَا يَسْتَأْذِنَ عَلَيْهِ بِمَا هُوَ أَخْوَجُ إِلَيْهِ مِنْهُ.

He^{-asws} said: 'That he should not preferred (himself) upon it with what he is more needy to it than him'.¹⁰³⁴

5- ل، الخصال ابن المُنَوِّكِلِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَقَرَّبُوا إِلَى اللَّهِ تَعَالَى بِمُؤَاسَاةِ إِخْوَانِكُمْ.

(The book) 'Al Khisal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Umar Bin Yazeed who said,

'Abu Abdullah^{-asws} having said: 'Draw closer to Allah^{-azwj} the Exalted with consoling as brethren'.¹⁰³⁵

6- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِأَبْنِهِ مُحَمَّدٍ بْنِ الْحَنَفِيَّةِ أَلِّمَ نَفْسَكَ التَّوَكُّدَ وَ صَبَرَ عَلَى مَثُوناتِ النَّاسِ نَفْسَكَ وَ ابْذُلْ لِصَدِيقِكَ نَفْسَكَ وَ مَالَكَ وَ لِمَعْرِفَتِكَ رَفْدَكَ وَ خُصْرَكَ وَ لِلْعَامَّةِ بِشْرَكَ وَ مُحِبَّتَكَ وَ لِعَدُوِّكَ عَدْلَكَ وَ إِصْصَافَكَ وَ اصْنَعْ بِدِينِكَ وَ عِزِّضْكَ عَنْ كُلِّ أَحَدٍ فَإِنَّهُ أَسْلَمَ لِدِينِكَ وَ دُنْيَاكَ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said in a bequest to his^{-asws} son Muhammad Bin Al-Hanafiya: 'Necessitate yourself the cordiality and patience upon your assisting the people yourself, and expend for your friend yourself and your wealth, and for your acquaintance your support and your presence, and for the generality your smile and your love, and for your enemy your justice and your fairness, and be miserly with your religion and your honour from every one, for it is safer for your religion and the your world'.¹⁰³⁶

7- ل، الخصال الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَمَيْرِيِّ عَنْ يُونُسَ بْنِ طَبَّيَّانٍ وَ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَصْلَتَانِ مَنْ كَانَتَا فِيهِ وَ إِلَّا فَاعْزُبْ ثُمَّ اعْزُبْ ثُمَّ اعْزُبْ

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan, and Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Two characteristics, one who were to have these in him (fine) or else

قِيلَ وَ مَا هُمَا

¹⁰³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 4

¹⁰³⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 5

¹⁰³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 6

It was said, 'And what are these?'

قَالَ الصَّلَاةُ فِي مَوَاقِيتِهَا وَ الْمُحَافَظَةُ عَلَيْهَا وَ الْمُوَسَّاسَةُ.

He^{-asws} said: '(Praying) the Salat during its timings, and the preserving upon these, and the consolation'.¹⁰³⁷

8- ل، الخصال ماجيلويه عَنْ عَمِّهِ عَنِ الرَّحْمَنِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ آوَى الْيَتِيمَ وَ رَحِمَ الضَّعِيفَ وَ أَشْفَقَ عَلَى الْوَالِدِيهِ 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^{-asws} having said: 'Four (traits) one who has these in him, Allah^{-azwj} will Build a house for him in the Paradise – one who shelters an orphan, and is merciful to the weak, and compassionate upon his parents, and kindness with his slave'.¹⁰³⁸

9- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَرَّارٍ عَنْ يُونُسَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا يَا عَلِيُّ سَيِّدُ الْأَعْمَالِ ثَلَاثٌ خِصَالٍ إِنْصَافُكَ النَّاسَ مِنْ نَفْسِكَ وَ مُوَسَّاسُكَ الْأَخَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ ذِكْرُكَ اللَّهَ تَعَالَى عَلَى كُلِّ حَالٍ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Ibn Marrar, from Yunus,

'Raising it to Abu Abdullah^{-asws} having said: 'It was among what Rasool-Allah^{-saww} had bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Chief of the deeds are three characteristics – your being fair to the people from yourself, and your consoling the brother for the Sake of Allah^{-azwj} Mighty and Majestic, and your doing Zikr of Allah^{-azwj} the Exalted upon every situation'.¹⁰³⁹

10- ن، عيون أخبار الرضا عليه السلام بِأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ تَحَادَّوْا وَ أَذَّوْا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرَأُوا الضَّعِيفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتَلُوا بِالْقَحْطِ وَ السَّيِّئِينَ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community will not cease to be with goodness for as long as they love, and gift each other, and fulfil the entrustment, and shun the Prohibitions, and entertain the guest, and they establish the Salat and give the Zakat. When they do not do that, they will be Tried with the drought and the years (of starvation)'.¹⁰⁴⁰

11- ن، عيون أخبار الرضا عليه السلام بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص التَّوَدُّدُ نِصْفُ الدِّينِ وَ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ.

¹⁰³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 7

¹⁰³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 8

¹⁰³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 9

¹⁰⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 10

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – by this chain, he^{-asws} said, 'Rasool-Allah^{-saww} said: 'The cordiality is half the religion, and cause the sustenance to come down by (giving) the charity''.¹⁰⁴¹

12- ن، عيون أخبار الرضا عليه السلام بهذا الإسناد قال قال رسول الله ص رأس العقل بعد الدين التودد إلى الناس و اصطناع الخير إلى كل أحد برّ و فاجر.

(The book) 'Uyoun Akhbar Al-Reza^{-asws} – by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The chief of intellect after the religion is being cordial to the people, and doing the good to every one, righteous and the immoral''.¹⁰⁴²

13- جاء المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصفار عن أحمد بن محمد بن عيسى عن محمد بن مرقان عن محمد بن عجلان عن أبي عبد الله ع قال: طوبى لمن لم يبدل نعمة الله كفرة طوبى للمتحابين في الله.

(The book) 'Al Majaalis', (and) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Marwan, from Muhammad Bin Ajlan,

'From Abu Abdullah^{-asws} having said: 'Beatitude is for the one does not replace a bounty of Allah^{-azwj} (by committing) Kufr! Beatitude is for the ones loving each other for the Sake of Allah^{-azwj}'.¹⁰⁴³

14- ما، الأماالي للشيخ الطوسي المفيض عن أحمد بن الوليد عن أبيه عن الصفار عن ابن عيسى عن ابن أبي عمير عن صباح الخداء عن الثمال عن أبي جعفر عن أبيه ع قال قال رسول الله ص إذا كان يوم القيامة جمع الله الخلائق في صعيد واحد و نادى مناد من عند الله يسمع آجرتهم كما يسمع أولهم فيقول أين أهل الصبر

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeir, from Sabbah Al Haza'a, from Al Sumali,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Gather the creatures in one plain, and a caller will call out from the Presence of Allah^{-azwj}. Their last one will hear just as their first one will. He will say: 'Where are the people of patience?''

قال فيقول عنق من الناس فتستقبلهم زمرة من الملائكة فيقولون هم ما كان صبركم هذا الذي صبرتم

He^{-asws} said: 'Necks from the people will stand. A group of Angels will receive them. They would be saying to them, 'What was this patience which you were patient with?'

فيقولون صبرنا أنفسنا على طاعة الله و صبرناها عن معصيته

¹⁰⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 11

¹⁰⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 12

¹⁰⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 13

They will say: 'We were patient ourselves upon obedience of Allah^{-azwj}, and we were patience from disobeying Him^{-azwj}'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'A caller will call out from the presence of Allah^{-azwj}: "My^{-azwj} servants speak the truth! Free their way for them to be entering the Paradise without any Reckoning!"

قَالَ ثُمَّ يُنَادِي مُنَادٍ آخَرَ يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ فَيَقُولُ أَتَيْنَ أَهْلَ الْفَضْلِ

He^{-asws} said: 'Then another caller will call out. Their last one will hear just as their first one will hear. He will say: 'Where are the people of merit?'

فَيَقُومُ عُقْبَى مِنَ النَّاسِ فَتَسْتَقْبِلُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ مَا فَضَّلَكُمْ هَذَا الَّذِي نُودِيتُمْ بِهِ

Necks from the people will stand. The Angels will receive them saying: 'What is this merit of yours which you have been called out with?'

فَيَقُولُونَ كُنَّا مُجْهَلِينَ فِي الدُّنْيَا فَتَحْتَمِلُ وَ يُسَاءُ إِلَيْنَا فَتَعْفُو

They will be saying, 'We were being ignored in the world, so we endure, and we were offended to, so we pardoned'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'A caller will call out from the Presence of Allah^{-azwj} the Exalted: "My^{-azwj} servant speaks the truth. Free their way for them to be entering the Paradise without any Reckoning!"

قَالَ ثُمَّ يُنَادِي مُنَادٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ فَيَقُولُ أَتَيْنَ حِيزَانَ اللَّهِ جَلَّ جَلَالُهُ فِي دَارِهِ

He^{-asws} said: 'Then a caller will call out from Allah^{-azwj} Mighty and Majestic. Their last one will hear just as their first one will hear. He will say: 'Where are neighbours of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, in His^{-azwj} House?'

فَيَقُومُ عُقْبَى مِنَ النَّاسِ فَتَسْتَقْبِلُهُمُ رُفْقَةٌ مِنَ الْمَلَائِكَةِ فَيَقُولُونَ لَهُمْ مَا كَانَ عَمَلُكُمْ فِي دَارِ الدُّنْيَا فَصِيرْتُمْ بِهِ الْيَوْمَ حِيزَانَ اللَّهِ تَعَالَى فِي دَارِهِ

Necks from the people will stand. A group of Angels will receive them. They would say to them: 'What were your deeds in house of the world, so today you have become neighbours of Allah^{-azwj} the Exalted in His^{-azwj} House?'

فَيَقُولُونَ كُنَّا نَتَحَابُّ فِي اللَّهِ عَزَّ وَ جَلَّ وَ نَتَبَادَلُ فِي اللَّهِ وَ نَتَوَازَرُّ فِي اللَّهِ

They will be saying: 'We used to love each other for the Sake of Allah^{-azwj} Mighty and Majestic and spend on each other for the Sake of Allah^{-azwj} and visit each other for the Sake of Allah^{-azwj}'.

قَالَ فَيَنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيُنْطَلِقُوا إِلَى جِوَارِ اللَّهِ فِي الْجَنَّةِ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'A caller will call out from the Presence of Allah^{-azwj} the Exalted: "My servants speak the truth. Free their way for them to be going to the neighbourhood of Allah^{-azwj} in the Paradise without any Reckoning!"'

قَالَ فَيَنْطَلِقُونَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'They will be going to the Paradise without any Reckoning'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَهَؤُلَاءِ حَيْرَانُ اللَّهِ فِي دَارِهِ يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يُحَاسَبُ النَّاسُ وَ لَا يُحَاسَبُونَ.

Then Abu Ja'far^{-asws} said: 'They are neighbours of Allah^{-azwj} in His^{-azwj} House. The people will fear, and they will not be fearing, and the people will be Reckoned with, and they will not be Reckoned'.¹⁰⁴⁴

15- ماء، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد الحسني عن علي بن الحسين بن علي بن عمر بن علي عن الحسين بن زيد عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ غَيْرُ كَرِيمٍ وَ الْفَاجِرُ حَبْ لَيْمٍ وَ خَيْرُ الْمُؤْمِنِينَ مَنْ كَانَ مَأْلَفَةً لِلْمُؤْمِنِينَ وَ لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَ لَا يُؤْلَفُ الْخَيْرَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Al Hasany, from Ali Bin Al Hassan Bin Ali Bin Umar Bin Ali, from Husayn Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Momin is with self-esteem (Ghayra), benevolent, while the immoral is a swindler, a rogue; and best of the Momineen is one who gets along with the Momineen, and there is no goodness in the one who neither gets along (with anyone), nor (does anyone) get along with him''.¹⁰⁴⁵

16- ماء، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن ابن عوف عن أحمد بن يحيى بن زكريا عن محمد بن سعيد عن شريك عن أبي إسحاق عن الحارث عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَحِيمٌ يُحِبُّ كُلَّ رَحِيمٍ.

(The book) 'Al Amaali' of the Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ibn Uqdah, from Ahmad Bin Yahy Bin Zakariya, from Muhammad Bin Saeed, from Shareek, from Abu Is'haq, from Al Haris,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Loves every merciful ones''.¹⁰⁴⁶

17- ل، الخصال أبي عن سعد عن ابن عيسى عن ابن محبوب عن أنان عن الحلبي عن أبي عبد الله ع قَالَ: إِنَّ الصَّبْرَ وَ الْبِرَّ وَ الْحِلْمَ وَ حُسْنَ الْخُلُقِ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Aban from Al Halby,

¹⁰⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 14

¹⁰⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 15

¹⁰⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 16

‘From Abu Abdullah^{-asws} having said: ‘The patience, and the righteousness, and the leniency, and good manners after from the mannerisms of the Prophets^{-as}’.¹⁰⁴⁷

18- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ قُؤْلُوَيْهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ سَهْلٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خِيَارُكُمْ سَمَحَاؤُكُمْ وَ شِرَارُكُمْ بَخْلَاؤُكُمْ وَ مِنْ صَالِحِ الْأَعْمَالِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ وَ فِي ذَلِكَ مَرْغَمَةُ الشَّيْطَانِ وَ تَرْخُخُ عَنْ التَّيَرَانِ وَ دُخُولُ الْجَنَانِ يَا جَمِيلُ أَحْبِرْ بِهَذَا الْحَدِيثِ غُرَّرَ أَصْحَابُكَ

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the Sheykh Al Tusi – from Ibn Qawlawayya, from Muhammad Bin Hammam, from Abdullah Bin A’ala, from Sahl, from Umar Bin Abdul Aziz, from Jameel

‘From Abu Abdullah^{-asws} having said: ‘Your best ones are your pardoning ones, and your evil ones are your misers; and from the righteous deeds is the righteousness with the brethren, and the striving regarding their needs, and in that is degradation of the Satan^{-la}, and displacement from the fires, and entering the Gardens. O Jameel! Inform this Hadeeth to your resplendent companions’.

قُلْتُ مَنْ غُرَّرَ أَصْحَابِي

I said, ‘Who are my resplendent companions?’

قَالَ هُمُ الْبَارُونَ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْبُسْرِ

He^{-asws} said: ‘They are the ones being righteous with the brethren, during the hardship and the ease’.

ثُمَّ قَالَ أَمَّا إِنَّ صَاحِبَ الْكَثِيرِ يَهْوُو عَلَيْهِ ذَلِكَ وَ قَدْ مَدَحَ اللَّهُ صَاحِبَ الْقَلِيلِ فَقَالَ وَ يُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ وَ مَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

Then he^{-asws} said: ‘As for the owner of a lot, that would be easy upon him, and Allah^{-azwj} has Praised owner of the little. He^{-azwj} Said: **and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]**’.¹⁰⁴⁸

19- ما، الأماالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى أَبِي قَتَادَةَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: دَخَلَ مُعَلَّى بْنُ حُنَيْسٍ عَلَى أَبِي عَبْدِ اللَّهِ ع يُودِعُهُ وَ قَدْ أَرَادَ سَفَرًا فَلَمَّا وَدَّعَهُ قَالَ يَا مُعَلَّى اعْتَزْزْ بِاللَّهِ يُعَزِّزْكَ

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – By the chain to Abu Qatadah, from Safwan Al Jammal who said,

‘Moalla Bin Khuneys entered to see Abu Abdullah^{-asws} to bid him^{-asws} farewell, and he had intended a journey. When he bade him^{-asws} farewell, he^{-asws} said: ‘O Moalla! Seek strength with Allah^{-azwj}, He^{-azwj} will Strengthen you’.

¹⁰⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 17

¹⁰⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 18

قَالَ بِمَاذَا يَا ابْنَ رَسُولِ اللَّهِ

He said, 'With what, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ يَا مُعَلَّى خَفِ اللَّهَ يَخَفُ مِنْكَ كُلُّ شَيْءٍ

He^{-asws} said: 'O Moalla! Fear Allah^{-azwj}, He^{-azwj} will Cause all things to fear you.

يَا مُعَلَّى تَحَبُّبُ إِلَى إِخْوَانِكَ بِصَلَاتِهِمْ فَإِنَّ اللَّهَ جَعَلَ الْعَطَاءَ حُبَّةً وَ الْمَنْعَ مَبْغَضَةً فَأَنْتُمْ وَ اللَّهُ إِنْ تَسْأَلُونِي أُعْطِيَكُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ تَسْأَلُونِي فَلَا أُعْطِيَكُمْ فَتُبْغِضُونِي

O Moalla! Become beloved to your brethren by helping them, for Allah^{-azwj} has Made the gifting as love, and the preventing as hatred. By Allah^{-azwj}! If you were to ask me^{-asws}, my giving to you would be more beloved to me^{-asws} than if you were to ask me^{-asws}, and I^{-asws} do not give you, so you will be hating me^{-asws}.

وَمَهْمَا أَجَرَى اللَّهُ عَزَّ وَ جَلَّ لَكُمْ مِنْ شَيْءٍ عَلَى يَدَيَّ فَالْمَحْمُودُ اللَّهُ تَعَالَى وَ لَا تَبْغِدُونِ مِنْ شُكْرِ مَا أَجَرَى اللَّهُ لَكُمْ عَلَى يَدَيَّ.

And whatever thing Allah^{-azwj} Mighty and Majestic Flows upon my^{-asws} hand to you all, the praise-worthy is Allah^{-azwj} the Exalted, and do not be distancing from thanking for whatever Allah^{-azwj} has Caused to flow for you upon my^{-asws} hands!"¹⁰⁴⁹

20- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي ثلاث لا تطيقها هذه الأمة المواصله للأخ في ماله و إنصاف الناس من نفسه و ذكر الله على كل حال.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} had bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Three (matters) this community will not tolerate – the consolation to the brother in his wealth, and fairness to the people from himself, and Zikr of Allah^{-azwj} upon every situation".¹⁰⁵⁰

21- ل، الخصال أبي عن سعد عن البرقي عن ابن محبوب عن إسحاق بن عمار عن عبد الله بن سنان قال سمعت أبا عبد الله ع يقول قال رسول الله ص قال الله جل جلاله إني أعطيت الدنيا بين عبادي قيساً فمن أقرضني منها قرضاً أعطيتُه بكل واحدٍ منهن عشرين إلى سبعين ضعفاً و ما شئت من ذلك و من لم يقرضني منها قرضاً فأخذت منه قسراً

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Ibn Mahboub, from Is'haq Bin Ammar, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: 'I^{-azwj} have Given the world abundantly between My^{-azwj} servants. The one who lends me a loan from it, I^{-azwj} shall Give him for every one of these, ten up to seven hundred multiple,

¹⁰⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 19

¹⁰⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 20

and whatever I^{-azwj} so Desire from that; and one who does not lend me a loan from it, I^{-azwj} shall Seize from it from him by Force.

أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا الصَّلَاةَ وَ الْهُدَايَةَ وَ الرَّحْمَةَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ - أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَاحِدَةٌ مِنَ الثَّلَاثِ - وَ رَحْمَةٌ اثْنَتَيْنِ - وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثَةٌ

I^{-azwj} have Given him three characteristics. If I^{-azwj} were to Give even one of these to My^{-azwj} Angels, they would be satisfied – The Salawaat, and the guidance, and the Mercy. Allah^{-azwj} Mighty and Majestic Says: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat from their Lord - one of the three - and Mercy; - two - those, they are the Guided ones [2:157] – three”.**

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا لِمَنْ أَخَذَ مِنْهُ شَيْئًا قَسْرًا.

Then Abu Abdullah^{-asws} said: ‘This is for one something is taken from him by force’.¹⁰⁵¹

22- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مُوَاسَاةُ الْأَخِ فِي اللَّهِ عَزَّ وَ جَلَّ تَرِيدُ فِي الرَّزْقِ.

(The book) ‘Al Khisaal’ – From Saeed Bin Ilaqah,

‘From Amir Al-Momineen^{-asws} having said: ‘Consoling the brother for the Sake of Allah^{-azwj} Mighty and Majestic increases in the sustenance’.¹⁰⁵²

23- ما، الأمايلي للشيخ الطوسي الْقَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع قَالَ: ثَلَاثُ دَعَوَاتٍ لَا يُجْحَبْنَ عَنِ اللَّهِ تَعَالَى دُعَاؤُ الْوَالِدِ لِوَلَدِهِ إِذَا بَرَّهَ وَ دَعْوَتُهُ عَلَيْهِ إِذَا عَفَّهَ وَ دُعَاؤُ الْمَظْلُومِ عَلَى ظَالِمِهِ وَ دُعَاؤُهُ 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^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: ‘Three supplication are not veiled from Allah^{-azwj} the Exalted – the supplication of a parent for his son when he is righteous and his supplication against him when he disowns him; and the supplication of an oppressed against his oppressor and his supplication of the one who is helping to him from him.

وَ رَجُلٌ مُؤْمِنٌ دَعَا لِأَخٍ لَهُ مُؤْمِنٍ وَاسَاءَ فِينَا وَ دُعَاؤُهُ عَلَيْهِ إِذَا لَمْ يُوَاسِهِ مَعَ الْفُدْرَةِ عَلَيْهِ وَ اضْطِرَارٍ أَخِيهِ إِلَيْهِ.

And a Momin man supplicating for a Momin brother of his having advised him regarding us^{-asws} and his supplication against him when he does not advise him with the power upon it, and the desperation of his brother to it’.¹⁰⁵³

24- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ نَصْرِ بْنِ الصَّبَّاحِ عَنِ الْمُفَضَّلِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ رَجُلٌ فِي كَمْ تَجِبُ الرِّكَاءُ مِنَ الْمَالِ فَقَالَ لَهُ الرِّكَاءُ الظَّاهِرَةُ أَمْ الْبَاطِنَةُ تُرِيدُ

¹⁰⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 21

¹⁰⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 22

¹⁰⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 23

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Nasr Bin Al Sabbah, from Al Mufazzal who said,

'I was in the presence of Abu Abdullah^{-asws}. A man asked him regarding how much from the wealth obligates the Zakat. He^{-asws} said to him: 'The apparent Zakat or the esoteric Zakat do you intend?'

قَالَ أُرِيدُهُمَا جَمِيعاً

He said, 'I intend both of them together'.

فَقَالَ أَمَّا الظَّاهِرَةُ فَنَفِي كُلِّ أَلْفٍ خَمْسَةً وَ عِشْرُونَ دِرْهَمًا وَ أَمَّا الْبَاطِنَةُ فَلَا تَسْتَأْذِرُ عَلَى أَخِيكَ بِمَا هُوَ أَحْوَجُ إِلَيْكَ مِنْكَ.

He^{-asws} said: 'As for the apparent, so in every thousand, twenty-five Dirhams, and as for the esoteric, do not prefer yourself upon your brother with what he is more needy to you it than you are'.¹⁰⁵⁴

25- يد، التوحيد القُطَّانُ عَنِ ابْنِ زَكْرِيَّا عَنِ ابْنِ حَبِيبٍ عَنْ أَحْمَدَ بْنِ يَعْقُوبَ بْنِ مَطَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُثَيْدٍ عَنْ أَبِي مَعْمَرٍ السَّعْدَانِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ تَعَالَى فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

(The book) 'Al Tawheed' – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ahmad Bin Yaquub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz, from his father, from Talha Bin Yazeed, from Ubeydullah Bin Ubeyd, from Abu Ma'mar Al Sa'dany,

'From Amir Al-Momineen^{-asws} regarding Words of the Exalted: **they would be entering the Paradise, being Sustained therein without measure [40:40].**

قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ حَقَّتْ كَرَامَتِي أَوْ قَالَ مَوَدَّتِي لِمَنْ يُرَاقِبُنِي وَ يَتَحَابُّ بِجَلَالِي إِنَّ وُجُوهَهُمْ يَوْمَ الْقِيَامَةِ مِنْ نُورٍ عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خَضِرٌ

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "My^{-azwj} Benevolence is justified" – or Said: "My^{-azwj} cordiality (is justified) for the one who watches out for Me^{-azwj} and is awed by My^{-azwj} Majesty!" On the Day of Qiyamah, their faces will be of Noor, upon minarets of Noor. Upon them will be green clothes'.

قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, 'Who are they, O Rasool-Allah^{-saww}?'

قَالَ قَوْمٌ لَبِسُوا بِأَنْبِيَاءَ وَ لَا شُهَدَاءَ وَ لَكِنَّهُمْ تَحَابُّوا بِجَلَالِ اللَّهِ وَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ نَسْأَلُ اللَّهَ أَنْ يَجْعَلَ مِنْهُمْ بِرَحْمَتِهِ.

He^{-saww} said: ‘A group of people who are neither Prophets^{-as} nor martyrs, but they would have been loving each other due to the Majesty of Allah^{-azwj}, and they will be entering the Paradise without any Reckoning. We ask Allah^{-azwj} to Make us being from them by His^{-azwj} Mercy’.¹⁰⁵⁵

26- ل، الخصال في خبر توف البكال قال أمير المؤمنين ع يا توف ارحم ترحم.

(The book) ‘Al Khisaal’ –

‘In a Hadeeth by Nowf Al Bikaly, ‘Amir Al-Momineen^{-asws} said: ‘O Nowf! Be merciful, you will be Shown Mercy’.¹⁰⁵⁶

27- 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 يُفسدون أعمالهم الرجل الخليم ذو العلم الكثير - لا يُعرف بذلك ولا يُذكر به والحكيم الذي يُدين ماله كل كاذب مُنكر لما يُؤتى إليه والرجل الذي يأمن ذا المكر والخيانة

(The book) ‘Al Khisaal’ – My father, 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^{-asws} saying: ‘Seven are spoilers of their deeds – a lenient man with a lot of knowledge who is neither known with that, nor being mentioned with it; and the wise one who lends to every lying denier of what he gives to him; and the man who trusts the one with the plots and the betrayal.

و السيد الفظ الذي لا رحمة له و الأثم التي لا تكتم عن الولد البير و تفضي عليه و السريع إلى لائمة إخوانه و الذي يُجادل أخاه مُخاصماً له.

And the harsh chief having 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 his brother contending to him’.¹⁰⁵⁷

28- ثو، ثواب الأعمال أبي عن سعد بن أحمد بن محمد بن فضال عن أبي الحسن قال سمعته يقول إن المُتخابين في الله يوم القيامة على منابر من نور قد أضاء نور وجوههم و أجسادهم و نور منابرهم كل شيء حتى يُعرفوا أنهم المُتخابون في الله عز وجل.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Fazzal,

‘From Abu Al Hassan^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘On the Day of Qiyamah, the ones loving each other for the Sake of Allah^{-azwj} will be upon pulpits of Noor, the Noor of their faces and their bodies and their pulpits will illuminate all things until it will be known that they are the one having loved each other for the Sake of Allah^{-azwj} Mighty and Majestic’.¹⁰⁵⁸

¹⁰⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 25

¹⁰⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 26

¹⁰⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 27

¹⁰⁵⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 28

29- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ فَضْلِ الرَّجُلِ عِنْدَ اللَّهِ حُبُّهُ لِإِخْوَانِهِ وَ مَنْ عَرَفَهُ اللَّهُ حُبَّهُ إِخْوَانِهِ فَقَدْ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ أَوْفَاهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Ahmad Bin Khalid, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{-asws} having said: 'From the merits of a man in the Presence of Allah^{-azwj} is his love for his brethren, and the one whom Allah^{-azwj} Introduces to him his love for his brethren, so Allah^{-azwj} has Loved him, and the one whom Allah^{-azwj} Loved, He^{-azwj} will Fulfil his Recompense on the Day of Qiyamah''.¹⁰⁵⁹

30- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْخَطَّابِ الْكُوفِيِّ وَ مُصْعَبِ الْكُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِسَيِّدِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبُوءَةِ وَ عَجَّلَ رُوحَهُ إِلَى الْجَنَّةِ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى سُورًا أَوْ تَبَيَّنَ لَهُ الدَّامَةُ وَ الْحُسْرَةُ إِلَّا أَنْ يُعَايِنَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- عَنِ الْبَيْهَقِيِّ وَ عَنِ التِّيمَالِيِّ قَعِيدٌ وَ أَنَا هَذَا الْمَلِكُ الْمَوْتُ يَقْبِضُ رُوحَهُ فَيُنَادِي رُوحَهُ فَتَخْرُجُ مِنْ جَسَدِهِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Aslam, from Al Khattab Al Kufi and Mus'ab Al Kufy,

'From Abu Abdullah^{-asws} having said to Sadeyr: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood and Hastened his^{-saww} soul to the Paradise! There is nothing between one of you and his exultation and seeing gladness, or the regret and the remorse to be manifested for him except his witnessing what Allah^{-azwj} Mighty and Majestic has Said in His^{-azwj} Book: **seated on the right and on the left [50:17]**, and the Angel of death will come to him to capture his soul. He will call his soul, so it would exit from his body.

فَأَمَّا الْمُؤْمِنُ فَمَا يُحْسُ بِخُرُوجِهَا وَ ذَلِكَ قَوْلُ اللَّهِ سُبْحَانَهُ وَ تَعَالَى- يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ- ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً- فَأَدْخِلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي

As for the Momin, he will not even feel its exit, and that is the Word of Allah^{-azwj}, Glorious and Exalted: **O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30].**

ثُمَّ قَالَ ذَلِكَ لِمَنْ كَانَ وَرِعًا مُؤَاسِيًا لِإِخْوَانِهِ وَصُولًا لَهُمْ وَ إِنْ كَانَ غَيْرَ وَرِعٍ وَ لَا وَصُولٍ لِإِخْوَانِهِ

Then he^{-asws} said: 'That is for the one who were to be devout, consoling to his brethren, connecting to them and if he were to be other than devout, not connecting to his brethren'.

قِيلَ لَهُ مَا مَنَعَكَ مِنَ الْوَرَعِ وَ الْمُؤَاسَاةِ لِإِخْوَانِكَ أَنْتَ مِمَّنْ انْتَحَلَ الْمَحَبَّةَ بِلِسَانِهِ وَ لَمْ يُصَدِّقْ ذَلِكَ بِفِعْلٍ وَ إِذَا لَقِيَ رَسُولَ اللَّهِ ص وَ أَمِيرَ الْمُؤْمِنِينَ لَقِيَهُمَا مُغْرَضَيْنِ مُقْطَبَيْنِ فِي وَجْهِهِ غَيْرَ شَافِعَيْنِ لَهُ

He^{-asws} said to him: 'What prevents you from the devoutness and the consoling to your brethren? You are from the ones arrogating the love with his tongue and that is not ratified

by action, and when he meets Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws}, he will be meeting them^{-asws}, turning away, frowning in his face, not interceding for him’.

قَالَ سَدَيْرٌ مَنْ جَدَعَ اللَّهُ أَنْفَهُ

Sadeyr (narrator) said, ‘One who Allah^{-azwj} Cuts his nose (pride)?’

قَالَ أَبُو عَبْدِ اللَّهِ عَ فَهُوَ ذَاكَ.

Abu Abdullah^{-asws} said: ‘He is that!’¹⁰⁶⁰

31- سن، المحاسن ابن محبوب عن أبي ولاد عن ميسر بن عبد العزيز عن أبي عبد الله ع قال: إِنَّ الْمُؤْمِنَ مِنْكُمْ يَوْمَ الْقِيَامَةِ لَيَمُرُّ عَلَيْهِ بِالرَّجُلِ وَ قَدْ أَمَرَ بِهِ إِلَى النَّارِ فَيَقُولُ لَهُ يَا فُلَانُ أَعَيَّيْتَنِي فَقَدْ كُنْتَ أَصْنَعُ إِلَيْكَ الْمَعْرُوفَ فِي الدُّنْيَا

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Abu Wallad, from Muyassir Bin Abdul Aziz,

‘From Abu Abdullah^{-asws} having said: ‘On the Day of Qiyamah, the Momin from you would be passed by a man, and he would have been Commanded with to the Fire. He will say to him, ‘O so and so, assist me, for I used to do the act of kindness to you in the world!’

فَيَقُولُ الْمُؤْمِنُ لِلْمَلَكِ خَلِّ سَبِيلَهُ

The Momin will say to the Angel, ‘Free his way!’

فَيَأْمُرُ اللَّهُ الْمَلَكَ أَنْ أَجْزَ قَوْلَ الْمُؤْمِنِ فَيُخَلِّي الْمَلَكُ سَبِيلَهُ.

Allah^{-azwj} will Command the Angels: “I^{-azwj} am Allowing the word of the Momin!” So the Angel will free his way”.¹⁰⁶¹

32- سن، المحاسن البرنطبي و ابن فضال عن صفوان الجمال عن أبي عبد الله ع قال: مَا التَّقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَحْفَظُهُمَا أَشَدَّهُمَا حُبًّا لِأَخِيهِ.

(The book) ‘Al Mahasin’ – Al Bazanty and Ibn Fazzal, from Safwan Al Jammal,

‘From Abu Abdullah^{-asws} having said: ‘No two Momineen meet at all except the superior of the two would be their more intense of love to his brother’”.¹⁰⁶²

و فِي حَدِيثٍ آخَرَ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

And in another Hadeeth: ‘The most intense of them in love to his companion’”.¹⁰⁶³

33- سن، المحاسن عثمان عن سماعة عن أبي عبد الله ع قال: إِنَّ الْمُسْلِمَيْنِ يَلْتَقِيَانِ فَأَفْضَلُهُمَا أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

¹⁰⁶⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 30

¹⁰⁶¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 31

¹⁰⁶² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 32 a

¹⁰⁶³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 32 b

(The book) 'Al Mahasin' – Usman, from Sama'at,

'From Abu Abdullah^{asws} having said: 'The two Muslims meet, so their superior is their most intense of love to his companions''¹⁰⁶⁴

34- سن، المحاسن مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ جَبَلَةَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَبْرَجَدٍ خَضِرَاءَ فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ وَكِلْتَا يَدَيْهِ يَمِينٌ وَجُوهُهُمْ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ وَأَصْوَابُهُم مِّنَ الشَّمْسِ الطَّالِعَةِ

(The book) 'Al Mahasin' – Muhammad Bin Ali, from Muhammad Bin Jabalah, from Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'On the Day of Qiyamah, the ones loving each other for the Sake of Allah^{azwj} will be upon a land of green emeralds, in the Shade of His^{azwj} Throne, on His^{azwj} Right Hand, and both His^{azwj} Hands are right. Their faces will be intensely whiter than the snow, and more illuminating than the emerging sun.

يَغْطِيهِمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُّقَرَّبٍ وَنَبِيٌّ مُّرْسَلٍ يَقُولُ النَّاسُ مَنْ هَؤُلَاءِ فَيَقُولُ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ.

They will be envied of their status by every Angel of Proximity, and Messenger^{as} Prophet^{as}, and the people will be saying, 'Who are they?' It will be said: 'They are the ones loving each other for the Sake of Allah^{azwj}'¹⁰⁶⁵

35- سن، المحاسن الْوُشَاءُ عَنْ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِنْ نُورٍ قَدْ أَضَاءَ نُورُ أَجْسَادِهِمْ وَ نُورُ مَنَابِرِهِمْ كُلُّ شَيْءٍ حَتَّى يُعْرِفُوا بِهِ فَيَقَالُ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ.

(The book) 'Al Mahasin' – Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'On the Day of Qiyamah, the ones loving each other for the Sake of Allah^{azwj} will be upon pulpits of Noor. The Noor of their bodies and Noor of their pulpits will illuminate all things until they are known by it, so it will be said, 'They are the ones loving each other for the Sake of Allah^{azwj}'¹⁰⁶⁶

36- سن، المحاسن أَبِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَلِلَّائِلِمَنْ يُبَدِّلُ نِعْمَةَ اللَّهِ كُفْرًا طُوبَى لِلْمُتَحَابِّينَ فِي اللَّهِ.

(The book) 'Al Mahasin' – My father, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Muhammad Bin Ajan,

'From Abu Abdullah^{asws} having said: 'Woe be to the one replacing a bounty of Allah^{azwj} by committing Kufr! Beatitude be for the ones loving each other for the Sake of Allah^{azwj}'¹⁰⁶⁷

¹⁰⁶⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 33

¹⁰⁶⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 34

¹⁰⁶⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 35

¹⁰⁶⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 36

37- جاء، المجالس للمفيد مُحَمَّدُ بْنُ جَعْفَرٍ التَّمِيمِيُّ عَنْ هِشَامِ بْنِ يُونُسَ النَّهْشَلِيِّ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ حُمَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَعْمَدَةٍ مِنْ يَأْفُوتِ أَحْمَرَ فِي الْجَنَّةِ يُشْرِفُونَ عَلَى أَهْلِ الْجَنَّةِ فَإِذَا أَطْلَعُوا أَحَدَهُمْ مَلَأَ حُسْنُهُ بُيُوتَ أَهْلِ الْجَنَّةِ

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Ja'far Al Tameemi, from Hisham Bin Yunus Al Nahshaly, from Yahya Bin Ya'la, from Humeyd, from Abdullah Bin Al Haris, from Abdullah Bin Masoud who said,

'Rasool-Allah^{-saww} said: 'The ones loving each other for the Sake of Allah^{-azwj} Mighty and Majestic will be upon pillars of red rubies in the Paradise. They will be overlooking upon the people of Paradise. Whenever one of them emerges, his beauty would fill upon houses of the people of Paradise.

فَيَقُولُ أَهْلُ الْجَنَّةِ اخْرُجُوا نَنْظُرِ الْمُتَحَابِّينَ فِي اللَّهِ عَزَّ وَ جَلَّ

The people of Paradise will say, 'Come out to look at the ones loving each other for the Sake of Allah^{-azwj} Mighty and Majestic!'

قَالَ فَيَخْرُجُونَ فَيَنْظُرُونَ إِلَيْهِمْ أَحَدُهُمْ وَجْهُهُ مِثْلُ الْقَمَرِ فِي لَيْلَةِ الْبَدْرِ عَلَى جَبَاهِهِمْ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'They will come out and look at them. One of them, his face will be like the moon during a night of the full moon. Upon their foreheads (would be written), 'The ones loving each other for the Sake of Allah^{-azwj} Mighty and Majestic''.¹⁰⁶⁸

38- ختص، الاختصاص قَالَ الصَّادِقُ ع إِنَّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفًا فَقَدْ أَوْصَلَ إِلَى رَسُولِ اللَّهِ ص.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'Whichever Momin connects an act of kindness to his Momin brother, so he has connected to Rasool-Allah^{-saww}'.¹⁰⁶⁹

39- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنْ كُتَيْبِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَوَاصَلُوا وَ تَبَارَّوْا وَ تَرَاحَّوْا وَ كُونُوا إِخْوَةً بَرَةً كَمَا أَمَرَكُمُ اللَّهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Sinan, from Kuleyb Al Asady who said,

'I heard Abu Abdullah^{-asws} saying: 'Connect, and be righteous and mercy each other, and be as righteous brothers just as Allah^{-azwj} has Commanded you all!'¹⁰⁷⁰

40- ما، الأما للشيخ الطوسي الْحُسَيْنُ بْنُ عُبَيْدِ اللَّهِ عَنِ التَّلْعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ صَدَقَةَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَحَابُّوا وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ قَرَأُوا الضَّيْفَ فَإِنْ لَمْ يَفْعَلُوا ابْتُلُوا بِالسِّنِينَ وَ الْجُدْبِ

¹⁰⁶⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 37

¹⁰⁶⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 38

¹⁰⁷⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 39

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'akbury, from Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Sadaqa,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community will not cease to be with goodness for as long as they love each other, and establish the Salat, and give the Zakat, and entertain the guest. If they don't do so, they will be Tried with the years (of hunger) and the drought'.

قَالَ إِنَّا أَهْلُ بَيْتٍ لَا نَمْسُخُ عَلَى أَحْقَافِنَا.

He^{-asws} said: 'We^{-asws}, People^{-asws} of the Household do not wipe upon our^{-asws} socks (during performing the Wud'u)".¹⁰⁷¹

41- الدُّرَّةُ الْبَاهِرَةُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَكُونَنَّ أَخُوكَ عَلَى قَطِيعَتِكَ أَقْوَى مِنْكَ عَلَى صِلَتِهِ وَلَا يَكُونَنَّ عَلَى الْإِسَاءَةِ أَقْوَى مِنْكَ عَلَى الْإِحْسَانِ.

(The book) 'Al Durr Al Bahira' –

'Amir Al-Momineen^{-asws} said: 'Your brother should not be stronger upon cutting you off than you are upon connecting with him, nor should he be stronger upon offending than you are upon the favouring (being good to him)".¹⁰⁷²

وَقَالَ ع مَا أَقْبَحَ الْحُشُوعُ عِنْدَ الْحَاجَةِ وَالْجَفَاءُ عِنْدَ الْعُيَّةِ.

And he^{-asws} said: 'How ugly is the humbleness during the need, and the antipathy during the riches".¹⁰⁷³

قَالَ الْحُسَيْنُ ع إِنَّ أَجْوَدَ النَّاسِ مَنْ أَعْطَى مَنْ لَا يَرْجُوهُ وَإِنَّ أَعْمَى النَّاسِ مَنْ عَفَا عِنْدَ قُدْرَتِهِ وَإِنَّ أَوْصَلَ النَّاسِ مَنْ وَصَلَ مَنْ قَطَعَهُ.

Al-Husayn^{-asws} said: 'The most generous of the people is one who gives to the one who does not hope for (it), and the most pardoning of the people is one who pardons during his power, and the most connecting of the people is one who connects to the one who cuts him off".¹⁰⁷⁴

وَقَالَ الصَّادِقُ ع مَا شَيْءٌ أَحَبَّ إِلَيَّ مِنْ رَجُلٍ سَلَفَتْ مَنِي إِلَيْهِ يَدٌ تَتْبَعُهَا أُخْتُهَا وَ أَحَسَنْتَ مَرْثَمًا لِأَيِّ رَأَيْتَ مَنَعَ الْأَوَّخِرِ يَفْطَعُ شُكْرَ الْأَوَّلِ.

And Al-Sadiq^{-asws} said: 'There is nothing more beloved to me^{-asws} than a man there is a hand (of favour) to him from me^{-asws}, so I^{-asws} follow it up with its counterpart (another favour), and I^{-asws} am good at nourishing it, because I^{-asws} have seen, prevention of the last one cuts off the appreciation of the first ones".¹⁰⁷⁵

42- دَعَوَاتُ الرَّوَّانِدِيِّ، رُوي أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُنَادِي كُلُّ مَنْ يَقُومُ مِنْ قَدَرِهِ- اللَّهُمَّ ارْحَنِي اللَّهُمَّ ارْحَنِي

¹⁰⁷¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 40

¹⁰⁷² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 41 a

¹⁰⁷³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 41 b

¹⁰⁷⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 41 c

¹⁰⁷⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 41 d

(The book) 'Da'waat' of Al Rawandy –

'It is reported that when it will be the Day of Qiyamah, every one who arises from his grave will call out, 'O Allah^{-azwj}, have Mercy on me! O Allah^{-azwj}, have Mercy on me!'

فَيَجَابُونَ لِمَنْ رَحِمْتُمْ فِي الدُّنْيَا لَتَرْحَمُوهُنَّ الْيَوْمَ.

They will be answered: 'Had you been merciful in the world, you will be Mercied today!'¹⁰⁷⁶

43- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ عِنْدَ وَفَاتِهِ عَلَيْكُمْ بِالتَّوَّاضُلِ وَ التَّبَادُلِ وَ إِتَائِكُمْ وَ التَّدَابُرِ وَ التَّقَاطُعِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said in his^{-asws} bequest during his^{-asws} expiry: 'Upon you all is with the connecting and the exchanging (gifts) and beware of the abandoning and the cutting off'¹⁰⁷⁷

43- عُذَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ أَدُّوا الْأَمَانَةَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا انْبَلَوْا بِالْقَحْطِ وَ السِّنِينَ

(The book) 'Uddat Al Daie' –

'From the Prophet^{-saww} having said: 'My^{-saww} community will not cease being with goodness for as long as they love each other, and they fulfil the entrustment, and they establish the Salat, and give the Zakat. If they don't do so, they will be Tried with the drought and the years (of hunger).

وَ سَيَأْتِي عَلَى أُمَّتِي زَمَانٌ تَحْبُثُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعًا فِي الدُّنْيَا يَكُونُ عَمَلُهُمْ رِقَاءً لَا يُخَالِطُهُمْ خَوْفٌ أَنْ يُعَذِّبَهُمُ اللَّهُ بِبَلَاءٍ فَيَدْعُوهُ دُعَاءُ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ.

And there shall come a time upon my^{-asws} community, their secretive action will be wicked during it, and their open actions will be good during it, out of greed regarding the world. Their deeds will be a show-off. Fear will not mingle in them. Allah^{-azwj} will Generalise them with afflictions. They will be supplicating to Him^{-azwj} with 'supplication of the drowning one' (Dua Al-Ghareek), but it will not be Answered for them".¹⁰⁷⁸

44- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، 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 رَأْسُ الْعُقْلِ بَعْدَ الدِّينِ التَّوَدُّدُ إِلَى النَّاسِ وَ اصْطِنَاعُ الْخَيْرِ إِلَى كُلِّ بَرٍّ وَ فَاجِرٍ.

(The book) 'Kitab Al Imamah Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ashas,

¹⁰⁷⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 42

¹⁰⁷⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 43 a

¹⁰⁷⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 43 b

'From Musa Bin Ismail son of Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Chief of the intellect after the religion, is being cordial to the people and doing the good to all, righteous and immoral'''.¹⁰⁷⁹

45- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ شُعَيْبِ الْعَقْرُقُونِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِأَصْحَابِهِ اتَّقُوا اللَّهَ وَكُونُوا إِخْوَةً بَرَةً مُتَحَابِّينَ فِي اللَّهِ مُتَوَاصِلِينَ مُتَرَاحِمِينَ تَرَاضُوا وَتَلَقَّوْا وَتَذَاكُرُوا أَمْرًا وَ أَحِبُّوهُ.

(The book) 'Al Kafi' – From the number, from Al Barqy, from Al Hassan Bin Mahboub, from Shueyb Al Aqarquqy who said,

'I heard Abu Abdullah^{-asws} saying to his^{-asws} companions: 'Fear Allah^{-azwj} and be as righteous brothers, loving each other for the Sake of Allah^{-azwj}, connecting, merciful, visiting, and meeting each other, and mentioning our^{-asws} matter and reviving it'''.¹⁰⁸⁰

46- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ كُثَيْبِ الصِّدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَوَاصَلُوا وَتَبَارَّوْا وَتَرَاحَمُوا وَكُونُوا إِخْوَةً بَرَةً كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ.

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

'From Abu Abdullah^{-asws} having said: 'Connect, and be righteous, and be merciful to each other, and be as rightful brothers just as Allah^{-azwj} Mighty and Majestic has Commanded you all'''.¹⁰⁸¹

47- كَأ، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَوَاصَلُوا وَتَبَارَّوْا وَتَرَاحَمُوا وَتَعَاطَفُوا.

(The book) 'Al Kafi' – By the previous chain, from Ibn Sinan, from Abdullah Al Kahily who said,

'I heard Abu Abdullah^{-asws} saying: 'Connect, and be righteous, and be merciful, and be kind to each other'''.¹⁰⁸²

48- كَأ، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ- مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ ... فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

(The book) 'Al Kafi' – From the number, from Al Barqy, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: ***the one who kills a soul for other than a soul (in retaliation), or (for) mischief in the earth, then it would be as if he killed the entirety of the people; and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]***'.

¹⁰⁷⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 44

¹⁰⁸⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 45

¹⁰⁸¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 46

¹⁰⁸² Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 47

قَالَ وَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى الْهُدَى فَكَأَنَّمَا أَحْيَاهَا وَمَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا.

He^{-asws} said: 'And the one who extracts if from straying to the guidance, it is as if he has revived it, and the one who extracts if from guidance to straying, so he has killed it'.¹⁰⁸³

49- كذا، الكافي عن العبد عن البرقي عن علي بن الحكم عن أبان بن عثمان عن فضيل بن يسار قال: قلت لأبي جعفر ع قول الله عز وجل في كتابه - وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً

(The book) 'Al Kafi' – From the number, from Al Barqy, from Ali Bin Al Hakam, from Aban Bin Usman, from Fuzeyl Bin Yasaar who said,

'I said to Abu Ja'far^{-asws}, 'Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]**'.

قَالَ مِنْ حَرِّ أَوْ عَرَقٍ

He^{-asws} said: 'One who is burning or drowning'.

قُلْتُ فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى

I said, 'So the one who extracts if from straying to guidance?'

قَالَ ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ.

He^{-asws} said: 'That is it's mightiest interpretation'.¹⁰⁸⁴

50- كذا، الكافي عن محمد بن يحيى عن أحمد بن محمد بن محمد بن خالد بن النضر بن سويد عن يحيى بن عمران الحلبي عن أبي خالد القمّاط عن حمّان قال: قلت لأبي عبد الله ع أسألك أصلحك الله

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazr Bin Suweyd, from Yahya Bin Imran Al Halby, from Abu Khalid Al Qammat, from Humran who said,

'I said to Abu Abdullah^{-asws}, 'Can I ask you^{-asws}? May Allah^{-azwj} Keep you^{-asws} well!'

فَقَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ كُنْتُ عَلَى خَالٍ الْيَوْمَ عَلَى خَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَالْإِثْنَيْنِ وَالْمَرْأَةَ فَيُتَّقِدُ اللَّهُ مِنْ شَاءَ وَأَنَا الْيَوْمَ لَا أَدْعُو أَحَدًا

¹⁰⁸³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 48

¹⁰⁸⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 28 H 49

I said, 'I used to be upon a state, and today I am upon another state. I used to enter the land and call (to the Wilayah) the man, and the two, and the woman, so Allah^{-azwj} Saved the one He^{-azwj} so Desires, and today I don't call anyone'.

فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخْلِي بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ

He^{-asws} said: 'And what is upon you if you were to leave alone between the people and their Lord^{-azwj}? The one whom Allah^{-azwj} Wants to Extract him from darkness to light, He^{-azwj} will Extract him!'

ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ أَنْسَتَ مِنْ أَحَدٍ خَيْرًا أَنْ تُنْبِذَ إِلَيْهِ الشَّيْءَ نَبَذًا

Then he^{-asws} said: 'Nor it is upon you if you were to sense goodness from anyone to divulge to him the secretive thing'.

فُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

I said, 'Inform me about Words of Allah^{-azwj} Mighty and Majestic: **and the one who revives it (a person), so it would be as if he has revived the entirety of the people. [5:32]**'.

قَالَ مِنْ حَرِّ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ إِنْ دَعَاها فَاسْتَجَابَتْ لَهُ.

He^{-asws} said: 'From burning or drowning'. Then he^{-asws} was silent, then said: 'It's mightiest interpretation is that he calls it (a soul) so he is answered to it'.¹⁰⁸⁵

CHAPTER 29 – ONE WHO IS DESERVING OF BEING MERCIED

1- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ تَحِيْبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَرْحَمُ ثَلَاثَةً وَ حَقٌّ لَهُمْ أَنْ يُرْحَمُوا عَزِيزٌ أَصَابَتْهُ مَذَلَّةٌ بَعْدَ الْعِزِّ وَ غَنِيٌّ أَصَابَتْهُ حَاجَةٌ بَعْدَ الْغِنَى وَ عَالِمٌ يَسْتَحِفُّ بِهِ أَهْلُهُ وَ الْجَهْلَةُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} am merciful to three and it is a right for them to be mercied – a mighty (honourable) one afflicted with disgrace after the honour, and a rich one afflicted by need after the riches, and a scholar his people and the ignoramuses take lightly with him''¹⁰⁸⁶.

2- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع أَنَابَهُ ع قَالَ قَالَ النَّبِيُّ ص اِرْحَمُوا عَزِيزاً ذَلَّ وَ غَنِيّاً افْتَقَرَ وَ عَالِماً ضَاعَ فِي زَمَانٍ جُهَالٍ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'Be merciful to a mighty (honourable) one becoming disgraced, and a rich one impoverished, and a scholar wasted in the time of the ignoramuses''¹⁰⁸⁷.

الدُّرَّةُ الْبَاهِرَةُ، مِثْلُهُ وَ فِيهِ وَ عَالِماً تَتَلَاعَبُ بِهِ الْجُهَالُ.

(The book) 'Al Durr Al Bahira' –

'Similar to it, and in it: 'And a scholar the ignoramuses play with him''¹⁰⁸⁸.

3- نهج، نهج البلاغة قَالَ ع أَفِيلُوا ذَوِي الْمُرُوءَاتِ عَنَّا هِمَّ فَمَا يَغْتَرُّ مِنْهُمْ عَائِرٌ إِلَّا وَ يَدُهُ يَبِيدُ اللَّهُ بِرَفْعِهِ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said: 'Forgive for the ones with chivalry of their stumbles. No stumbling one from them will stumble except and his hand would be in the Hand of Allah^{-azwj}, Raising him''¹⁰⁸⁹.

¹⁰⁸⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 29 H 1

¹⁰⁸⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 29 H 2 a

¹⁰⁸⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 29 H 2 b

¹⁰⁸⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 29 H 3

CHAPTER 30 – MERIT OF THE FAVOUR, AND THE GRACE, AND THE ACT OF KINDNESS, AND ONE WHO IS RIGHTFUL FOR IT

1- لي، الأمايلي للصدوق ابن البرقي عن أبيه عن جدّه عن الحسين بن سعيد عن إبراهيم بن أبي البلاد عن عبد الله بن الوليد الوصافي قال قال أبو جعفر الباقر ع صنائع المعروف تقي مصارع السوء وكل معروف صدقة وأهل المعروف في الدنيا أهل المعروف في الآخرة وأهل المنكر في الدنيا أهل المنكر في الآخرة

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from Abdullah Bin Al waleed Al Wassafy who said,

'Abu Ja'far Al-Baqir^{asws} said: 'Doing the act of kindness saves from the evil death, and every act of kindness is charity, and the people of the act of kindness in the word are the people of the act of kindness in the Hereafter, and the people evil in the world and the people of evil in the Hereafter.

و أول أهل الجنة دُخُولًا إلى الجنة أهل المعروف وإن أول أهل النار دُخُولًا إلى النار أهل المنكر.

And the first people of Paradise to enter the Paradise will be the people of act of kindness, and the first people of the Fire to enter the Fire will be the people of evil (actions)".¹⁰⁹⁰

2- لي، الأمايلي للصدوق الطالقاني عن محمد بن القاسم الأنباري عن أبيه عن محمد بن أبي يعقوب الدينوري عن أحمد بن أبي المقدام العجلي قال يزوي أن رجلاً جاء إلى علي بن أبي طالب ع فقال له يا أمير المؤمنين إن لي إليك حاجة

(The book) 'Al Amaali' of Al Sadouq - Al Talaqany, from Muhammad Bin Al Qasim Al Anbary, from his father, from Muhammad Bin Abu Yaqoub Al Deynawary, from Ahmad Bin Abu Al Miqdan Al Ijaly who said,

'It is reported that a man came to Ali^{asws} Bin Abu Talib^{asws}. He said to him^{asws}, 'O Amir Al-Momineen^{asws}! There is a need for me to you^{asws}'.

فقال اكتبها في الأرض فإنني أرى الضر فيك بئناً

He^{asws} said: 'Write it in the ground for I^{asws} can see the harm in you clearly'.

فكتب في الأرض أنا فقير محتاج

He wrote in the ground, 'I am poor, needy'.

فقال علي ع يا قنبر اكسسه خلّتين

Ali^{asws} said: 'O Qanbar! Clothe him two garments!'

فَأَنْشَأَ الرَّجُلُ يَقُولُ-

كَسَوْتَنِي حُلَّةً تُبْلَى تَحَاسُنُهَا-
إِنْ بَلَغْتَ حُسْنَ ثَنَائِي بَلَغْتَ مَكْرَمَةً-
إِنَّ الثَّنَاءَ لِيُحْيِي ذِكْرَ صَاحِبِهِ-
لَا تَزْهَدْ الدَّهْرَ فِي غَرْفٍ بَدَأْتَ بِهِ-
فَسَوْفَ أَكْسُوكَ مِنْ حُسْنِ الثَّنَا حُلَلًا-
وَ لَسْتُ تَبْغِي بِمَا قَدْ بَلَغْتَ بَدَلًا-
كَالْعَيْثِ يُحْيِي نَدَاهُ السَّهْلَ وَالْجَبَلَ-
فَكُلُّ عَبْدٍ سَيُجْزَى بِالَّذِي فَعَلَ

The man recited (a poem) saying, 'You have clothed me with a garment its beauty will decay, soon I shall clothe you from the goodly praise extollations. If you were to attain the goodness of my praise, you have attained honour, and I am not seeking a replacement with what I have given you. The praise tends to revive the mention of its owner, like the rain tends to revive the coast and the mountain. Do not forsake the eternity in knowing what you had begun with, for every servant shall be Recompense with that which he had done'.

فَقَالَ عَ أَعْطُوهُ مِائَةَ دِينَارٍ

He^{-asws} said: 'Give him one hundred Dinars!'

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَقَدْ أَغْنَيْتَهُ

It was said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! You^{-asws} have enriched him'.

فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنْزِلِ النَّاسَ مَنَازِلَهُمْ

He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Accord the people according to their status'.

ثُمَّ قَالَ عَلِيٌّ ع إِنِّي لَأَعْجَبُ مِنْ أَقْوَامٍ يَشْتَرُونَ الْمَمَالِيكَ بِأَمْوَالِهِمْ وَ لَا يَشْتَرُونَ الْأَحْزَارَ بِمَعْرِفِهِمْ.

Then Ali^{-asws} said: 'I^{-asws} am astonished at the people buying the slaves with their wealth, and they are not buying the free ones with their acts of kindness!'¹⁰⁹¹

3- ب، قرب الإسناد ابن طريف عن ابن غلوان عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلْجَنَّةِ بَابًا يُقَالُ لَهُ بَابُ الْمَعْرُوفِ- لَا يَدْخُلُهُ إِلَّا أَهْلُ الْمَعْرُوفِ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is a door for the Paradise call 'The door of the act of kindness'. No one will enter it except the people of the acts of kindness''¹⁰⁹²

¹⁰⁹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 2

¹⁰⁹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 3

4- فس، تفسير القمي قَالَ الصَّادِقُ ع مَا مِنْ شَيْءٍ أَحَبَّ إِلَيَّ مِنْ رَجُلٍ سَبَقْتُ مِنِّي إِلَيْهِ يَدُ أَتْعَمُهَا أُحْتَمَا وَ أَحْسَنْتُ مَرْثَهَا لِأَنِّي رَأَيْتُ مَنْعَ الْأَوَاخِرِ يَطْغَعُ لِسَانَ شُكْرِ الْأَوَائِلِ.

Tafseer Al Qummi –

‘Al-Sadiq^{-asws} said: ‘There is nothing more beloved to me^{-asws} than a man, a hand of favour from me^{-asws} had preceded to him, so I follow it up with its counterpart (another favour), and I^{-asws} make good its nourishing, because I^{-asws} view refusal of the last one cuts off the appreciation of the first one’.¹⁰⁹³

5- فس، تفسير القمي أَبِي عَنْ حمَّادٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع عَلَيْكَ بِصَنَائِعِ الْخَيْرِ فَإِنَّهَا تَدْفَعُ مَصَارِعَ السُّوءِ.

Tafseer Al Qummi – My father, from Hammad, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said to Ali^{-asws}: ‘Upon you is with doing the good, for it repels the evil death’.¹⁰⁹⁴

6- ل، الخصال ماجيلوئيهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مُحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَعْرُوفُ شَيْءٌ سِوَى الرِّكَاتِ فَتَقَرَّبُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ بِالْإِيَّارِ وَ صِلَةِ الرَّحِمِ.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from Ibn Mahboub, from Umar Bin Yazeed who said,

‘Abu Abdullah^{-asws} said: ‘The act of kindness is something besides the Zakat, so draw closer to Allah^{-azwj} Mighty and Majestic with the righteousness and connecting the kinship’.¹⁰⁹⁵

7- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مُحْبُوبٍ عَنِ ابْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَصْلُحُ الصَّنِيعَةُ إِلَّا عِنْدَ ذِي حَسَبٍ أَوْ دِينٍ.

(The book) ‘Al Khisaal’ – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Ameyra,

‘From Abu Abdullah^{-asws} having said: ‘The goodly dealing is not correct except with someone of pedigree or religion’.¹⁰⁹⁶

8- ل، الخصال ماجيلوئيهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ حَاتِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَيْتُ الْمَعْرُوفَ لَا يَصْلُحُ إِلَّا بِثَلَاثِ خِصَالٍ تَصْغِيرِهِ وَ سَتْرِهِ وَ تَعْجِيلِهِ فَإِنَّكَ إِذَا صَغَّرْتَهُ عَظَمْتَهُ عِنْدَ مَنْ تَصْنَعُهُ إِلَيْهِ وَ إِذَا سَتَرْتَهُ تَمَنَّيْتَهُ وَ إِذَا عَجَّلْتَهُ هَنَيْتَهُ وَ إِنْ كَانَ غَيْرُ ذَلِكَ مُحَقَّقَةً وَ نَكْذَةً.

(The book) ‘Al Khisaal’ – Majaylawiya, from his uncle, from Al Barqy, from his father, from Sa’dan Bin Muslim, from Hatim,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} view the act of kindness as not being correct except with three characteristics – your belittling it, and concealing it, and hastening it. When you belittle it, it will magnify it in the presence of the one you have done it to, and when you

¹⁰⁹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 4

¹⁰⁹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 5

¹⁰⁹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 6

¹⁰⁹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 7

conceal it, you complete it, and when you hasten it, you make it pleasant, and if it were to be other than that, you will eradicate it and embitter him".¹⁰⁹⁷

9- ل، الخصال العسكري عن محمد بن عبد العزيز عن الحسن بن محمد الرغزالي عن عبيدة بن حميد عن أبي الرغزاء عن أبي الأخص عن أبيه مالك بن نضلة قال قال رسول الله ص الأيدي ثلاثة فيد الله عز وجل الغليا ويد المغطي التي تليها ويد السائل السفلى فأعط الفضل ولا تعجز نفسك.

(The book) 'Al Khisaal' – Al Askary, from Muhammad Bin Abdul Aziz, from Al Hassan Bin Muhammad Al Zafrany, from Ubeyda Bin Humejd, from Abu Al Za'ra, from Abu Al Ahwas, from his father Malik Bin Nazlah who said,

'Rasool-Allah^{-saww} said: 'The hands (favours) are three. The Hand of Allah^{-azwj} Mighty and Majestic is the highest, and a hand of the giver, is which follows it (in highness), and a hand of the beggar is the lowest. Therefore give the grace and do not frustrate yourself".¹⁰⁹⁸

10- ل، الخصال ابن حمزة العلوي عن علي عن أبيه عن جعفر بن محمد الأشعري عن القداح عن الصادق عن آبائه ع قال قال رسول الله ص كل مغروف صدقة والذل على الخير كفاعله والله يحب إغائة اللهفان.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every act of kindness is charity, and the pointer upon the good is like its doer, and Allah^{-azwj} Loves helping the aggrieved".¹⁰⁹⁹

11- ل، الخصال الأرمينية قال أمير المؤمنين ع اصطنعوا المعروف بما قدرتم على اصطناعه فإنه يقي مصارع السوء.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'Do the act of kindness with what you are able upon doing it, for it saves from the evil death!"¹¹⁰⁰

و قال ع لا تصلح الصبيحة إلا عند ذي حسب أو دين.

And he^{-asws} said: 'The good dealing is not correct except with the one with pedigree or religion".¹¹⁰¹

و قال ع لكل شيء ثمرة و ثمرة المعروف تعجيله.

And he^{-asws} said: 'For every thing there is a fruit, and the fruit of an act of kindness is hastening it".¹¹⁰²

¹⁰⁹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 8

¹⁰⁹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 9

¹⁰⁹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 10

¹¹⁰⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 11 a

¹¹⁰¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 11 b

¹¹⁰² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 11 c

12- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اصْطَبِعِ الْخَيْرَ إِلَى مَنْ هُوَ أَهْلُهُ وَ إِلَى مَنْ لَيْسَ هُوَ مِنْ أَهْلِهِ فَإِنْ لَمْ تُصِبْ مَنْ هُوَ أَهْلُهُ فَأَنْتَ أَهْلُهُ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} having said: 'Do the good to the one who is rightful of it, and to the one who isn't from its rightful ones. So if you cannot find the one who is rightful of it, then you are its rightful one''¹¹⁰³.

13- ن، عيون أخبار الرضا عليه السلام بِإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص رَأْسُ الْعَقْلِ بَعْدَ الدِّينِ التَّوَدُّدُ إِلَى النَّاسِ وَ اصْطِنَاعُ الْخَيْرِ إِلَى كُلِّ أَحَدٍ بَرٍّ وَ فَاجِرٍ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The chief of intellect after the religion, is the cordiality to the people, and doing good to every one, righteous and immoral''¹¹⁰⁴.

14- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنْ أَبِي غَالِبِ الزُّرَّارِيِّ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ خُبَيْبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَعَالَى الْمَعْرُوفُ هَدِيَّةٌ مِنِّي إِلَى عَبْدِي الْمُؤْمِنِ فَإِنْ قَبِلَهَا مِنِّي فَبِرَّحْمَتِي وَ مِنِّي وَ إِنْ رَدَّهَا فَبِدَنبِهِ حَرَمَهَا وَ مِنْهُ لَا مِنِّي وَ أَلَمَّا عَبْدٌ خَلَقْتُهُ فَهَدَيْتُهُ إِلَى الْإِيمَانِ وَ حَسَنْتُ خَلْقَهُ وَ لَمْ أَتَّكِلْهُ بِالْبُخْلِ فَإِنِّي أُرِيدُ بِهِ خَيْرًا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Abu Ghalib Al Zurary, from Ibn Al Khattab, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd,

'From Abu Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted Says: 'The act of kindness is a Gift from Me^{-azwj} to My^{-azwj} servant. If he were to accept it from Me^{-azwj}, it is due to My^{-azwj} Mercy and from Me^{-azwj}, and if he were to reject it, it is due to his sins he is deprived of it and from him, not from Me^{-azwj}, and whichever servant I^{-azwj} Create, I^{-azwj} Guide him to the Eman, and I^{-azwj} Make his morals to be good, and I^{-azwj} do not Try him with the miserliness, for I^{-azwj} Want good with him!''¹¹⁰⁵

15- ما، الأماالي للشيخ الطوسي بِإِسْنَادٍ إِلَى أَبِي قَتَادَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ لِأَنَّهُمْ فِي الْآخِرَةِ تُرَجَّحُ لَهُمُ الْحَسَنَاتُ فَيَجُودُونَ بِهَا عَلَى أَهْلِ الْمَعَاصِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah who said,

'Abu Abdullah^{-asws} said: 'The people of acts of kindness in the world, they are the people of the acts of kindness in the Hereafter, because in the Hereafter, the good deeds will outweigh for them, so they will be generous with these upon the people of disobedience''¹¹⁰⁶.

¹¹⁰³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 12

¹¹⁰⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 13

¹¹⁰⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 14

¹¹⁰⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 15

16- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن الحسين بن أحمد المالك عن أحمد بن هليل عن زياد القندي عن الجراح عن أبي إسحاق عن الحارث عن علي ع عن النبي ص قال: كُلُّ مَعْرُوفٍ صَدَقَةٌ إِلَى عَنِّي أَوْ فَتِيرٍ فَتَصَدَّقُوا وَ لَوْ بِشِقِ ثَمَرَةٍ وَ اتَّقُوا النَّارَ وَ لَوْ بِشِقِ الثَّمَرَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُرَبِّهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَخَدَكُمْ فَلَوْهُ أَوْ فَصِيلُهُ حَتَّى يُوقِيَهُ إِذَاهَا يَوْمُ الْقِيَامَةِ وَ حَتَّى يَكُونَ أَعْظَمَ مِنَ الْجَبَلِ الْعَظِيمِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Al-Husayn Bin Ahmad Al Maliky, from Ahmad Bin Huleyl, from Ziyad Al Qandy, from Al Jarrah, from Abu Is'haq, from Al Haris,

'From Ali^{-asws}, from the Prophet^{-saww} having said: 'Every act of kindness is charity, be it to a rich one or a poor one, therefore give charity, and even if it were to be with a piece of date, and fear the fire and even if it were to be with a piece of date, for Allah^{-azwj} Mighty and Majestic will Nourish it for its owner just as one of you nourishes his foal or young camel, until He^{-azwj} will Fulfil it on the Day of Qiyamah, and until it would be mightier than the might mountain''.¹¹⁰⁷

17- ع، علل الشرائع أبي عن سعد عن إبراهيم بن مهزيار عن أخيه علي عن حماد عن إبراهيم بن عمر رفعه إلى أمير المؤمنين ع قال: إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ بِالْإِيمَانِ بِاللَّهِ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ صَنَائِعِ الْمَعْرُوفِ فَإِنَّهَا تَدْفَعُ مِثْمَةَ السَّوْءِ وَ تَقِي مَصَارِعَ الْهَوَانِ.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Hammad, from Ibrahim Bin Umar raising it to,

'Amir Al-Momineen^{-asws} having said: 'The best of what the beseechers can seek a means with, is the Eman with Allah^{-azwj}' – and he^{-asws} continued the Hadeeth up to he^{-asws} said: 'And doing the act of kindness, for it repels the evil death, and saved from the demeaning death''.¹¹⁰⁸

18- ل، الخصال أبي عن الكُمُنْدَانِيِّ عَنِ ابْنِ عِيسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعًا الْبُذُرُ فِي السَّبْحَةِ وَ السِّرَاجُ فِي الْقَمَرِ وَ الْأَكْلُ عَلَى الشَّبَعِ وَ الْمَعْرُوفُ إِلَى مَنْ لَيْسَ بِأَهْلِهِ.

(The book) 'Al Khisaal' – My father, from Al Kumundary, from Ibn Isa, from Ali Bin Al Hakam, raising it to,

'Abu Abdullah^{-asws} having said: 'Four go to waste – the sowing in the swamp, and the lamp in the (full) moon, and the eating upon the satiation, and the act of kindness to the one who isn't rightful of it''.¹¹⁰⁹

ل، الخصال فيما أوصى به النبي ص علياً مثله و فيه و الصبيعة عند غير أهلها.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws} – similar to it, and in it: 'And the good dealing with other than its rightful ones''.¹¹¹⁰

¹¹⁰⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 16

¹¹⁰⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 17

¹¹⁰⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 18 a

¹¹¹⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 18 b

19- ماء، الأماي للشيخ الطوسي الفحّام عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع خَمْسٌ تَذْهَبُ ضَيَاعاً سِرَاجٌ تُعِدُّهُ فِي شَمْسٍ الدُّهْنُ يَذْهَبُ وَ الضُّوءُ لَا يُنْتَفَعُ بِهِ وَ مَطَرٌ جَوْدٌ عَلَى أَرْضٍ سَبْحَةِ الْمَطَرِ يَضِيعُ وَ الْأَرْضُ لَا يُنْتَفَعُ بِهَا وَ طَعَامٌ يُحْكِمُهُ طَاهِيهِ يُقَدَّمُ عَلَى شَبْعَانَ فَلَا يُنْتَفَعُ بِهِ وَ امْرَأَةٌ حَسَنَاءُ تُزْفُّ إِلَى عَيْنٍ فَلَا يُنْتَفَعُ بِهَا وَ مَعْرُوفٌ تَصْطَبِعُهُ إِلَى مَنْ لَا يَشْكُرُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Five go to waste – a lamp you prepare in the sun (shine), the oil goes away and the illumination you cannot benefit with it; and new rain upon swampy group. The rain is wasted and the ground you cannot benefit with it; and food cooked by its chef forwarded to a satiated one. He cannot benefit with it; and a beautiful woman escorted to an impotent man. He cannot benefit with her; and an act of kindness to the one who does not thank for it".¹¹¹¹

20- ل، الخصال ابن الوليد عَنِ الصَّفَّارِ عَنِ الْيَقُطِيبِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعاً مَوَدَّةٌ تَمْنَحُهَا مَنْ لَا وَفَاءَ لَهُ وَ مَعْرُوفٌ عِنْدَ مَنْ لَا شُكْرَ لَهُ وَ عِلْمٌ عِنْدَ مَنْ لَا اسْتِمْاعَ 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^{-asws} having said: 'Four go to waste – cordiality you bestow upon the one having not loyalty for him, and an act of kindness with the one having not appreciation for him, and knowledge with the one having not listening for him, and a secret you entrust with the one having no wisdom for him".¹¹¹²

21- ل، الخصال الحسن بن حمزة العلوي عَنِ يُوسُفَ بْنِ مُحَمَّدٍ الطَّبْرِيِّ عَنْ سَهْلِ بْنِ نَجْدَةَ عَنْ وَكِيعٍ عَنْ زَكْرِيَّا بْنِ أَبِي زَائِرَةَ عَنْ غَامِرِ الشَّعْبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: امْنُنْ عَلَى مَنْ شِئْتَ تَكُنْ أَمِيرَهُ وَ اخْتِجْ إِلَى مَنْ شِئْتَ تَكُنْ أُسِيرَهُ وَ اسْتَغْنِ عَمَّنْ شِئْتَ تَكُنْ نَظِيرَهُ.

(The book) 'Al Khisaal' – Al Hassan Bin Hamza Al Alawy, from Yusuf Bin Muhammad Al Tabary, from Sahl Bin Najdah, from Wakie, from Zakariya Bin Abu Zaira, from Aamir Al Shaby,

'From Amir Al-Momineen^{-asws} having said: 'Confer upon the one you so desire to, you will become his commander, 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 peer".¹¹¹³

22- ماء، الأماي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ أُوصِيكَ بِحُسْنِ الْجَوَارِ وَ إِكْرَامِ الضَّيْفِ وَ رَحْمَةِ الْمَجْهُودِ وَ أَصْحَابِ الْبَلَاءِ وَ صِلَةِ الرَّحِمِ وَ حُبِّ الْمَسَاكِينِ وَ مُجَالَسَتِهِمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen^{-asws} bequeathed with at his^{-asws} expiry: 'I^{-asws} advise you with good neighbourliness, and honouring the guest, and being merciful to the rejected and the

¹¹¹¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 19

¹¹¹² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 20

¹¹¹³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 21

one hit by the affliction, and connecting the kinship, and loving the poor and sitting with them”.¹¹¹⁴

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع غُودُوا بِالْفَضْلِ عَلَى مَنْ حَرَمَكُمْ.

From Amir Al-Momineen^{-asws}: ‘Repeat with the grace upon the one who deprived you’.¹¹¹⁵

وَ فِي بَعْضِهَا صَلُّوا مَنْ قَطَعَكُمْ وَ غُودُوا بِالْفَضْلِ عَلَيْهِمْ.

And in part of it: ‘Connect to the one who cuts you off and repeat with the grace upon them’.¹¹¹⁶

23- ثَوَابُ الْأَعْمَالِ ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَبُّوبٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْسَنَ الْعَبْدُ الْمُؤْمِنُ ضَاعَفَ اللَّهُ لَهُ عَمَلَهُ لِكُلِّ حَسَنَةٍ سَبْعِمِائَةٍ ضِعْفٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ.

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

‘From Abu Abdullah^{-asws} having said: ‘When the Momin servant does good, Allah^{-azwj} Multiplies his deeds for him, seven hundred multiple for each good deed, and what is the Words of Allah^{-azwj} Mighty and Majestic: **and Allah Multiplies for the one He so desires to; [2:261]**’.¹¹¹⁷

24- ثَوَابُ الْأَعْمَالِ يَحْيَى الْإِسْنَادِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ جَمِيلٍ عَنْ حَدِيدٍ أَوْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَنَّمَا مُؤْمِنٍ أَوْصَلَ إِلَى أَخِيهِ الْمُؤْمِنِ مَعْرُوفًا فَقَدْ أَوْصَلَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص.

(The book) ‘Sawaab Al Amaal’ – By this chain, from Ibn Mahboub, from Jameel, from Hadeed or Murazim who said,

‘Abu Abdullah^{-asws} said: ‘Whichever Momin connects an act of kindness to his Momin brother, so he has connected that to Rasool-Allah^{-saww}’.¹¹¹⁸

25- ثَوَابُ الْأَعْمَالِ أَبِي عَنْ سَعْدٍ عَنِ الرَّهْطِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from his father raising it, said,

‘The people of acts of kindness in the world are people of acts of kindness in the Hereafter’.

قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ ذَلِكَ

It is said, ‘O Rasool-Allah^{-saww}! And how is that so?’

¹¹¹⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 22 a

¹¹¹⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 22 b

¹¹¹⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 22 c

¹¹¹⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 23

¹¹¹⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 24

قَالَ يُعْفَرُ لَهُمْ بِالتَّطَوُّلِ مِنْهُ عَلَيْهِمْ وَ يَدْفَعُونَ حَسَنَاتِهِمْ إِلَى النَّاسِ فَيَدْخُلُونَ بِهَا الْجَنَّةَ فَيَكُونُونَ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا وَالْآخِرَةِ.

He^{-saww} said: 'He^{-azwj} will Forgive for them due to the leniency from Him^{-azwj} upon them, and they will be handing their good deeds to the people, so they will be entering the Paradise due to it, so they will be the people of acts of kindness in the world and the Hereafter".¹¹¹⁹

26- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ابن الوليد عن الصفار عن ابن أبي الخطاب عن ابن أسباط عن خلف بن حماد عن فُتَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى ع كَمَا تَدِينُ ثَدَانٌ وَ كَمَا تَعْمَلُ كَذَلِكَ يُجْزَى مَنْ يَصْنَعُ الْمَعْرُوفَ إِلَى امْرِئِ السَّوِّءِ يُجْزَى شَرًّا.

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as} – by the chain to Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Khalaf Bin Hammad, from Quteyba Al A'ash,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} the Exalted Revealed to Musa^{-as}: "As you^{-as} judge, so you^{-as} shall be judged, and just as you^{-as} work like that you^{-as} shall be Recompensed, one who does the act of kindness to an evil person, will be Recompensed evil".¹¹²⁰

27- ضا، فقه الرضا عليه السلام أَوْحِيَ مِنَ الْعَالَمِ أَنَّهُ قَالَ: أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَهُمْ قَدْ غَفَرْتُ لَكُمْ ذُنُوبَكُمْ تَفَضُّلاً عَلَيْكُمْ لِأَنَّكُمْ كُنْتُمْ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا وَ بَقِيتْ حَسَنَاتُكُمْ فَهَبُوهَا لِمَنْ تَشَاءُونَ فَيَكُونُونَ بِهَا أَهْلَ الْمَعْرُوفِ فِي الْآخِرَةِ

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – It is reported from the scholar^{-asws} having said: 'The people of the acts of kindness in the world are people of the acts of kindness in the Hereafter, because Allah^{-azwj} Mighty and Majestic will be Saying to them: "I^{-azwj} have Forgiven your sins for you all as a Grace upon you, because you were people of the acts of kindness in the world, and your good deeds remain, so gift these to the one you so desire so!" Thus, due to it, they would be people of acts of kindness in the Hereafter'.

وَ قَالَ إِنَّ لِلَّهِ عِبَاداً يَفْرَحُ الْعِبَادُ إِلَيْهِمْ فِي حَوَائِجِهِمْ أُولَئِكَ الْأَمْنُونَ كُلُّ مَعْرُوفٍ صَدَقَةٌ

And he^{-asws} said: 'From Allah^{-azwj} there are such servants, the (generality of) the servants panic to them regarding their needs. They are the secured ones. Every act of kindness is charity'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ إِنْ كَانَ غَنِيًّا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, and even if he were to be rich?'

فَقَالَ وَ إِنْ كَانَ غَنِيًّا.

He^{-asws} said: 'And even if he were rich".¹¹²¹

¹¹¹⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 25

¹¹²⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 26

¹¹²¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 a

وَأَرْوِي الْمَعْرُوفُ كَاسِمِهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنْهُ إِلَّا تَوَاتُّهُ وَ هُوَ هَدِيَّةٌ مِنَ اللَّهِ إِلَى عَبْدِهِ الْمُؤْمِنِ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ وَ لَا كُلُّ مَنْ رَغِبَ فِيهِ يَقْدِرُ عَلَيْهِ وَ لَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤْذَنُ لَهُ فِيهِ فَإِذَا مَنَّ اللَّهُ عَلَى الْعَبْدِ الْمُؤْمِنِ جَمَعَ لَهُ الرِّغْبَةُ وَ الْفُدْرَةُ وَ الْإِذْنُ فَهَنَّاكَ تَمَّتِ السَّعَادَةُ.

And it is reported, 'The act of kindness is like it's name, and there isn't anything superior to it except it's Reward, and it is a Gift from Allah^{-azwj} to His^{-azwj} Momin servant; and it isn't every one He^{-azwj} Loves that he does the act of kindness to the people, does so, nor does every one desirous regarding it is able upon it, nor is every one able upon it, it is Permitted for him regarding it. When Allah^{-azwj} Confers upon the Momin servant, He^{-azwj} Gathers for him the desire, and the ability, and the Permission, so over there, the happiness is completed".¹¹²²

وَأَرْوِي عَنِ النَّبِيِّ ص مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ فَرَحًا فَقَدْ أَدْخَلَ عَلَى فَرَحًا فَقَدْ أَخَذَ عِنْدَ اللَّهِ عَهْدًا وَ مَنْ أَخَذَ عِنْدَ اللَّهِ عَهْدًا جَاءَ مِنَ الْأَمِينِ يَوْمَ الْقِيَامَةِ.

And we are reporting from the Prophet^{-saww}: 'One who enters happiness upon a Momin, so he has entered happiness unto me^{-asws}, and the one who enters happiness upon me^{-asws} so he has taken a pact with Allah^{-azwj}, and the one who takes a pact with Allah^{-azwj} will come from the secured ones on the Day on the Qiyamah".¹¹²³

وَأَرْوِي اصْطِنَعَ الْمَعْرُوفَ إِلَى أَهْلِهِ وَ إِلَى غَيْرِ أَهْلِهِ فَإِنْ لَمْ يَكُنْ مِنْ أَهْلِهِ فَكُنْ أَنْتَ مِنْ أَهْلِهِ.

And it is reported: 'Do the act of kindness to its rightful ones, and to other than its rightful ones, for if he does not happen to be from its rightful ones, then you will be from its rightful ones".¹¹²⁴

وَأَرْوِي لَا يَتِمُّ الْمَعْرُوفُ إِلَّا بِثَلَاثِ خِصَالٍ تَعْجِيلِهِ وَ تَصْغِيرِهِ وَ سَرِّهِ فَإِذَا عَجَّلْتَهُ هَنَأَتْهُ وَ إِذَا صَغَّرْتَهُ عَظَّمَتْهُ وَ إِذَا سَرَّيْتَهُ أَتَمَّتْهُ.

And it is reported: 'The act of kindness is not complete except with three traits – hastening it, and belittling it, and concealing it. When you hasten it, you will make it pleasant, and when you belittle it, you will magnify it (with its recipient), and when you conceal it, you will complete it".¹¹²⁵

وَأَرْوِي إِذَا سَأَلَكَ أَخُوكَ حَاجَةً فَبَادِرْ بِقَضَائِهَا قَبْلَ اسْتِغْنَائِهِ عَنْهَا.

And it is reported: 'When your brother asks you of a need, then rush to fulfil it before he becomes needless from it".¹¹²⁶

وَأَرْوِي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ سَرَّ مُؤْمِنًا فَقَدْ سَرَّنِي وَ مَنْ سَرَّنِي فَقَدْ سَرَّ رَسُولَ اللَّهِ ص وَ مَنْ سَرَّ رَسُولَ اللَّهِ فَقَدْ سَرَّ اللَّهَ وَ مَنْ سَرَّ اللَّهَ أَدْخَلَهُ جَنَّتهُ.

¹¹²² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 b

¹¹²³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 c

¹¹²⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 d

¹¹²⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 e

¹¹²⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 f

And we are reporting from Al-Sadiq^{-asws} having said: ‘One who cheers a Momin so he has cheered me^{-asws}, and one who cheers me^{-asws} so he has cheered Rasool-Allah^{-azwj}, and one who cheers Rasool-Allah^{-saww} so he has cheered Allah^{-azwj}, and one who cheers Allah^{-azwj}, He^{-azwj} will Enter him into the Paradise’’.¹¹²⁷

28- شي، تفسير العياشي عن ابن أبي حمزة عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعْضُ كُلُّ أَمْرٍ عَلَى مَا فِي يَدَيْهِ وَ يَنْسَوْنَ الْفَضْلَ بَيْنَهُمْ قَالَ اللَّهُ وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ.

Tafseer Al Ayyashi – from Ibn Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘A biting time shall come unto the people, every person will bite upon what is in his hands and forget the grace (favours) between them. Allah^{-azwj} Says: **and do not forget the favours between you; [2:237]**’’.¹¹²⁸

29- شي، تفسير العياشي عن عمرو بن عثمان قَالَ: خَرَجَ عَلَيَّ ع عَلَى أَصْحَابِهِ وَ هُمْ يَتَذَكَّرُونَ الْمُرُوءَةَ فَقَالَ أَيْنَ أَنْتُمْ أ نَسِيتُمْ مِنْ كِتَابِ اللَّهِ وَ قَدْ ذَكَرَ ذَلِكَ

Tafseer Al Ayyashi – From Amro Bin Usman who said,

‘Ali^{-asws} came out to his^{-asws} companions and they were discussing the manliness. He^{-asws} said: ‘Where are you? Are you forgetting from the Book of Allah^{-azwj} and that has been Mentioned?’

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فِي أَيِّ مَوْضِعٍ

They said, ‘O Amir Al-Momineen^{-asws}! In which place?’

قَالَ فِي قَوْلِهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِنْبَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ فَأَلْعَدُّ الْإِنْصَافُ وَ الْإِحْسَانُ التَّفَضُّلُ.

He^{-asws} said: ‘In His^{-azwj} Words: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, [16:90]**. The justice is the fairness, and the kindness is the gracing (favouring)’’.¹¹²⁹

30- جاء المجالس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الصُّوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُطِيعٍ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي لَيْلَى عَنْ عَطِيَّةٍ عَنْ كَعْبِ الْأَخْبَارِ قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ مَنْ صَنَعَ مَعْرُوفًا إِلَى أَحَقِّ فَهِيَ خَطِيئَةٌ تُكْتَبُ عَلَيْهِ.

(The book) ‘Al Majaalis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Ahmad Bin Al Hassan Al Sowfi, from Abdullah Bin Mutie, from Khalid Bin Abdullah, from Abu Layli, from Atiyya, from Ka’ab Al Ahbar who said,

‘It is written in the Torah: ‘One who does an act of kindness to an idiot, so it is a mistake (sin) Allah^{-azwj} will Write against him’’.¹¹³⁰

¹¹²⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 27 g

¹¹²⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 28

¹¹²⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 29

¹¹³⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 30

31- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ عَنِ الصَّادِقِ ع قَالَ: رَأَيْتُ الْمَعْرُوفَ كَأَسْمِهِ وَ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْمَعْرُوفِ إِلَّا تَوَائِبُهُ وَ ذَلِكَ يُرَادُ مِنْهُ وَ لَيْسَ كُلُّ مَنْ يُحِبُّ أَنْ يَصْنَعَ الْمَعْرُوفَ إِلَى النَّاسِ يَصْنَعُهُ وَ لَيْسَ كُلُّ مَنْ يَرْغَبُ فِيهِ يَقْدِرُ عَلَيْهِ وَ لَا كُلُّ مَنْ يَقْدِرُ عَلَيْهِ يُؤَدُّ لَهُ فِيهِ فَإِذَا اجْتَمَعَتِ الرَّغْبَةُ وَ الْقُدْرَةُ وَ الْإِذْنُ فَهَذَاكَ تَمَّتِ السَّعَادَةُ لِلطَّالِبِ وَ الْمَطْلُوبُ إِلَيْهِ.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{asws} having said: 'I^{asws} view the act of kindness as being like its name, and there isn't anything superior to the act of kindness except its Reward, and that is intended from it; and it isn't so that every one who loves to do the act of kindness to the people does so, and not every one desirous regarding it is able upon it, nor is every one able upon it, there is Permission for him regarding it. So when the desire, and the ability, and the Permission are gathered, over there is the happiness for the seeker and the one sought to it'.¹¹³¹

وَ عَنْهُ ع قَالَ: إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَ شَقِيَّ الرَّجُلُ أَمْ سَعِيدٌ فَانْظُرْ مَعْرُوفَهُ إِلَى مَنْ يَصْنَعُهُ فَإِنْ كَانَ يَصْنَعُهُ إِلَى مَنْ هُوَ أَهْلُهُ فَاعْلَمْ أَنَّهُ خَيْرٌ وَ إِنْ كَانَ يَصْنَعُهُ إِلَى غَيْرِ أَهْلِهِ فَاعْلَمْ أَنَّهُ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ.

And from him^{asws} having said: 'When you want to know whether the man is wretched or fortunate, then look at his acts of kindness to the he does it to. If he does it to the one who is its rightful, then know that he is good, and if he was doing it to other than its rightful one, then know there isn't any goodness for him in the Presence of Allah^{azwj}'.¹¹³²

32- كَشَفٌ، كَشَفُ الْغَمَةِ فِي دَلَائِلِ الْحَمِيرِيِّ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا مُحَمَّدٍ ع يَقُولُ إِنَّ فِي الْجَنَّةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ- لَا يَدْخُلُهُ إِلَّا أَهْلُ الْمَعْرُوفِ

(The book) 'Kashf Al Ghumma', in 'Dalail' of Al Himeyri, from Abu Hashim Al Ja'fari who said,

'I heard Abu Muhammad^{asws} saying: 'In the Paradise there is a door called, 'The act of kindness'. No one will enter it except the people of the acts of kindness'.

فَحَمِدْتُ اللَّهَ فِي نَفْسِي وَ فَرِحْتُ بِمَا أَتَكَلَّفُهُ مِنْ حَوَائِجِ النَّاسِ فَنَظَرْتُ إِلَى أَبِي مُحَمَّدٍ ع وَ قَالَ نَعَمْ قَدْ عَلِمْتُ مَا أَنْتَ عَلَيْهِ فَإِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ جَعَلَ اللَّهُ مِنْهُمْ يَا أَبَا هَاشِمٍ وَ رَحِمَكَ.

I praised Allah^{azwj} within myself and was happy with what I had undertaken from needs of the people. Abu Muhammad^{asws} looked at me and said: 'Yes, so be constant upon what you are upon, for the people of the acts of kindness in the world, they are people of the acts of kindness in the Hereafter. May Allah^{azwj} Make you to be from them, O Abu Hashim, and have Mercy on you!'¹¹³³

33- خَتَصَ، الْإِخْتِصَاصُ مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ أَبِي شَاكِرٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَزَى اللَّهُ الْمَعْرُوفَ إِذَا لَمْ يَكُنْ يُبَدَأُ عَنْ مَسْأَلَةٍ فَأَمَّا إِذَا أَتَاكَ أَحَدُكَ فِي حَاجَةٍ كَأَنْ يَرَى دَمَهُ فِي وَجْهِهِ مُخَاطِراً- لَا يَدْرِي أ تُعْطِيهِ أَمْ تُنْعَهُ

¹¹³¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 31 a

¹¹³² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 31 b

¹¹³³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 32

(The book) 'Al Ikhtisaas' – Muhammad Bin Ja'far Bin Abu Shakir raising it,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Recompenses the act of kindness when it has not been initiated from a request (from the needy one). As for when your brother comes to you regarding a need, his blood almost being seen in his face from danger – he does not know whether you will feed him or refuse him.

قَوَّ اللَّهُ ثُمَّ وَاللَّهِ لَوْ حُرِّجَتْ لَهُ مِنْ جَمِيعِ مَا تَمْلِكُهُ مَا كَافَيْتُهُ.

By Allah^{azwj}! Then, by Allah^{azwj}! If you were to bring out to him from entirety of what you own, you will not have sufficed him".¹¹³⁴

34- ختص، الاختصاص مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلِيٍّ بْنِ حَمِيلٍ الْعَنْبَرِيِّ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ: كَانَ رَجُلٌ مِنْ أَبْنَاءِ النَّبِيِّينَ لَهُ نَزْوَةٌ مِنْ مَالٍ وَكَانَ يُنْفِقُ عَلَى أَهْلِ الضَّعْفِ وَ أَهْلِ الْمُسْكِنَةِ وَ أَهْلِ الْحَاجَةِ

(The book) 'Al Ikhtisaas' – Muhammad Bin Ali, from his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Ali Bin Jameel Al Ghanawy, from Abu Hamza Al Sumali who said,

'There was a man from the sons of the Prophets^{as}. For him was abundance of wealth, and he was spending upon the weak people, and the poor people, and the needy people.

فَلَمْ يَلْبَثْ أَنْ مَاتَ فَقَامَتِ امْرَأَتُهُ فِي مَالِهِ كَفَيَّامِهِ فَلَمْ يَلْبَثِ الْمَالُ أَنْ نَفِدَ وَ نَشَأَ لَهُ ابْنٌ فَلَمْ يَمُرَّ عَلَى أَحَدٍ إِلَّا يَرْحَمَ عَلَى أَبِيهِ

It was not long before he died. His wife stood regarding his wealth like his standing. It was not long before the wealth depleted, and a son of his grew up. He did not pass by anyone except he (asked Allah^{azwj} for) Mercy upon his father.

وَ سَأَلَ أُمُّهُ أَنْ تُخْبِرَهُ فَقَالَتْ إِنَّ أَبَاكَ كَانَ رَجُلًا صَالِحًا وَ كَانَ لَهُ مَالٌ كَثِيرٌ فَكَانَ يُنْفِقُ عَلَى أَهْلِ الضَّعْفِ وَ أَهْلِ الْمُسْكِنَةِ وَ أَهْلِ الْحَاجَةِ فَلَمَّا أَنْ مَاتَ قُفْتُ فِي مَالِهِ كَفَيَّامِهِ فَلَمْ يَلْبَثِ الْمَالُ أَنْ نَفِدَ

And he asked his mother to inform him. She said, 'Your father was a righteous man, and there was a lot of wealth for him. He used to spend the weak people, and the poor people, and the needy people. When he died, I stood regarding his wealth like his standing. It was not long before the wealth ran out'.

قَالَ لَهَا يَا أُمُّهُ إِنَّ أَبِي كَانَ مَأْجُورًا فِيمَا يُنْفِقُ وَ كُنْتُ أَثَمَّةً

He said to her, 'O mother! My father was Recompense regarding what he spent, and you were sinful'.

قَالَتْ وَ لِمَ يَا بَنِيَّ

She said, 'And why, O my son?'

¹¹³⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 33

فَقَالَ كَانَ أَبِي يُنْفِقُ مَالَهُ وَكُنْتُ تُنْفِقِينَ مَالَ غَيْرِكَ

He said, 'My father had spent his wealth and you were spending wealth (which was) not yours'.

قَالَتْ صَدَقْتَ يَا بُنَيَّ وَ مَا أَرَاكَ تُضَيِّقُ عَلَيَّ

She said, 'You speak the truth, O my son, and I do see you restricting (money) upon me'.

قَالَ أَنْتَ فِي حِلٍّ وَ سَعَةٍ فَهَلْ عِنْدَكَ شَيْءٌ يُلْتَمَسُ بِهِ مِنْ فَضْلِ اللَّهِ

He said, 'You are in freedom and vastness. Is there anything in your possession to seek from the Grace of Allah^{-azwj} by it?'

قَالَتْ عِنْدِي مِائَةٌ دِرْهَمٍ

She said, 'There are one hundred Dirhams in my possession.

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ أَنْ يُبَارِكَ فِي شَيْءٍ بَارَكَ فِيهِ

He said, 'When Allah^{-azwj} Blessed and Exalted Wants to Bless in something, He^{-azwj} Blesses in it'.

فَأَعْطَتْهُ الْمِائَةَ دِرْهَمٍ فَأَخَذَهَا ثُمَّ خَرَجَ يُلْتَمَسُ مِنْ فَضْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَرَّ بِرَجُلٍ مَيِّتٍ عَلَى ظَهْرِ الطَّرِيقِ مِنْ أَحْسَنِ مَا يَكُونُ هَيْئَةً فَقَالَ مَا أُرِيدُ بِحَارَةٍ بَعْدَ هَذَا أَنْ أَخْذَهُ وَ أَعْسِلَهُ وَ أَكْفِنَهُ وَ أَصْلِيَ عَلَيْهِ وَ أَقْبِرَهُ

She gave him one hundred Dirhams. He took these, then went out seeking from the Grace of Allah^{-azwj} Mighty and Majestic. He passed by a man having died on the surface of the road, being of handsome as could be in appearance. He said, 'I don't want to trade after this. I shall take him, and wash him, and enshroud him, and I shall Pray Salat upon him, and dig his grave'.

فَفَعَلَ فَأَنْفَقَ عَلَيْهِ ثَمَانِينَ دِرْهَمًا وَ بَقِيَتْ مَعَهُ عِشْرُونَ دِرْهَمًا فَخَرَجَ عَلَى وَجْهِهِ يُلْتَمَسُ بِهِ مِنْ فَضْلِ اللَّهِ فَاسْتَقْبَلَهُ شَخْصٌ فَقَالَ أَتَيْتُ تَرِيدُ يَا عَبْدَ اللَّهِ فَقَالَ أُرِيدُ التَّمَسُّ

He did so. He spent eighty Dirham upon him, and there remained twenty Dirhams with him. He went out on his direction seeking by it from the Grace of Allah^{-azwj}. A person met him. He said, 'Where are you intending, O servant of Allah^{-azwj}? He said, 'I want to earn'.

قَالَ وَ مَا مَعَكَ شَيْءٌ تَلْتَمِسُ بِهِ مِنْ فَضْلِ اللَّهِ قَالَ نَعَمْ مَعِيَ عِشْرُونَ دِرْهَمًا

He said, 'And is there something with you to seek by it from the Grace of Allah^{-azwj}? He said, 'Yes, there are twenty Dirhams with me'.

قَالَ وَ أَتَيْتُ يَنْقُصُ مِنْكَ عِشْرُونَ دِرْهَمًا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ أَنْ يُبَارِكَ فِي شَيْءٍ بَارَكَ فِيهِ قَالَ صَدَقْتَ

He said, 'And where will twenty Dirhams occur from (earn for) you?' He said, 'When Allah^{-azwj} Blessed and Exalted Wants to Bless in something, He^{-azwj} Blesses in it?' He said, 'You speak the truth'.

ثُمَّ قَالَ فَأَرْشِدُكَ وَ تُشْرِكُنِي قَالَ نَعَمْ

Then he said, 'I shall guide you and you will participate me (in the profits)'. He said, 'Yes'.

قَالَ فَإِنَّ أَهْلَ هَذَا الدَّارِ يُضَيِّفُونَكَ ثَلَاثًا فَاسْتَضِيفُهُمْ فَإِنَّهُ كَلَّمَا جَاءَكَ الْخَادِمُ مَعَهُ هِرٌّ أَسْوَدُ فَقُلْ لَهُ تَبِيعْ هَذَا الْهِرَّ وَ أَلِخْ عَلَيْهِ فَإِنَّكَ سَتُضْجِرُهُ فَيَقُولُ أُبِيعُكَ هُوَ بَعِشْرَيْنِ دِرْهَمًا فَإِذَا بَاعَكَ هُوَ فَأَعْطِهِ الْعِشْرَيْنِ دِرْهَمَ [دِرْهَمًا] وَ خُذْهُ فَأَذْبَحْهُ وَ خُذْ رَأْسَهُ فَأَحْرِقْهُ

He said, 'People of this house will host your for three (days), so be hosted by them. Every time the servant comes to you having a black cat with him, say to him, 'Will you sell this cat?' And be persistent upon him, for you will wear him down. He will say, 'I shall sell it to you for twenty Dirhams'. When he sells it to you, give him the twenty Dirhams and take it and slaughter it, and take its head and burn it.

ثُمَّ خُذْ دِمَاعَهُ ثُمَّ تَوَجَّهِ إِلَى مَدِينَةٍ كَذَا وَ كَذَا فَإِنَّ مَلِكَهُمْ أَعْمَى فَأَخْبِرْهُمْ أَنَّكَ تُعَالِجُهُ وَ لَا يُرْهِبَنَّكَ مَا تَرَى مِنَ الْقَتْلِ وَ الْمُصَلِّينَ فَإِنَّ أَوَّلَكَ كَانَ يَحْتَرِبُهُمْ عَلَى عِلَاجِهِ- فَإِذَا لَمْ يَرَ شَيْئًا قَتَلَهُمْ فَلَا تَهَوِّلَنَّكَ

Then take its brain then head to such and such city, for their king is blind. Inform him that you can treat him, and do not be awed by the killed ones and the crucified ones, for they had been tested upon his treatment. When he could not see anything, he had them killed. So do not let it terrify you.

وَ أَخْبِرْ بِأَنَّكَ تُعَالِجُهُ وَ اشْتَرِطْ عَلَيْهِ فَعَالِجُهُ وَ لَا تَزِدْهُ أَوَّلَ يَوْمٍ مِنْ كَحْلِهِ فَإِنَّهُ سَيَقُولُ لَكَ زِدْنِي فَلَا تَفْعَلْ ثُمَّ اكْحُلْهُ مِنَ الْعِدِّ أُخْرَى فَإِنَّكَ سَتَرَى مَا تُحِبُّ فَيَقُولُ لَكَ زِدْنِي فَلَا تَفْعَلْ فَإِذَا كَانَ الثَّالِثُ فَاكْحُلْهُ فَإِنَّكَ سَتَرَى مَا تُحِبُّ فَيَقُولُ لَكَ زِدْنِي فَلَا تَفْعَلْ

And inform him that can treat him and stipulate upon him. Treat him and do not increase on the first day more than a Kohl (eye liner). He will say to you, 'Increase for me!' Do not do it. Then apply another Kohl (eye liner) the next morning. You will be seeing what you like. He will say to you, 'Increase for me!' Do not do it. When it were to be the third (day), then apply Kohl (eye liner), and you will see what you like. He will say to you, 'Increase for me!' Do not do it.

فَلَمَّا أَنْ فَعَلَ ذَلِكَ بَرَأَ فَقَالَ أَفَدَّتْنِي مُلْكِي وَ رَدَّدْتَهُ عَلَيَّ وَ قَدْ زَوَّجْتُكَ ابْنَتِي

When that is done, he was cured. He said, 'You have ransomed my kingdom and have returned it to me, and I am marrying my daughter to you'.

قَالَ إِنَّ لِي أُمًّا قَالَ فَأَقِمْ مَعِيَ مَا بَدَأَ لَكَ فَإِذَا أَرَدْتَ الْخُرُوجَ فَاخْرُجْ

He said there is a mother for me'. He said, 'Stay with me whatever comes to you. Whenever you want to go out, then go out'.

قَالَ فَأَقَامَ فِي مُلْكِهِ سَنَةً يُدِيرُهُ بِأَحْسَنِ تَدِيرٍ وَ أَحْسَنَ سِيرَةٍ فَلَمَّا أَنْ خَالَ عَلَيْهِ الْحَوْلُ قَالَ لَهُ إِنِّي أُرِيدُ الْإِنْصِرَافَ فَلَمْ يَدَعْ شَيْئاً إِلَّا زَوَّدَهُ مِنْ كُلِّ رَجْعٍ وَ عَنَمٍ وَ آتِيَةٍ وَ مَتَاعٍ

He said, 'I stayed in his kingdom for a year, managing it with excellent management and excellent conduct. When the year had passed upon it, he said to him, 'I want to leave'. He did not leave out anything except he provided it, from riding animal, and sheep, and utensil, and chattels.

ثُمَّ خَرَجَ حَتَّى انْتَهَى إِلَى الْمَوْضِعِ الَّذِي رَأَى فِيهِ الرَّجُلَ فَإِذَا الرَّجُلُ قَاعِدٌ عَلَى خَالِهِ فَقَالَ مَا وَقَعْتَ فَقَالَ الرَّجُلُ فَاجْعَلْنِي فِي حِلٍّ بِمَا مَضَى

Then he went out until he ended to the place in which he had seen the man. There, the man was seated upon his (same) situation. He said, 'What occurred?' The man said, 'Make me to be in release from what has passed'.

قَالَ ثُمَّ جَمَعَ الْأَشْيَاءَ فَفَرَّقَهَا فِرْقَتَيْنِ ثُمَّ قَالَ تَخَيَّرْ فَتَخَيَّرَ أَحَدَهُمَا

He (narrator) said, 'Then he gathered the things and divided these into two segments. Then he said, 'Choose one of these (piles)'.

ثُمَّ قَالَ وَقَعْتُ قَالَ لَا قَالَ وَ لَمْ قَالَ الْمَرْأَةُ بِمَا أَصَبَتْ قَالَ صَدَقْتَ فَخُذْ مَا فِي يَدَيَّ لَكَ مَكَانَ الْمَرْأَةِ قَالَ لَا وَ لَا آخُذُ مَا لَيْسَ لِي وَ لَا أَتَكْتَرُ بِهِ

Then he said, 'Have I fulfilled?' He said, 'No'. He said, 'And why not?' He said, 'The woman is from what you attained'. He said, 'You speak the truth, so take what is in my hand to be for you in place of the woman'. He said, 'No, and I will not take what isn't for me, nor will be more with it'.

قَالَ فَوَضَعَ عَلَى رَأْسِهَا الْمِنْشَارَ ثُمَّ قَالَ أَجِدُ فَقَالَ قَدْ وَقَعْتَ وَ كُلُّ مَا مَعَكَ وَ كُلُّ مَا جِئْتَ بِهِ فَهُوَ لَكَ وَ إِنَّمَا بَعَثَنِي اللَّهُ تَبَارَكَ وَ تَعَالَى لِكَافِيَتِكَ عَنِ الْمَيِّتِ الَّذِي كَانَ عَلَى الطَّرِيقِ فَهَذَا مُكَافَأَتُكَ عَلَيْهِ.

He (narrator) said, 'So he placed a saw upon her head, then said, 'Shall I dissect?' He said, 'You have fulfilled, and all what is with you and all what you have come with, it is for you, and rather, Allah^{-azwj} Blessed, and Exalted has Sent me in order to Suffice you about the deceased who was upon the road. So this is reciprocation for you upon it"¹¹³⁵.

35- نَحِجْ، نَحِجْ الْبَلَاغَةَ وَ مِنْ كَلَامِهِ لَهُ ع وَ لَيْسَ لِي وَاضِعُ الْمَعْرُوفِ فِي غَيْرِ حَقِّهِ وَ عِنْدَ غَيْرِ أَهْلِهِ مِنَ الْخَطِّ فِيمَا أَتَى إِلَّا تَحْمَدُهُ اللَّيَامُ وَ ثَنَاءُ الْأَشْرَارِ وَ مَقَالَةُ الْجُهَّالِ مَا دَامَ مُنْعَمًا عَلَيْهِمْ مَا أَجُودَ يَدُهُ وَ هُوَ عَنْ ذَاتِ اللَّهِ بِخَيْرٍ

(The book) 'Nahj Al Balagah' –

'And from a speech of his^{-asws}: 'And there isn't any share for placing the act of kindness in other than its right, and with other than its rightful in what is given, except praise by the ignobles, and praise by the evil ones, and words by the ignoramuses, for as long as it is refused upon them, 'How generous is his hand!', and he is a miser about the Self of Allah^{-azwj}.

فَمَنْ آتَاهُ اللَّهُ مَالًا فَلْيَصِلْ بِهِ الْقُرْبَانَ وَ لِيُحْسِنْ مِنْهُ الصِّيَافَةَ وَ لِيُفِئِكَ بِهِ الْأَسِيرَ وَ الْعَائِي وَ لِيُعْطِ مِنْهُ الْفَقِيرَ وَ الْغَارِمَ وَ لِيَصْبِرَ نَفْسَهُ عَلَى الْخُفُوقِ وَ النَّوَائِبِ
اِبْتِغَاءَ الثَّوَابِ فَإِنَّ فَوْزاً بِهَذِهِ الْحُصَالِ شَرَفٌ مَكَارِمِ الدُّنْيَا وَ دَرَكٌ فَضَائِلِ الْآخِرَةِ.

So the one whom Allah^{-azwj} Gives wealth, let him connect (help) the relatives with it, and let him of good hosting from it, and let him free the captive with it, and the one in suffering, and let him give from it to the poor and the indebted, and let him be patient himself upon the rights and the misfortunes seeking the Rewards, for the success with these characteristics is a noble mannerism of the world, and realising merits of the Hereafter".¹¹³⁶

36- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن عبد الرحيم عن إسماعيل بن محمد بن إسحاق عن أبيه عن جده إسحاق عن أخيه موسى بن جعفر عن آبائه ع قال قال رسول الله ص استتمام المعروف أفضل من ابتدائه.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Abdul Raheem, from Ismail Bin Muhammad Bin Is'haq, from his father, from his grandfather Is'haq,

'From his brother Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Completing the act of kindness is better than beginning it''.¹¹³⁷

37- ما، الأمايلي للشيخ الطوسي الحسين بن عبيد الله الغضائري عن التلعكبري عن محمد بن همام عن عبد الله الحميري عن أحمد بن محمد بن عيسى عن علي بن الحكم عن سيف بن عميرة عن أبي عبد الله قال للمفضل بن عمر يا مفضل إذا أردت أن تعلم أ شقياً الرجل أم سعيداً فانظر يره و معروفه إلى من يصنعه فإن صنعه إلى من هو أهله فاعلم أنه إلى خير يصير وإن كان يصنعه إلى غير أهله فاعلم أنه ليس له عند الله خير.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah Al Gazairy, from Al Talakburi, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Ameyra,

'From Abu Abdullah^{-asws} having said to Al-Mufazzal Bin Umar: 'O Mufazzal! Whenever you want to know whether a man is wretched or fortunate, then look at his righteousness, and his acts of kindness to the one he does it to. If he does it to the one who is its rightful, then know that he is going to goodness, and if he were to do it to other than its rightful, then know there isn't any goodness for him in the Presence of Allah^{-azwj}'.¹¹³⁸

38- الدرر الباهرة، عن الحسن بن علي ع قال: المعروف ما لم يتقدمه مظل و لم يتعقبه من و البخل أن يرى الرجل ما أنفق ثلثاً و ما أمسكه شرفاً.

(The book) 'Al Durr Al Bahira' –

'From Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'The act of kindness is what is not preceded by procrastination, and is not followed up by reproach, and the stinginess is that the man sees what he is spending as being extravagant, and what is withholding as being a nobility''.¹¹³⁹

و قال ع من عدد نعمة بحق كرمه.

¹¹³⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 35

¹¹³⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 36

¹¹³⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 37

¹¹³⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 38 a

And he^{-asws} said: 'One who counts his favours deletes his benevolence'.¹¹⁴⁰

وَقَالَ عَ الْإِنِّجَارُ دَوَامَ الْكَرَمِ.

And he^{-asws} said: 'The fulfilment is permanence of the benevolence'.¹¹⁴¹

39- نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُرْهِدَنَّكَ فِي الْمَعْرُوفِ مَنْ لَا يَشْكُرُكَ لَكَ فَقَدْ يَشْكُرُكَ عَلَيْهِ مَنْ لَا يَسْتَمْتِعُ بِشَيْءٍ مِنْهُ وَ قَدْ تُدْرِكُ مِنْ شُكْرِ الشَّاكِرِ أَكْثَرَ مِمَّا أَضَاعَ الْكَافِرُ - وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'Do not let him abstain you regarding the act of kindness, one who does not thank you for it, for he will be thankful to you, one who did not enjoy with anything from it, and you will realise from the thanks of the grateful one more than is wasted by the Kafir, and Allah^{-azwj} Loves the good doers'.¹¹⁴²

وَقَالَ عَ مَنْ ظَنَّ بِكَ خَيْرًا فَصَدِّقْ ظَنَّهُ.

And he^{-asws} said: 'One who thinks good with you, ratify his thinking'.¹¹⁴³

وَقَالَ عَ لَجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ يَا جَابِرُ قَوَامُ الدُّنْيَا بِأَرْبَعَةٍ عَالِمٌ مُسْتَعْمِلٌ عِلْمَهُ وَ جَاهِلٌ لَا يَسْتَنْكِفُ أَنْ يَتَعَلَّمَ وَ جَوَادٌ لَا يَبْخُلُ بِمَعْرُوفِهِ وَ فَقِيرٌ لَا يَبِيعُ آخِرَتَهُ بِدُنْيَاهُ

And he^{-asws} said to Jabir Bin Abdullah Al Ansari: 'O Jabir! Standing of the world is with four – a scholar utilising his knowledge, and an ignoramus who does not disdain learning, and a generous one not being stingy with his acts of kindness, and a poor one not selling his Hereafter for his world.

فَإِذَا ضَيَّعَ الْعَالِمُ عِلْمَهُ اسْتَنْكَفَ الْجَاهِلُ أَنْ يَتَعَلَّمَ وَ إِذَا بَخِلَ الْغَنِيُّ بِمَعْرُوفِهِ بَاعَ الْفَقِيرُ آخِرَتَهُ بِدُنْيَاهُ

When the scholar wastes his knowledge the ignoramus disdains to learn, and when the rich ones is stingy with his act of kindness the poor one will sell His^{-azwj} Hereafter for his world.

يَا جَابِرُ مَنْ كَثُرَتْ نِعَمُ اللَّهِ عَلَيْهِ كَثُرَتْ حَوَائِجُ النَّاسِ إِلَيْهِ فَمَنْ قَامَ لِلَّهِ فِيهَا بِمَا يَجِبُ عَرْضَهَا لِلدَّوَامِ وَ الْبَقَاءِ وَ مَنْ لَمْ يَتَّقِ اللَّهَ فِيهَا بِمَا يَجِبُ عَرْضَهَا لِلزَّوَالِ وَ الْفَنَاءِ.

O Jabir! One who is of a lot of bounties of Allah^{-azwj} upon him, needs of the people will be more to him. The one who stands for Allah^{-azwj} in it with what is obligated, would expose it for the permanency and the lasting, and one who does not stand for Allah^{-azwj} in it with what is obligated, would expose it to the decline and the annihilation'.¹¹⁴⁴

¹¹⁴⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 38 b

¹¹⁴¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 38 c

¹¹⁴² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 a

¹¹⁴³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 b

¹¹⁴⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 c

وَقَالَ ع إِنَّ لِلَّهِ تَعَالَى عِبَادًا يَخْتَصُّهُمْ بِالنِّعَمِ لِمَنَافِعِ الْعِبَادِ فَيَقْرُبُهَا فِي أَيْدِيهِمْ مَا بَدَّلُوهَا فَإِذَا مَنَعُوهَا نَزَعَهَا مِنْهُمْ ثُمَّ حَوَّلَهَا إِلَى غَيْرِهِمْ.

And he^{-asws} said: 'For Allah^{-azwj} the Exalted, there are such servant, He^{-azwj} has Specialised them with the bounties to benefit of the (generality) of the servant. So He^{-azwj} Settles these in their hands for as long as they spend these. When they refuse is, He^{-azwj} Snatches these away from them, then Transfers it to others".¹¹⁴⁵

وَقَالَ ع لِقَالِبِ بْنِ صَعْصَعَةَ أَبِي الْفَرَزْدَقِ فِي كَلَامٍ دَارَ بَيْنَهُمَا مَا فَعَلْتَ إِبْلُكَ الْكَثِيرَةَ

And he^{-asws} said to Ghalib Bin Sa'sa Abu Farazdaq in a conversation between them: 'What happened to your many camels?'

فَقَالَ دَغْدَغَتْهَا الْحُقُوقُ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'I (lost them in) discharged the rights, O Amir Al-Momineen^{-asws}!'

فَقَالَ ذَاكَ أَحْمَدُ سُبُلِهَا.

He^{-asws} said: 'That is the most praise-worthy of ways (of losing them)".¹¹⁴⁶

وَقَالَ ع يَأْتِي عَلَى النَّاسِ زَمَانٌ عَضُوضٌ يَعْضُ الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ وَ لَمْ يُؤْمَرْ بِذَلِكَ قَالَ اللَّهُ تَعَالَى وَ لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ يَنْهَدُ فِيهِ الْأَشْرَارُ وَ يُسْتَنْدَلُ الْأَخْيَارُ وَ يُبَاعِ الْمُضْطَرُّونَ وَ قَدْ نَهَى رَسُولُ اللَّهِ ص عَنْ بَيْعِ الْمُضْطَرِّينَ.

And he^{-asws} said: 'There shall come a biting time upon the people. The affluent will bite upon what is in their hands, not having been Commanded with that. Allah^{-azwj} the Exalted Says: **and do not forget the favours between you; [2:237]**. The evils ones will rise up during it and the good ones will be humiliated, and the desperate ones will be bought from (at cheap prices), and Rasool-Allah^{-saww} had prohibited from buying (cheaply from) the desperate ones".¹¹⁴⁷

40- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عُثْمَانَ الْخَزَّازِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص زِينَةُ الْعِلْمِ الْإِحْسَانُ.

(The book) 'Al Imamah Wa Al Tabsira' – from Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Razzaz, from his maternal uncle Ali Bin Muhammad, from Umar Bin Usman Al Khazzaz, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Adornment of the knowledge is doing the good deeds".¹¹⁴⁸

41- خُتِصَ، الْإِخْتِصَاصُ قَالَ الصَّادِقُ ع أَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ يُقَالُ لَهُمْ إِنَّ دُئُوبَكُمْ قَدْ غُفِرَتْ لَكُمْ فَهَبُوا حَسَنَاتِكُمْ لِمَنْ شِئْتُمْ

¹¹⁴⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 d

¹¹⁴⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 e

¹¹⁴⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 39 f

¹¹⁴⁸ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 40

(The book) 'Al Ikhtisas' –

'Al-Sadiq^{asws} said: 'The people of acts of kindness in the world are people of the acts of kindness in the Hereafter. It will be said to them: 'Your sins have been Forgiven for you all, so gift your good deeds to the one you so desire to!'

وَاصْطَنَاعِ الْمَعْرُوفِ وَاجِبٌ عَلَى كُلِّ أَحَدٍ بِقَلْبِهِ وَ لِسَانِهِ وَ يَدِهِ فَمَنْ لَمْ يَقْدِرْ عَلَى اصْطِنَاعِ الْمَعْرُوفِ بِيَدِهِ فَبِقَلْبِهِ وَ لِسَانِهِ فَمَنْ لَمْ يَقْدِرْ عَلَيْهِ بِلِسَانِهِ فَلْيَنْوِهِ بِقَلْبِهِ.

And doing the act of kindness is obligatory upon every one, with his heart, and his tongue, and his hand. So the one who is not able upon doing the act of kindness with his hands, then with his heart and his tongue. The one who is not able upon it with his tongue, then let him intend it with his heart".¹¹⁴⁹

42- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن إبراهيم بن عبادة قال قال أبو عبد الله ع الصنعة لا تكون إلا عند ذي حسب أو دين.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Bilad, from Ibrahim Bin Abbad who said,

'Abu Abdullah^{asws} said: 'The goodly dealing cannot happen except with the one with pedigree (noble) or religion".¹¹⁵⁰

43- ين، كتاب حسين بن سعيد و النوادر ابن أبي البلاد عن أخيه عن بعض الفقهاء قال: يُوقَفُ فُقَرَاءُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ فَيَقُولُ لَهُمُ الرَّبُّ تَبَارَكَ وَ تَعَالَى أَمَا إِنِّي لَمْ أَفْقَرِكُمْ مِنْ هَوَانِكُمْ عَلَيَّ وَ لَكِنْ أَفْقَرْتُكُمْ لِأَبْلَؤِكُمْ انْطَلِفُوا فَلَا يَبْقَى أَحَدٌ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فِي الدُّنْيَا إِلَّا أَخَذْتُمْ بِيَدِهِ فَأَدْخَلْتُمُوهُ الْجَنَّةَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Al Bilad, from the one who informed it,

'From one of the jurists (Imams^{asws}) having said: 'The poor Momineen will be paused on the Day of Qiyamah. The Lord^{azwj}, Blessed and Exalted will Say to them: 'I^{azwj} had not Impoverished you due to your being lowly to Me^{azwj}, but I^{azwj} had Impoverished you in order to Try you. Go! There should not remain anyone who had done an act of kindness to you in the world except you should grab hold of his hand and enter him into the Paradise!"¹¹⁵¹

44- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال: اصْنَعِ الْمَعْرُوفَ إِلَى مَنْ هُوَ أَهْلُهُ وَ مَنْ لَيْسَ هُوَ أَهْلُهُ فَإِنْ لَمْ يَكُنْ هُوَ أَهْلُهُ فَأَنْتَ أَهْلُهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah^{asws} having said: 'Do the act of kindness to the one who is rightful of it, and the one who isn't rightful of it. If he does not happen to be its rightful, then you are its rightful".¹¹⁵²

¹¹⁴⁹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 41

¹¹⁵⁰ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 42

¹¹⁵¹ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 43

¹¹⁵² Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 44

45- ين، كتاب حسين بن سعيد و النوادر ابن سنان عن الرقي عن الثمال عن أبي جعفر ع قال: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِلْمَعْرُوفِ أَهْلًا مِنْ خَلْقِهِ حَبَّبَ إِلَيْهِمُ الْمَعْرُوفَ وَ حَبَّبَ إِلَيْهِمْ فَعَالَهُ وَ أَوْجَبَ عَلَى طُلَّابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ يَسَّرَ عَلَيْهِمْ قَضَاءَهُ كَمَا يَسَّرَ الْغَيْثَ إِلَى الْأَرْضِ الْمُجْدِبَةِ لِيُحْيِيَهَا وَ يُجَيِّ أَهْلَهَا

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Sinan, from Al Raqqy, from Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic has made rightful ones for the acts of kindness from His^{-azwj} creatures. He^{-azwj} Made the acts of kindness beloved to them, and its actions beloved to them, and Obligated upon the seekers of acts of kindness the seeking to them, and He^{-azwj} Eased His^{-azwj} Decrees upon them just as He^{-azwj} Eased the rain to the dry earth in order to revive it and revive its people.

وَ إِنَّ اللَّهَ جَعَلَ لِلْمَعْرُوفِ أَعْدَاءَ مِنْ خَلْقِهِ بَعْضَ إِلَيْهِمُ الْمَعْرُوفَ وَ بَعْضَ إِلَيْهِمْ فَعَالَهُ وَ حَظَرَ عَلَى طُلَّابِ الْمَعْرُوفِ الطَّلَبَ إِلَيْهِمْ وَ حَظَرَ عَلَيْهِمْ قَضَاءَهُ كَمَا يَحْظُرُ الْغَيْثُ عَلَى الْأَرْضِ الْمُجْدِبَةِ لِيَهْلِكَ بِهَ أَهْلَهَا وَ مَا يَغْفُو اللَّهُ عَنْهُ أَكْثَرُ.

And Allah^{-azwj} has Made enemies to the acts of kindness from His^{-azwj} Creatures. He^{-azwj} Made the acts of kindness to be hateful to them, and its doers hateful to them, and He^{-azwj} has Cautioned upon the seekers of the acts of kindness to seek to them and Suppressed His^{-azwj} Decrees upon them just as He^{-azwj} Suppresses the rain upon the dry land in order to destroy its people by it, and what Allah^{-azwj} Pardons from, is (much) more".¹¹⁵³

46- ين بَعْضُ أَصْحَابِنَا عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ خَلَقَ خَلْقًا مِنْ عِبَادِهِ فَأَنْتَجَبَهُمْ لِقُرَاءَةِ شِيعَتِنَا لِيُبَيِّنَهُمْ بِذَلِكَ.

One of our companions, from Al Qasim Bin Muhammad, from Is'haq Bin Ibrahim who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} has Created creatures from His^{-azwj} servants. He^{-azwj} Selected them for the poor ones of our^{-asws} Shias in order to Reward them due to that".¹¹⁵⁴

47- أَعْلَامُ الدِّينِ، قَالَ الْمُفَضَّلُ بْنُ عُمَرَ لِلصَّادِقِ ع أَحِبُّ أَنْ أَعْرِفَ عَلامَةً قَبُولِي عِنْدَ اللَّهِ

(The book) 'A'lam Al Deen' –

Al-Mufazzal Bin Umar said to Al-Sadiq^{-asws}, 'I would love to know a sign of my Acceptance in the Presence of Allah^{-azwj}'.

فَقَالَ لَهُ عَلامَةُ قَبُولِ الْعَبْدِ عِنْدَ اللَّهِ أَنْ يُصِيبَ بِمَعْرُوفِهِ مَوَاضِعُهُ فَإِنْ لَمْ يَكُنْ كَذَلِكَ فَلَيْسَ كَذَلِكَ.

He^{-asws} said to him: 'A sin of Acceptance of the servant in the Presence of Allah^{-azwj} is that he would achieve with his acts of kindness, its (rightful) place. If it does not happen like that, so he isn't like that".¹¹⁵⁵

¹¹⁵³ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 45

¹¹⁵⁴ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 46

¹¹⁵⁵ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 47 a

وَقَالَ الصَّادِقُ ع مَا تَوَسَّلَ إِلَيَّ أَخَذَ بِوَسِيلَةٍ أَحَبَّ إِلَيَّ مِنْ إِذْكَارِي بِنِعْمَةٍ سَلَفَتْ مِنِّي إِلَيْهِ أُعِيدُهَا إِلَيْهِ.

And Al-Sadiq^{-asws} said: ‘No one has requested to me with any means more beloved to me^{-asws} than his reminding me^{-asws} of a favour previous from me^{-asws} to him, I^{-asws} can repeat it to him’.¹¹⁵⁶

48- كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، عَنِ الْحُسَيْنِ بْنِ حَمْزَةَ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص صَلُّةُ الْفَاجِرِ لَا تَكَاذُ تَصِلُ إِلَّا إِلَى فَاجِرٍ مِثْلِهِ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – from Al Hassan Bin Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Connecting the immoral almost does not connect except to an immoral like him’.¹¹⁵⁷

¹¹⁵⁶ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 47 b

¹¹⁵⁷ Bihar Al-Anwaar V 71 - The book of relationships - Ch 30 H 48